

Stories of Imam Mahdi in Local Wisdom of Archipelago Manuscripts

By

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Abstract

Imam Mahdi's story is a story of the influence of Islamic teachings. This story spread throughout the world as the spread of Islam itself, including to the archipelago. These stories are transmitted orally and in writing through recitation in mosques, prayer rooms, Islamic boarding schools, and madrassas. Imam Mahdi has the original name of Muhammad bin Abdullah. He is a figure that awaited his arrival at the end of time. Many signs accompanied his arrival, such as an occult noise in the sky informing him that Imam Mahdi had gone out in Mecca. Imam Mahdi must fight his enemies like Sufyani or King Hurmus. All battles were won by Imam Mahdi because he was assisted by angels. The era of Imam Mahdi is a life that is very blessed, peaceful, just, and prosperous. This study discusses the views of 5 texts about Imam Mahdi's story: the Saifu ad-Darib (SaD) script, Nawadirul 'Ulmu (NU), Layang Dajal (LD), Fafirru ila Allah (FiA), and Kabar Kiamat (KK). This research is a descriptive qualitative analysis research with five texts intertextuality approach. The steps of this descriptive analysis method: summarize the contents of the manuscript, explain the contents of the manuscript text, and interpret the contents of the manuscript text. The method used, namely the method of philological studies and literary studies, namely reception studies that look at literary works from the reader's side.

Keywords: Meisah, intertextual, nusantara manuscript, signs of doomsday

Introduction

In the history of mankind, when the world was hit by a terrible chaos, then at that time generally humans hoped a lot about the emergence of someone who would improve the conditions that occurred at that time. In this context, saints such as prophets are presented by God to overcome circumstances because God is not directly the mediator among them. For example, when the Arabs experienced a severe moral crisis; strong tribes oppress weak tribes, rulers step on their people, women are trampled on their pride, stone statues are worshipped, and so on, so Allah Swt. sent a man who can improve the condition, namely the birth of the Prophet Muhammad saw.

Long before the Prophet Muhammad was born, for example, when Pharaoh came to power ruthlessly, zalim, murderer, and depriver of the rights of the Children of Israel, then Allah sent a man who would later destroy the throne of Pharaoh's kingdom, namely the Prophet

Moses. In fact, the same thing happened when Namrud ruled ruthlessly and zalim to his people, Allah Swt. sent Prophet Ibrahim to subvert Namrud's rule.

Similarly, when later in the end times, when the world is being hit by chaos, chaos, and so on, many people hope for the emergence of someone who will unravel and improve the situation at that time. Imam Mahdi was one of the figures who was often predicted and awaited for his presence by Muslims at that time. Before its appearance, Muslims were being stricken with slander and devastating trials at the time. Many of them were tyrannicalized, persecuted, blackened, expelled, and killed.

Such a condition in the stories of the Archipelago, the figure of Imam Mahdi is often juxtaposed and known as the figure of "Ratu Adil" or "Savior" (Dewabrata, 2002: 1), that is, the Imam who will make the world just and save Muslims, especially from being oppressed at that time.

Indeed, the number of Muslims at that time was relatively large, but they were very easily swayed by the many slanders of the end times. At that time, a Muslim who was firm with his religion was like he was grasping the embers. If it continues to be held, it will be hot and heavy and devastating slander. If it is released then it falls into slander at that time. This is told in the Hadith of the Prophet saw.

From Anas radiyallahu 'anhu said, The Messenger of Allah pbuh said, "There will come to man an age, in which one who is patient and endures with his religion is like one who grasps the embers (via Al-Sufi, 2010: 158).

The emergence of Imam Mahdi became a heated debate among the scholars and the public. So far, some have argued that Imam Mahdi does not exist, there is only the Prophet Isa. Others argue that Imam Mahdi and Prophet Isa are both equally present in the last days. There is an opinion that Imam Mahdi was born from the descendants of the Messenger of Allah from the path of Hasan. There is another opinion that imam Mahdi will be born from the path of Hussein, and the version of the story of his emergence becomes a contest between the Suni and Shia groups.

Debates on the other hand, for example some scholars include the appearance of Imam Mahdi as part of the end of the sugra apocalypse sign or the transition between the doomsday sign sugra and the kubra. Some scholars again do not include as part of the sign of the apocalypse kubra, but the sign of the apocalypse of sugra. The scholar who argues this way, namely Dr. Ahmad al-Mubayyad (2006: 491-492). According to him, it is not appropriate to include the exit of Imam Mahdi as a sign of *the Kubra Apocalypse* because his arrival is not an extraordinary thing. According to him, the exit of Imam Mahdi was possible before the exit of Dukhan, Dajal, the descent of the Prophet Isa, or the earthquake in the Arabian Peninsula.

Dr. Ahmad al-Mubayyad explains the sequence of occurrence or exit of the ten signs as follows: the immersion in the east, the immersion in the west, the immersion in the Arabian Peninsula [which is a sign of the exit of imam Mahdi], the Dajal, the descent of the Prophet Isa, yakjuj wa Makjuj, the rising of the sun from the west, dabat, the fire coming out of Aden, or the wind from the sea that hits humans (2006: 271).

Meanwhile, Al-Qinuji (2000: 149) and al-Barzanji (Al-Barzanji, 1991) include al-Mahdi as a sign of the first emerging kubra kimat. Including the cleric who agreed with the two of them, namely Mahmud Rajab Hamadi al-Walid (2002). According to al-Walid that the sign

of the *Apocalypse of Kubra* is divided into two groups; *ma'lufah* and *gairu ma'lufah*. The signs of *ma'lufah*, namely the emergence of al-Mahdi, the exit of the Dajal, the descent of the Prophet Isa, the exit of Yakjuj wa Makjuj. A sign of the appearance of these creatures is considered a matter of course because they are a human nation. As for *the gairu ma'lufah*, such as the sun rising from the west, Dabat who can talk to humans, is an out-of-the-ordinary thing because the sun since it was created rises from the east and animals (Dabat) cannot actually talk to humans (in Fatkhullah, 2019: 276).

