

Ukhuwwah al-Islamiyyah as the Basic Foundation of Islamic Moderation: Study of Abdullah bin Nuh's Works

Ukhuwwah Islamiyah sebagai Asas Islam Wasathiyah: Kajian karya Abdullah bin Nuh

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Abstract: Basically, Allah creates the all human being on the earth to know each other and to create love between them without any differences of religion, tribes, cults, and others. Islam as the universal religion teaches its adherents to avoid the violence between Muslim brothers as well as non-Muslim; therefore, Islam accentuates dialogue to realize the tolerance and co-existence in unity and diversity of life. However, nowadays, the values and ethic of Islam on Ukhuwwah Islamiyah have left by the majority of Muslims. The difference on the framework of viewing concept of Islam is occurred crucial controversy among Muslim brothers in understanding of Islam its self. As the result, among Muslims, they judge infidel to fellow Muslim and destroy each other, even though, they still believe to one God of Allah and His messenger, and also one Qibla of Ka'ba in Macca. Finally, Islam is stagnant in its realizing of its mission and vision in development of human life. This study uses analytical descriptive mathode in order to relevantize Abdullah bin Nuh's thought in current issues of Islamic thought. Abdullah bin Nuh is one of Muslim scholar that has great concern and deep attention to regrow of brotherhood among Muslims with the concept of Ukuwwah Islamiyyah. According to him, Ukhuwwah Islamiyyah applies to the whole of Muslim world without any distinction of countries, sects, tribes, as long as they still on one of Shahadah of Allah and His messenger. The concept of Abdullah bin Nuh on Ukhuwwah Islamiyyah is relevance to Muslim problematical today, when the majority of Muslim countries collapse with one issue of sects, for example, the controversy of Sunni and Shia. Abdullah bin Nuh devoted throughout his life to avoid the issues of furu'iyah and controversy between Sunni and Shia. Moreover, he always cooperates with Iran scholar in term of academic research to encounter modern ideologies.

Keywords: Ukhuwwah al- Islamiyyah, Wasathiyah, Moderation, Abdullah bin Nuh

Abstrak: Pada dasarnya, Allah menciptakan semua manusia di bumi untuk saling mengenal dan menciptakan cinta di antara mereka tanpa perbedaan agama, suku, sekte, dan lainnya. Islam sebagai agama universal mengajarkan penganutnya untuk menghindari kekerasan antara saudara-saudara Muslim dan non-Muslim; Oleh karena itu, Islam menekankan dialog untuk mewujudkan toleransi dan keberlangsungan dalam persatuan serta keragaman kehidupan. Namun, saat ini, nilai-nilai dan etika Islam tentang Ukhuwwah Islamiyah telah ditinggalkan oleh mayoritas umat Islam. Perbedaan pada kerangka pandang konsep Islam terjadi kontroversi krusial di antara saudara-saudara Muslim dalam memahami Islam itu sendiri. Sebagai hasilnya, di antara orang-orang Muslim, mereka menghakimi orang kafir dan menghasut satu sama lain, meskipun, mereka masih percaya pada satu Tuhan Allah dan utusan-Nya, dan juga satu Kiblat Ka'bah di Mekah. Akhirnya, Islam

menghadapi polemik dalam mewujudkan pengembangan kehidupan manusia yang damai dan sejahtera. Penelitian ini menggunakan deskriptif analisa untuk mengaitkan pemikiran Abdullah bin Nuh dalam masalah pemikiran Islam saat ini. Abdullah bin Nuh adalah salah satu sarjana Muslim yang memiliki perhatian besar dan perhatian yang mendalam untuk menumbuhkan kembali persaudaraan di kalangan umat Islam dengan konsep Ukhuwah Islamiyyah. Menurutnya, Ukhuwah Islamiyyah berlaku untuk seluruh dunia Muslim tanpa membedakan negara, sekte, suku, selama mereka masih di salah satu shahadah Allah dan utusan-Nya. Konsep Abdullah bin Nuh tentang Ukhuwah Islamiyyah relevan dengan masalah Muslim saat ini, ketika mayoritas negara Muslim runtuh dengan satu masalah sekte, misalnya, kontroversi Sunni dan Syiah. Abdullah bin Nuh mengabdikan diri sepanjang hidupnya untuk menghindari masalah furu'iyah dan kontroversi antara Sunni dan Syiah.