Stories about Imam Mahdi have actually spread all over the world. This is in line with the development of Islam itself, including in the people of the archipelago. This is evidenced by the presence of texts that tell the story of Imam Mahdi with various versions, languages, scripts, and written media. These stories are believed to have been originally spread through oral traditions and later written traditions. People get the story usually through recitations in mosques, musalas, madrasas, pesantren, and taklim assemblies.

Stories about the end times, including the stories of Imam Mahdi, are grouped by Edward Djamaris as old Indonesian literature of Islamic influence (Djamaris, 1990: 126). That is, the stories that exist in society about Imam Mahdi, for example, were originally derived from the teachings of the Islamic religion. Meanwhile, Roolvink included stories of signs of the apocalypse, including the story of Imam Mahdi as *The Literature of the Book* (via Liaw, 2011).

The stories of Imam Mahdi, in the texts of the archipelago, generally do not stand alone, but merge with other stories related to the stories of the signs of the end times. Imam Mahdi's story became a story of encouragement and optimism of Muslims that one day Islam will be victorious again. As a result, this story became a special attraction in society to be transmitted both orally and in writing through the medium of manuscripts.

This paper reveals the stories of Imam Mahdi contained in five manuscripts of the archipelago, namely *the Saifu ad-Darib* (SaD), *Nawadirul 'Ulmu* (NU), *Layang Dajjal* (LD), *Fafirru ila Allah* (FiA), and *Kabar Apocalypse* (KK). These five manuscripts all tell about the life of the end times or the signs of the apocalypse with a variety of responses (receptions).

The SaD manuscript in which there are more than 10 signs of the kubra apocalypse [imam Mahdi story, the exit of the Dajal, the descent of the Prophet Isa, the emergence of Yakjuj wa Makjuj, etc.], has been researched by Faiz Karim Fatkhullah in his dissertation, including the story about Imam Mahdi (Fatkhullah, 2019) whose content is partly cited in this article. SaD manuscripts have also been researched and published by Faiz Karim Fatkhullah, et al. namely about the story of Dajal (2018) and the story of Yakjuj wa Makju (2019).

Meanwhile, the NU manuscript was researched by (Mutaqin, 2016) in his thesis at FIB Unpad. This thesis does not explain further about its content. It is only a text edit and translation. His edits are used in the study of this article as comparative material.

Furthermore, the LD manuscript has also been researched by Winda Fitriyani (2017) in her undergraduate studies at FIB unpad. This thesis also does not discuss at length about its content because it is still limited to text and translation editions. However, the results of the edition and its translation are also used in the study of this article.

The FiA manuscript is a manuscript that has never been studied (diedisi or translated), but only slightly mentioned in the dissertation of Faiz Karim Fatkhullah (2019). Meanwhile, *Res Militaris*, vol.12, n°3, November Issue 2022

the KK manuscript has been researched by Teguh Dewabrata. However, his research does not address Imam Mahdi's story in detail, it is limited to transliterations and translations accompanied by simple summaries.

This research seeks to uncover the views of the ancient people who expressed their ideas, especially the imam Mahdi story into the five handwritten Nusantara manuscripts above. This view will certainly have similarities and differences because everyone has different grasping power and understanding power, especially since the manuscript is written in different time and space. In addition, this study also aims to concoct and compare which of the five manuscripts studied is the most complete in narrating Imam Mahdi.

Methods

This research is a type of *library research*. Library research aims to collect information from various library sources; relevant books, manuscripts and other documents. Judging from its nature, this research is a descriptive qualitative analysis. The steps of this descriptive method of analysis, namely the depiction of the condition of the manuscript as a whole, a brief explanation of the content of the text, the description and interpretation of imam Mahdi's story contained in five manuscripts (Fatkhullah, 2019: 88).

This research uses the technique of intertextuality, which is a technique to obtain a rich interpretation of the story of Imam Mahdi by looking at the disadvantages and advantages of a text. This research requires two study methods to uncover the problem as contained in the introduction. The two study methods are referred to, namely philological studies and literary studies. Philological study method, which is a scientific study method that seeks to uncover the intricacies of a text so that it can be known its original form or at least a text that is close to the original which is based on appropriate philological theories and in accordance with the characteristics and circumstances of the manuscript that is the object of research (Hidayat, 2012: 76).

The philological study methods used in this study, namely transliteration and translation. In addition to the philological study method, this study uses literary studies, precisely reception studies that look at literary works from the reader's side.

The data used in this study are *saiifu ad-Darib* (SaD), *Nawadirul 'Ulmu* (NU), *Layang Dajjal* (LD), *Fafirru ila Allah* (FiA), and *Kabar Apocalypse* (KK). These texts are only taken texts relating to the story of Imam Mahdi, not other stories such as Dajal or Yakjuj wa Makjuj.

Research result

This research was conducted as an attempt to obtain the most complete and complete manuscript of the story about Imam Mahdi. There are 7 things that are compared to get the most complete manuscript in terms of its content: the real name of Imam Mahdi, the origin of the descendants of Imam Mahdi, the place and year of birth of Imam Mahdi, the physical characteristics of Imam Mahdi, the signs before the appearance of Imam Mahdi, the war activities of Imam Mahdi, and the life of the people under the leadership of Imam Mahdi.

Summary of Imam Mahdi's Story in the SaD Manuscript

Imam Mahdi's real name is Muhammad bin Abdullah. He is a descendant of the Messenger of Allah from the path of Hasan bin Ali r.a. He was called al-Mahdi for two reasons, 1) he showed and resurrected Islam which was then experiencing tyranny, 2) took out the wealth

of the world buried in the earth, especially in Intaqiyah because it contained a golden church. The coming of Imam Mahdi in the last days is a belief for a believer, otherwise he kufur (Fatkhullah, 2019: 124).

Imam Mahdi according to Ibn Jakfar has appeared, i.e., in 1394 A.D. coinciding on the Saturday of the month of Muharam between Rukun and Maqam Ibrahim. When he was dibai'at, Imam Mahdi had refused, but because he was urged by 315 Muslims, he accepted the bai'at. Physically, he is recognized by the characteristics of the mole on his chin, the width of his forehead and the radiance, the highness of his nose, and like the Messenger of Allah his morals. Before the appearance of Imam Mahdi, the world was characterized by the presence of a very bright star in the east, there were two solar eclipses during the month of Ramadan, chaos and tyranny occurred everywhere, and good people were removed by bad people. Another sign of its appearance, namely the appearance of troops carrying white and yellow flags bearing the blessings of Allah Almighty.

Imam Mahdi, who lived on earth for 7 or 9 years, had a mission to accompany the Prophet Isa to kill the Dajal, restore the condition of Muslims to be victorious, prosperous, just, and prosperous. During that time, Imam Mahdi faced his famous enemy, namely Muhammad ibn Urwah or popularly called Sufyani, the communist leader from Damascus. Sufyani attempted to stop Imam Mahdi's forces by sending thousands of troops from some of his powers. However, sufyani's army suffered a crushing defeat when they met Imam Mahdi's forces on the edge of Lake Thiberia.

After gaining victory against Sufyani, Imam Mahdi then attacked Intaqiyah. With the screeching of takbir three times, the fortifications and enemy forces suffered destruction and defeat. In this place was built a mosque by the troops of Imam Mahdi. Not a few Intaqiyah people converted to Islam. Subsequently, Imam Mahdi continued his journey to Constantinople. Here there was a battle that resulted in 400,000 Roman troops being killed. Imam Mahdi then entered the Church of Gold and took the ark (chest) containing, among others, the staff of the Prophet Moses, the Pulpit of the Prophet Solomon, and the Maidah of the Children of Israel. These objects existed in Constantinople because they were once stolen by the Roman King while invading Baitul Maqdis.

The victory that Imam Mahdi gained over the conquered lands, made the world situation in a very safe, fertile, prosperous and just state. This situation is not only felt especially by Muslims, but also felt by fish in the ocean and livestock on land. In fact, the inhabitants of the sky greeted him with joy (Bakri, 1922: 9-13 via Fatkhullah, 2019: 145-148).

Summary of Imam Mahdi's Story in nu text

Another text that speaks imam Mahdi, namely the NU script. This text does not talk much about Imam Mahdi. Generally, this manuscript only cites hadith texts about Imam Mahdi without further explaining it. Here's a summary of the story.

Imam Mahdi is a person who will come out with certainty even though the world is only one day before the end of the world, Allah will extend that day to *install* Imam Mahdi. He is a devotee or from *the temple master* of the Prophet Muhammad saw. In those days, the serendipity could be felt by the devotees because Imam Mahdi had abundant wealth.

Imam Mahdi was born, which is 255. Now he was taken with Sheikh Ali Khawasi. This was also justified by Imam Ramli and Imam As-Sha'rani. Meanwhile, the sign of the appearance of Imam Mahdi was the exit of troops carrying flags from the east.

Although the NU text recognizes the existence of Imam Mahdi, it also cites the Hadith of Ibn Majah's history which mentions that there is no Imam Mahdi, there is only the Prophet Isa (*la Mahdiyya illa 'Isa*). The NU text also cites the Hadith of Imam Tirmidzi's history which mentions that the tough and great young man was only Ali r.a (Mutaqin, 2016: 83-85).

Summary of Imam Mahdi's Story in the LD Manuscript

As a text written in the form of a wawacan, the LD manuscript tells relatively much of Imam Mahdi. Here's a summary.

Before Imam Mahdi appeared, Muslims had a very difficult time. By the time Imam Mahdi came out, he was 40 years old and was at least 40,000 followers. Imam Mahdi appeared in a place called Maqam Ibrahim. At the time of its appearance, Muslims are happy because they will be victorious again.

Physically, Imam Mahdi can be recognized by the characteristic that there is a mole on his cheek like the Prophet Yakub, his face is radiant, and his morals are like the Prophet Muhammad saw. Imam Mahdi is an alim and just and authoritative figure.

The feature of its appearance is characterized by a flag depicting a turban and a sword. This flag was also worn by him. In addition, he also wore a turban that read "This is the caliph of Allah Almighty".

When Imam Mahdi came out, King Hurmus was furious. King Hurmus was a great enemy of Imam Mahdi. He sent 60,000 troops to fight Imam Mahdi's forces. There was a devastating war in the month of Ramadan. Although the number of Imam Mahdi's army was not comparable to that of King Hurmus, but thanks to Allah's help, Imam Mahdi's army gained victory.

Imam Mahdi then sent an army to King Hurmus to convert to Islam, but the messenger was instead scolded and tortured by King Hurmus. Hearing that his messenger was tortured, Imam Mahdi then attacked the country of King Hurmus. With the cry of takbir, the land can be conquered. The spoils of war also belonged to Imam Mahdi's army. In this country, Imam Mahdi then for 40 years taught and maintained Islam until many of the inhabitants of this country converted to Islam. Life at that time was very peaceful, blessed, just, and respectful (Fitriyani, 2017: 115-120).

Summary of Imam Mahdi's Story in the KK Manuscript

Imam Mahdi was born in Mecca. When he appeared, it was a King Hurmus who was notoriously cruel and zalim. Imam Mahdi gave a warning to King Hurmus not to go beyond the limit and repent to Allah Swt.

King Hurmus did not accept, so there was a war between King Hurmus' army and Imam Mahdi's army. King Hurmus lost and the land was ruled by Imam Mahdi. Muslims at that time lived in peace, security, justice, prosperity, and prosperity under the leadership of Imam Mahdi for 40 years.