Kata Kunci: Ukhuwah Islamiyah, Islam Wasathiyah, Islam Moderat, Abdullah bin Nuh

Introduction

In Indonesia, Muslims are currently faced with problems in ideology, economics, social, cultural and political. In the level of ideology, Muslims are faced with the emergence of groups that promote scripturalist textuality in understanding Islamic teachings by basing their understanding of thought, ideology, and movement on literal understanding of texts. This causes an explicit understanding of the text (*nash*) as their basis. This group also understands that the text does not attempt to bring or understand it in its context. So that this group tends to be more exclusive, intolerant, rigid, easy to idolize other people and groups that are different in understanding, easy to express hostility, conflict, even if it is necessary to commit violence against fellow Muslims who are not understanding.

On the other hand, groups or groups emerge that are more conducive to contextualization in the understanding of *nash* in excess with the reason of harmonizing Islamic teachings with the times. Thus, the teachings of Islam itself are out of the true and liberal values and meanings of the text. This group even sometimes uses *qoth'i* texts and interprets based on logical or logical approaches. Therefore, they are more obedient to their minds than to balance what is in the true values of Islamic teachings.

The emergence of the two groups mentioned above is one of them due to the transactional understanding and movement that develops its influence. The spread usually increases more using the realm of freedom and democracy as well as in Indonesia. It should be noted that the group that developed above can be classified into extreme groups, namely the extreme right (*tatharruf yamini*) and extreme left (*tatharruf yasari*) is very contrary to the ideal conditions in implementing Islamic teachings in Indonesia and even

the world. Therefore, there needs to be awareness of the development of thought, religious understanding and ideology of the group. This is because it is contrary to the values and principles that are embraced and built by Muslims in general and Indonesia in particular in religion, community, nation and state. Of course, the consequences of the dissemination of the above understanding also cause damage to brotherhood (*ukhuwwah*) among human beings, both *ukhuwwah Islamiyah* and *ukhuwwah insaniyyah*.

However, Abdullah bin Nuh, a prominent Indonesian scholar had thoughts and writings on how Muslims should unite. Abdullah bin Nuh greatly avoided disputes, divisions, hostility and even violence between human beings, especially Islam. The discussion about Abdullah bin Nuh is not much, especially to discuss how his views are in building *ukhuwwah Islamiyah* among Muslims around the world.

Ukhuwwah Islamiyyah is a form of unity of faith and spiritual power that gives birth to a deep feeling towards love, love and mutual trust in fellow human beings on the basis of monotheism (*tauhid*) or *aqidah Islamiyah*. This equality of brotherhood reflects a virtue and positive attitude of fellow human beings such as helping, tolerance, respect for other people's opinions, strengthening the interests of others, forgiving each other, loyal friends and other noble attitudes.

Built on the foundation of monotheism, the sense of *Ukhuwwah Islamiyyah* is one of the characteristics that unites faith and piety. However, if the *ukhuwwah* is empty of a sense of faith it will result in a loss of brotherly friendship, even tend to prioritize certain personal and group interests. Whereas, if the brotherhood of devotion will cause hostility, hatred and conflict in human life. Therefore, maintaining *ukhuwwah* especially *Ukhuwwah Islamiyyah* is very important in an effort to maintain the sustainability of brotherhood.

With the establishment of *Ukhuwwah Islamiyyah* among fellow Muslims, it will encourage everyone to carry out positive thinking, good behavior by prioritizing friendship and mutual acceptance. Hence, *Ukhuwwah Islamiyyah* cannot be separated from the nature of faith and taqwa that connects people to the good and praiseworthy.

This research will convey the thoughts of Abdullah bin Nuh in his works especially in how to maintain the integrity of *Ukhuwwah Islamiyyah* both fellow Muslims and humans in general. This study uses descriptive and analytical methods regarding the problems that apply among Muslims in particular and other human beings with regard to decreasing brotherhood in the midst of society who tend to only prioritize the interests of their groups.

Biography of Abdullah bin Nuh

Abdullah bin Nuh was an Indonesian muslim scholar. He was born on 03 *JumÉdÉ al-Éla* 1324 H/30 June 1905 in Cianjur, West Java, Indonesia (A.P.B., 1986) (Dahlan, 1987). He was born from religious parents and was educated in an environment that put forward Islamic values. His father was K.H. Raden Muhammad Nuh who one of famous scholars in Cianjur at the time. Muhammad Nuh studied in Mecca and he became the master of the books of al-Ghazali especially the book of *Ihya Ulumuddin*. Therefore, his mastery on Ghazli's works was inspired by Abdullah bin Nuh to learn also about him through his father until Abdullah bin Nuh was known as al Ghazali in Indonesia because his understanding on the Al Ghazali's comprehension and his translation on Al Ghazali's books into Indonesian and Sundanese language to be delivered to Muslim in Indonesia (Tim, 2015).