At a time when the world was at peace, dajal came out. Imam Mahdi prepared to fight the Dajal, but this time Imam Mahdi was overwhelmed and defeated. Imam Mahdi prayed and came down Allah's help with the passing down of the Prophet Isa a.s. Dajal was eventually killed by the prophet Isa. The world is safe, peaceful, and prosperous again.

Not long after, out Yakjuj wa Makjuj. After a devastating 12-day war, Prophet Isa and Imam Mahdi were finally able to defeat Yakjuj wa Makjuj. After that incident, the Prophet Isa then died and was followed by Imam Mahdi (Dewabrata, 2002: 15-18).

Summary of Imam Mahdi's Story in the FiA Text

The FiA manuscript as a manuscript written in Javanese in prose form tells relatively much of Imam Mahdi. Here's a summary.

When the Dajal was spreading slander, there were voices echoing in the sky proclaiming that Imam Mahdi had appeared in Mecca which coincided with the 10 Dhulhijjah in the odd year of the Hijri month. The voice was heard all over the world which resulted in people going to Mecca to see and become followers of Imam Mahdi. They were pleased to believe that the appearance of Imam Mahdi would eliminate chaos and tyranny.

Imam Mahdi or his real name Muhammad bin Abdullah was the son of Hussein who was the son of Fatimah binti Rasulullah. Now, Imam Mahdi already exists. He was born 15 Sha'ban 255 H.

Imam Mahdi's physical characteristics, that is, he is young, his appearance is radiant, his beard is good, his right cheek has a mole, his skin is not yellow and also not black, his body is large in height.

At the time of the appearance of imam Mahdi, there were 313 people gathered in Mecca to make up for Imam Mahdi. The Mahdi imams accepted their bai'at. After the completion of the meeting, Imam Mahdi waged a sabil war with the enemies of Islam. In that battle, Imam Mahdi always got victory because he was assisted by the Angel Mikail and 3000 other angels. The center of government is in Arabia, but the rule of law applies worldwide because in each country he has a government representative in the form of guardians or confidants.

During the reign of Imam Mahdi, no more bad people were found, no slander, no more people drinking wine, no more poor people, even then there were people willing to give alms of gold but until he went round and round did not find anyone who would accept it because all were rich themselves. On the contrary, Muslims became noble, the price of things was very cheap, and life at that time was very safe and peaceful.

Imam Mahdi at one point met the Prophet Isa a.s at the Bani Umayyah Mosque on the eve of the Dawn prayers. He died after joining the Prophet Isa to storm the Dajal. He lived in the world for no more than 10 years (Nadzir, 1956: 41-48).

Comparison of Imam Mahdi's Stories According to the SaD, NU, LD, FiA, and KK Manuscripts

The five scripts above have their respective strengths and weaknesses so that if they are combined the stories will complement each other. It is recognized that although there is a short text, the content is dense and on the other hand there is quite a lot of text, but the content is wide and does not focus on the story in question. Therefore, to see the advantages of a manuscript, a comparison is made from the following aspects.

Imam Mahdi's real name

The SaD manuscript clearly states that the original name of Imam Mahdi, namely Muhammad bin Abdillah, was even added to al-Mahdi so that it became Muhammad bin Abdillah al-Mahdi. Not only that, the SaD manuscript also mentions the reason why he is called al-Mahdi. The reason is "liannahū yahdī li amrin qad khafā" because he shows and illuminates something that is not clearly visible (Bakri, 1922: 9).

*Jenengan Imam Mahdi Muhammad bin 'Abdullāh al-Mahdī. Parantos diuningakeun dina kitab **Barqiyah Mahmūdiyyah**, Imam A'zam saba'da Kangjeng Rasulullah ṣallallāhu 'alaihi wa sallam, nyaéta sayyidina 'Ali karramallāhu wajhah* (Bakri, 1922: 9; Fatkhullah, 2019: 123).

The NU manuscript also specifically quotes a Hadith which states that the name of Imam Mahdi is the same as the name of the Prophet Muhammad, and his father's name is the same as his father's Prophet Muhammad so that his name is Muhammad bin Abdullah.

If the life of the world is only one more day, surely Allah will lengthen that day until Allah the Exalted agrees that at that time there is a man among my Ummah or from the members of my temple whose name resembles my name and his father's name resembles the name of my father. me." (Mutaqin, 2016: 84).

Although the text of the LD text talks about Imam Mahdi relatively much, it does not contain the real name of Imam Mahdi.

The FiA manuscript includes a text that mentions Imam Mahdi's real name even though he replaces the word bin with son, so that the name of Imam Mahdi is Muhammad son of Abdullah, "*Jejuluk Imam, kagungan asma Muhammad putera 'Abdullah*" (Nadzir, 1956: 42).

Furthermore, the KK text does not mention Imam Mahdi's real name at all. In terms of the original name of Imam Mahdi, it can be seen the comparison of the five texts above in the following table:

Table 1 *Imam Mahdi's Real Name in Five Texts*

SaD	NU	LD	FiA	KK
V	V		V	

From the table above, three manuscripts mention Imam Mahdi's real name, and two texts do not mention Imam Mahdi's real name.

Origin of Imam Mahdi's Descendants

As stated earlier, regarding the descendants of Imam Mahdi there are those who mention the descendants of Hasan, Husein, and so on. The following are the views of 5 Indonesian manuscripts regarding this matter.

The SaD text clearly states that Imam Mahdi is a descendant of the Prophet who was born from Hasan. In fact, the SaD text mentions the order of Imam Mahdi's genealogy in detail as follows.

Imam A'zam saba'da Kangjeng Rasulullah ṣallallāhu 'alaihi wa sallam, nyaéta sayyidina 'Ali karramallāhu wajhah lajengputra, nyaéta sayyidina Hasan is real 'Ali Zain al-'Abidin lajeng son of Muhammad al-Bāqir, lajengadina son of Ja'farna son Ṣ Mu-sa al-Kāzīm lajeng Putrana

'Ali Riḍa lajeng Putrana Muhammad at-Tuqā, lajeng Putrana Hasan 'Askari, (9) lejeung Putrana Muhammad al-Qā'im al-Muntazar al-Mahdī (Bakri, 1922: 9; Fatkhullah, 2019: 123).

The NU manuscript does not mention the origin of Imam Mahdi's descendants, although it describes Ali bin Abi Talib, but does not talk about the origin of Imam Mahdi's descendants. In fact, even though the NU text says there is an Imam Mahdi, it also mentions a Hadith that says there is no Imam Mahdi, there is only Prophet Isa. So, this script is a kind of dichotomous dialectic. It seems that the author leaves his belief to the reader, whether it will be Imam Mahdi, Prophet Isa, or both.

Like the NU text, the LD text does not mention the origin of the descendants of Imam Mahdi. Meanwhile, the FiA text clearly states that Imam Mahdi is a descendant of Husein who is no-tabene the son of Fatimah bint Rasulullah.

Jejuluk Imam, kagungan asma Muhammad putera 'Abdullah, tedhak rasul, turu songka Sayyid Husayn al-Sabthi; Sayyid Husayn putra songka Sayyidatinaa Fathimah binti Rasulullah shallallaahu 'alayhi wa sallam (Nadzir, 1956: 42).

Meanwhile, the KK text does not mention at all the subject of whose lineage Imam Mahdi is. From the five manuscripts above, the comparison can be seen in the following table.

Table 2 *Origin of Imam Mahdi's Descendants According to Five Texts*

Ket	SaD	NU	LD	FiA	KK
Hasan	V				
Husein				V	

Of the five texts above, two texts clearly state the origin of the descendants of Imam Mahdi. Meanwhile, three manuscripts do not mention it. Allegedly the three did not want to get caught up in a heated debate over who the descendants of Imam Mahdi came from.

The Time and Place of the Appearance of Imam Mahdi

This question is also a debate, there are those who say that Imam Mahdi already exists (born) and some say that he has not yet been born. The following are responses to five Indonesian manuscripts.

The SaD manuscript clearly states that Imam Mahdi was born in 1394. Although it does not mention the Gregorian or Hijri year, it is believed that he meant the Hijri year. In fact, it is explained that he was born on Saturday, 10 Mu-haram [1394 H]. The place where it appears is between the Pillars and the Maqam Ibrahim.

Sumpingna Imam Mahdi, saur ahli tarikh tahun (1394). Dawuhan Ibnu Ja'far fi Risālat al-Jawāb al-Maqni' li as-Syaikh Muhammad Habībillāh, "Zahirna Imam Mahdi dinten Sabtu 'Asyura, Muharam baina ar-Rukni wa al-Maqāmi (Bakri, 1922: 10; Fatkhullah, 2019: 123).

Meanwhile, the NU text clearly states that Imam Mahdi already existed and was born in the year 255 [H], but he did not mention the place of his birth or his later birth.

Nukil Imam Suyuti dari gurunya Syékh Al-Iraqi, sesungguhnya Imam Mahdi dilahirkan pada tahun 255 dan dibawanya kepada Syékh Ali Khowasi."(Mutaqin, 2016: 85).

The LD manuscript does not mention when Imam Mahdi was born. He only mentions that at birth Imam Mahdi was 40 years old. Meanwhile, the LD text clearly states that Imam Mahdi will appear in a place called Maqam Ibrahim. It is different from the SaD text which mentions the place more clearly, namely between Rukun and Maqam Ibrahim.

*Imam Mahdi sudah keluar,
dari sebelahnya makam Nabi Ibrahim,
umurnya empat puluh tahu,
beserta membawa Malaikat,
Jabroil berangkat duluan,
teman yang berjumlah empat puluh ribu,
Mikail berangkat paling akhir* (Fitriyani, 2017: 115).

Furthermore, the FiA text also states that Imam Mahdi already existed or was born in Mecca on 15 Sha'ban 255 Hijriah. In this case, the FiA manuscript does not mention in detail the place of his birth, only mentions Mecca.

Imam Mahdi iku sa'iki wus mawjud. Panjenengane, den zhahirake ana ing Makkah embeneri wengine Nishfu Sya'ban tahun rong atus seket lima Hijrah (Nadzir, 1956: 43).

The KK manuscript does not mention when Imam Mahdi was born, but judging by the text he said he would be born in Mecca. That is, he said that Imam Mahdi did not exist yet, but he was present from Mecca.

One day, at that time, there will be a person named Imam Mahdi in Mecca. He will be the leader of the Muslims and will fight the infidels in the context of re-establishing Islamic law (Dewabrata, 2002: 15). From the five manuscripts above, the comparison can be seen in the following table.

Table 3. *Place and Year of Birth of Imam Mahdi*

Note	SaD	NU	LD	FiA	KK
Mecca (between the Pillars and Maqam Ibrahim)	V		V	V	V
Yes / not yet	V	V		V	
Year	1394	255		255	

From the table above, it can be explained that of the five manuscripts of the archipelago, four texts mention the place where Imam Mahdi was born or appeared, namely in Mecca, precisely between the Pillars and Maqam Ibrahim.

Judging from the presence or absence of an Imam Mahdi, three texts state that the Imam Mahdi already exists. Meanwhile, judging from what year Imam Mahdi was born, three manuscripts mention the year of Imam Mahdi's birth. Of the three manuscripts, two texts mention the same year of the birth of Imam Mahdi. It is strongly suspected that these two texts quote from the same hypogram text source.

Signs Before the Appearance of Imam Mahdi

The SaD text mentions the signs of the appearance of Imam Mahdi, namely the presence of a very bright star in the east, the occurrence of two solar eclipses during the month of Ramadan, the spread of evil and injustice, the good people being removed while the bad people roam, the emergence of troops who bring white and yellow flag say Allah is Great.

Sapalihna aya bentang caangna saperti bulan ti beulah wetan, sareng aya kusuf panonpoé dua kali dina bulan Ramadan, sareng ieu dunya pinuh ku pamunggaran pazoliman, ahli hak kalindih ku ahli batil. Di mana zaman atos kitu maka baris sumping Imam Mahdi maka subur, makmur, aman, tur pinuh ku kaadilan sahingga ahli langit ahli bumi sajumlahna makhluk pada rido ka Imam Mahdi. (Bakri, 1922: 10; Fatkhullah, 2019).

The NU manuscript only mentions one sign, namely the appearance of troops carrying flags from the east.

Where flags have been seen from the east, then indeed it is the <5> Caliph of Allah, the Mahdi, who must bow everywhere when you see him even if he is crawling on the snow (Mutaqin, 2016: 85).

Meanwhile, the LD text only reveals one sign, namely that before the arrival of Imam Mahdi, Muslims experienced very difficult times.

*thanks to the Almighty,
time for Imam Mahdi,
will come,
please for the third time,
it's time for believers,
have gone through difficult times (Fitryani, 2017: 115).*

Furthermore, the FiA text mentions a sign before or before the appearance of Imam Mahdi, namely by the appearance of a voice in the sky informing him that Imam Mahdi is already in Mecca.

Kocapa : nalika Dajjal pinuju seser-sesere mitnah manungsho, jebul kasar ana ha-watif; iya iku suwara tanpa rupa ana ing bumanthoro, nuturake : setuhune Imam Mahdi wus mijil ana ing negara Makkah (Nadzir, 1956: 42).

Meanwhile, the fifth manuscript, namely the KK Manuscript does not mention any signs before the arrival of Imam Mahdi.

Table 4 Signs before the appearance of Imam Mahdi

Note	SaD	NU	LD	FiA	KK
Sign before	V	V	V	V	
Many signs	5	1	1	1	

From the table above, it can be seen that the SaD script is the text that reveals the most signs before the appearance of Imam Mahdi, which is as many as 5 signs. Meanwhile, three manuscripts [NU, LD, FiA] only mention one sign. Only one manuscript does not mention signs before the arrival of Imam Mahdi, namely the KK manuscript.

Imam Mahdi's Physical Characteristics

Regarding physical characteristics, the SaD text mentions that Imam Mahdi has a mole on his chin, glows from his forehead, has a sharp nose, and has a character like the Prophet.

On his chin there is a very clear mole, his forehead is wide and bright, his nose is sharp, and his character is like that of the Messenger of Allah. (Bakri, 1922:10; Fatkhullah, 2019:123).

Furthermore, the NU Manuscript does not physically describe Imam Mahdi. The manuscript that physically describes the Imam Mahdi, namely the LD manuscript. It is narrated in

it that Imam Mahdi is very visible in the aura of his piety, his eyelashes are using eyelash, there is a mole on his cheek, his face is as bright as the moon, and his character is like that of the Messenger of Allah.

*Imam Mahdi the light,
 very dazzling.
 And wearing an eyebrow pencil,
 there is a mole on his cheek,
 like the prophet Jacob,
 fourteen moon face,
 said to be old,
 humble to the prince,
 not much different from Kanjeng Nabi
 (Fitriyani, 2017: 116).*

Switch to the FiA script. This manuscript describes the physical appearance of Imam Mahdi with a young man whose aura of piety looks radiant, has a good beard, and has a mole on his right cheek, has neither yellow nor black skin, and is of large height.

Imam Mahdi iku sawijining periyagung sing guwayane isih mudha, wedanane mencorong, jenggote sempurna, pipine tengen ana andhang-andhange, kulitane bongso 'Arab (owra kuning owra ireng), jisime jisim Israil (gedhe dhuwur) (Nadzir, 1956: 42).

As for the last manuscript, namely the KK manuscript, it does not explain the physical characteristics of Imam Mahdi.

Table 5 *Physical Characteristics of Imam Mahdi*

Note	SaD	NU	LD	FiA	KK
Physical Characteristics	V		V	V	

From the table above, 3 manuscripts describe the physical characteristics of Imam Mahdi, and 2 texts do not describe the physical characteristics of Imam Mahdi.

The Battle of Imam Mahdi

Regarding the battle that was carried out by Imam Mahdi, the SaD text explains, 1) Imam Mahdi carried out a war with the Sufyani troops which resulted in Sufyani's defeat, 2) carried out expansion to conquer Intaqiyah and obtained victory as well, 3) further expansion he continued to the area of Constantinople and obtained the victory as well. This is where Imam Mahdi brought the ark which contained, among other things, the staff of Prophet Moses and the pulpit of Prophet Solomon.

The SaD manuscript is very detailed when it describes the Imam Mahdi's battles in the three regions. The following is an excerpt from the translation of the text by Faiz Karim Fatkhullah (2019).

Furthermore, when Imam Mahdi departed from Mecca to Sham, he met Urwah bin Muhammad Sufyani and his soldiers who were in the trees, on the banks of the Lake abariyyah River. Imam Mahdi said, "Loss is the person who does not pronounce takbir (Allahu akbar) at the time of the war against Sufyani." Furthermore, Sufyani and his troops were crushed to death, Imam Mahdi and the Muslims then attacked the Intaqiyah country. Imam Mahdi recited the takbir three times, and by Allah's permission and power, the fortresses of the state

[Intaqiyah] were destroyed and the enemies of Allah who were in the country fought. Women and children were taken. (12) Finally, everything owned by the Intaqiyyah state was controlled by all until they could build a mosque here, the In-taqiyah population realized and eventually embraced Islam.

Imam Mahdi then continued his journey to Rome, precisely to the city of Constantino-ple, which contained the Kanisat Az-Zahab (Golden Church). The country was invaded, 400,000 [Roman] troops were killed, their buildings, women and children, and their property confiscated. Imam Mahdi and the Muslims entered Kanisat Az-Zahab to take the treasures contained in it. Among those taken were the ark or chest containing the staff of Prophet Musa, the pulpit of Prophet Sulaiman, Maidah (dish) of the Bani Isra-el, and other objects, which at first the objects in Kanisat az-Zahab came from Baitul Maqdis. The cause of the objects in Kanisat Az-Zahab was kept by the King of Rome. So, at that time the King of Rome invaded Bait al-Maqdis, and managed to transport the treasure with 70,000 cows and store it in Kanisat Az-Zahab until now, where in the end the heirloom will be taken back by Imam Mahdi and stored back in Baitul (13) Maqdis (Bakri, 1922: 12-13; Fatkhullah, 2019: 148).

As for the NU manuscript, after careful reading, there were no stories of activities carried out by Imam Mahdi such as the war with Su-fyani or others. Furthermore, the LD manuscript tells of Imam Mahdi's war activities against his enemy named King Hurmus. King Hurmus' army of 60,000 was not comparable to Imam Mahdi's fewer troops, but thanks to Allah's help, Imam Mahdi was finally victorious. Here are found two different terms with the SaD text which mentions the enemy of Imam Mahdi named Sufyani while in the LD manuscript the enemy of Imam Mahdi is named Raja Hurmus.

*semua Islam sudah terkepung,
ibaratkan air sagara,
dilawan air satu gelas.
Imam Mahdi berkata,
mu'min-mu'min jangan takut,
karena Allah SWT,
akan menolong kita,
ayo kita meminta pertolongan,
adzan komat langsung shalat,
ba'da shalat terus takbir.
Dan diteruskan membaca do'a,
do'anya yaitu Allahuma ahlik,
likufrin wa ahrijhum,
wa nasiril mu'mininna,
alayahim ya Allah yang maha agung,
mudah-mudahan akan menolong Islam,
mudah-mudahan Kafir hancur.
Allah mengabulkannya,
semua badan Kafir masukkan,
berselisih dengan sesama,
semua Kafir bertengkar,
sesama teman saling perang saling tabrak,
Kafir semua bertengkar,
mati tidak menyisakan satupun (Fitriyani, 2017: 117-118).*

Furthermore, in the FiA text, Imam Mahdi's war activities are also found. It is said, after Imam Mahdi accepted the bai'at of 313 people who had gathered in Mecca, Imam Mahdi then carried out a stable war against the enemies of Islam and got victory. Only the FiA text does not mention who is the enemy of Islam, King Hurmus, Sufyani, or others.

The last manuscript, namely the KK manuscript. This manuscript is the same as the LD manuscript which tells that the enemy of Imam Mahdi was named Raja Hurmus. This king was so cruel that he was warned by Imam Mahdi but refused and there was a war between the two and the war was won by Imam Mahdi as in the story contained in the LD manuscript.

Once Upon a time. Imam Mahdi ordered Alibasah, his warlord, to deliver a warning letter to King Hurmus so that the king would no longer commit acts that were cursed by God. He also said in the letter, the king should not be a poison that pollutes the world. Mahdi advised him to immediately repent to Almighty God and return to the teachings of Islam brought by the Prophet Muhammad. King Hurmus could not accept the contents of the letter. Thus, war broke out between Mecca and Hurmus (Dewabrata, 2002: 15).

The following description of the story above can be seen in the following table.

Table 6 Imam Mahdi's War Activities

Note	SaD	NU	LD	FiA	KK
War activity	V		V	V	V
King Name	Sufyani		Raja Hurmus		Raja Hurmus

The table above shows that in general (4 texts) tell of Imam Mahdi's activities in the form of wars against the enemies of Islam, all of which were won by Imam Mahdi. Only of these 4 manuscripts, 1 manuscript does not tell who the enemy of Imam Mahdi is. Furthermore, one manuscript, namely the NU script, does not tell of the war that was carried out by Imam Mahdi.

Life under Imam Mahdi's Reign

Life when Imam Mahdi ruled the world is described and believed to be a time of return to the glory, justice, and prosperity of Muslims. How this condition is described or told by the Nusantara manuscript, along with the explanation and analysis.

The SaD manuscript narrates that the era when Imam Mahdi ruled was a time of joy for all creatures, both in the sky and on earth [fish in the sea, animals, pets, birds] because at that time the world was safe, just, fertile, and prosperous.

Sadaya makhluk ahli langit ahli bumi pada rido sahingga lauk di laut, sato, hewan, manuk, pada bungah ku ayana sumping Imam Mahdi...

Di mana zaman atos kitu maka baris sumping Imam Mahdi maka subur, makmur, aman, tur pinuh ku kaadilan sahingga ahli langit ahli bumi sajumlahna makhluk pada rido ka Imam Mahdi (Bakri, 1922: 10; Fatkhullah, 2019: 124).

Furthermore, the NU text, this text does not specifically describe the era of prosperity under Imam Mahdi, but it can be identified from the existing sentence that Imam Mahdi was a

very rich man because he got wealth from several countries he conquered, so that at that time he could welfare of his people.

"If the life of the world is only one more day, surely Allah will lengthen the day until there is a man from my baét who holds the government at the end of the world." <4>There is an angel between his hands (in front of him) and gives birth to Islam, and men The man has more wealth. Then someone came asking him, he said: "Hey Mahdi, give me" then Imam Mahdi poured his wealth into his clothes as hard as he could carry." (Mutaqin, 2016: 84).

The LD manuscript is a text that clearly and specifically describes the era under the leadership of Imam Mahdi. This manuscript explains that at that time the people were being showered with blessings from heaven and earth, fertile plants, prosperous sustenance, regular life, and so on.

*Sharing money is not wrong,
all submit to Imam Mahdi,
who praises the Apostles,
very proud of all Islam,
his miracle of sticking a log,
and continues to be a leaf,
use the law of God,
remove the wrongdoers.
very blessed with Imam Mahdi,
a great fair queen, (Mutaqin, 2016: 116-120).*

The FiA manuscript is among the texts that clearly explain the conditions during the leadership of Imam Mahdi. This text explains that at that time there were no more poor people. Islam is glorious. Bad people die. The slander vanished and disappeared. No people were found drinking alcohol. Prices of goods are very cheap. Humans live safely, peacefully, and peacefully.

Ana ing zamane Imam Mahdi binjang, agama Islam sing mahu-mahune nistha dadi mulya. Wong kang ala lakune padha mati. Sekehe fitnah padha sirep. Owra ana wong ngombe arak. Atine wong padha ngerosho ayem tentrem lan neriman. Ing endi-endi panggonan padha guyub ngelahirake pasaduluran. Wong sing mahu-mahune melarat bisho sugih. Cibar cibur uripe wong kelangkung mulya lan mukti. Murah sandhang kelawan pangan. Nganti shodaqah deniderake owra ana kang nampani (Nadzir, 1956: 45-46).

The last manuscript is the KK manuscript. The KK text also explains the condition of the Ummah when Imam Mahdi led them as a very successful leadership because he was able to bring about a world order filled with justice, wisdom, honesty, and friendliness. He is a person who is firm and full of charisma.

Hurmus was finally defeated. Imam Mahdi Islamized the country and its people. Since then, the world has become peaceful and prosperous. Victory after victory achieved by Imam Mahdi has an impact on the atmosphere of Islamic society. Imam Mahdi also succeeded in becoming the leader of the ummah because he based it on wisdom, justice, honesty, and friendliness, coupled with his firm and charismatic appearance. Therefore, he was called Ratu Adil. He has been in power for 40 years (Dewabrata, 2002: 15).

From the five manuscripts above, the comparison can be drawn in the following table.

Table 7 Life of the Ummah under Imam Mahdi . Leadership

Note	SaD	NU	LD	FiA	KK
The Picture of the Age of Imam Mahdi	V	V	V	V	V

From the table above, it can be concluded that all of the above texts tell of the times full of blessings from heaven and earth under the leadership of Imam Mahdi. This means that it is true that Muslims really yearn for the presence of the figure of Imam Mahdi who will change lives to be just, safe, prosperous, and physically and mentally prosperous so that these stories continue to be transmitted from one generation to another.

Of course, their desire is not just an illusion or mere imagination, but the story is motivated by a strong belief in the Hadith of the Prophet 1400 years ago which could not be a hoax or hoax.

All of the above discussion can be summarized in the following table.

Table 8 Comparison of the Contents of Imam Mahdi's Stories in Five Archipelago Manuscripts

Note	SaD	NU	LD	FiA	KK
Imam Mahdi's real name	V	V		V	
Hasan Hussein	V			V	
Mecca (between the Pillars and Maqam Ibrahim)	V		V	V	V
Yes / not yet	V	V		V	
Physical characteristics	V		V	V	
Year	1394	255		255	
Sign before	V	V	V	V	
Many signs	5	1	1	1	
War activity	V		V	V	V
King Name	Sufyani		Raja Hurmus		Raja Hurmus
The Picture of the Age of Imam Mahdi	V	V	V	V	V

Conclusion

Based on the results of the discussion above, it can be concluded that the SaD manuscript is the most complete text compared to the other four texts in telling the figure of Imam Mahdi. This completeness can be seen from all the elements of the story in this study. The next complete script, after the SaD script, is the FiA script. In this FiA manuscript, only one element was found that was not told, namely the name of the enemy of Imam Mahdi at that time. The FiA manuscript tells of Imam Mahdi carrying out a stable war, but it does not tell who the war is meant by who the opponent is.

Meanwhile, the most concise text tells of Imam Mahdi, namely the KK manuscript. This manuscript when viewed from the elements of the story under study, only contains three elements; Imam Mahdi's birthplace, Imam Mahdi's war activities, and the condition of the

Ummah under Imam Mahdi's leadership.

From the discussion above, that Imam Mahdi is a title which means to show something vague. His real name was the same as the name of the Prophet Muhammad, and his father's name was the same as the name of the Prophet's father, so he was named Muhammad bin Abdullah [al-Mahdi]. According to one manuscript he is descended from Hasan, and another text says he is descended from Husein.

Most of the texts mention Imam Mahdi already in existence. He was born in 255 H and there are also those who say the year 1394 H. He will come out of Mecca, precisely between the Pillars and Maqam Ibrahim.

The physical characteristics of Imam Mahdi are recognized by the presence of a mole on his chin, wide forehead, sharp nose, and character like the Prophet.

Before the appearance of Imam Mahdi, the world was marked by the presence of a very bright star in the east, there were two solar eclipses during the month of Ramadan, evil and injustice occurred everywhere, and good people were removed by bad people. Another sign at the time of its appearance, namely the appearance of troops carrying white and yellow flags chanting Allah the Almighty.

When Imam Mahdi appeared in Mecca, there were 313 people (1 text mentions 315) who were preparing to pledge allegiance to Imam Mahdi and Imam Mahdi accepted their bai'at. After that, Imam Mahdi fought against his enemy named Raja Hurmus (1 text mentions Sufyani or Muhammad 'Urwah). There was a war between the two armies, and the Imam Mahdi's army managed to get a landslide victory. The journey of Imam Mahdi then headed for Intaqiyah and Constantinople. Both countries were successfully conquered by Imam Mahdi. This victory could not be separated from the help of angels who accompanied Imam Mahdi's troops.

After Imam Mahdi took control of several countries, even the whole world, by using the rules of the Qur'an, then the world was filled with blessings from the heavens and the earth. The values of justice, truth, welfare, prosperity, are actually upheld. As a result, at that time there were no more poor people, bad people, and people who drank liquor. On the contrary, people currently live safely, peacefully, prosperously, and prosperously.

The peaceful new world order was broken and destroyed in the years leading up to the release of the destroyer, namely Dajal lak-natullah.

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