Abdullah bin Nuh studied to his father in 'Tanah Tholibin boardng scholl at Cianjur, and he was very proficient in Arabic language since he was a child, so, he continued his education to Sayyid Muhammad ibn Hasyim bin Thohir al Alawi al Hadromi in Madrasah Syamailul Huda Pekalongan based on his father's advice. At that time, Abdullah bin Nuh was educated more on life skills such as writing, public speaking, arguing, thinking critically with high mentality in order to fight for upholding Islamic values. This is hapenned until Sayyid Muhammad bin Hasyim moved from Pekalongan to Surabaya. In Surabaya, Abdullah bin Nuh was entrusted by his teacher to manage the Hadramuat weekly magazine from 1922 to 1926. This magazine was published to counter the Dutch political strategy at that time. So, this makes Abdullah bin Nuh better in his writing skills, foreign languages, thoughts and souls fighting him against the flow of thought brought by the invaders at that time. In addition, Abdullah bin Nuh studied at al Azhar University in Egypt with the son of

Sayyid Muhammad bin Hasyim for one year. During this year, Abdullah bin Nuh learned more about Fiqh especially the Syafi'i school into he wrote a work of *ana muslimun sunniyun syafi'iyun* (Ardi, 2018).

After studying in Egypt, Abdullah bin Nuh returned to Cianjur and began to serve his homeland by teaching and organizing. Besides, he was also active in Islamic organization movements, such as *Sarekat Islam* due to his power struggle and love for Indonesia. even though he was a scholar, but also, he went along and descended on Indonesia's struggle against the invaders. Therefore, Abdullah bin Nuh joined the *Pembela Tanah Air* (PETA) formed by the Japanese army at the time. In fact, he was recorded as the commander of PETA or more commonly referred to as Daidancho in 1943 to 1945. He also led Cianjur, Bogor and Sukabumi regions (Ardi, The History of Islamic in the Malay Archipelago: an Analytical Study of Abdullah bin Nuh, 2018).

Abdullah bin Nuh is one of the Indonesian scholars who has a high devotion to religion and his country. This was proven with his activity in the matter of da'wah through the media. He and his friend Muhammad Asad Shahab joined the Arabian Press Board in Jakarta. His role in this APB is became a journalist who informed the colonialism in Indonesia to other worlds, especially Arab. Therefore, he and Ahmad Shahab became the people sought by the Dutch army which called the Netherlands Indies Civil Administration (NICA) until the APB office in Jakarta was targeted by the NICA army and Abdullah bin Nuh was evacuated to Yogyakarta along with the temporary transfer of the Indonesian government to Yogyakarta at the time of the Dutch II military aggression under the direction of the Sultan of Yogyakarta Palace. In Yogyakarta, Abdullan bin Nuh active became an Arabic-language news announcer at RRI in order to continue to broadcast colonial atrocities in Indonesia. Besides that, he with Kahar Muzakkar initiated to build the Islamic College of Higher Education in Jakarta, but due to the military aggression II, this college closed which later became the Indonesian Islamic University (Ardi, Abdullah bin Nuh: His Struggle on Da'wah through Islamic Education, 2018).

After the situation of Indonesia was stabilized, Abdullah bin Nuh returned to Jakarta. In Jakarta, he resumed his service in journalism and education. Besides teaching at the University of Indonesia on Arabic Language Faculty, he was also with Muhammad Asad Shahab and Dhiya Shahab pioneering the Islamic Research Institute and the *Pembina* weekly magazine. In the *pembina's* office, Abdullah bin Nuh became the Chief Editor. The focus and scope of the face of the *pembina's* magazine is in order to play a role in responding to contemporary issues at that time relating to theology, fiqh, modern ideoligies, science, ukhuwwah Islamiyah and others. Here, Abdullah bin Nuh began to

be more serious in conveying his views and reading the problems of the people at the time, especially the influence in the modern ideology of globalization that began to enter Indonesia since the colonial era. He saw modern ideology impact on the erosion of Islamic values and make humanity divided. Finally, he wrote a number of the importance of Islamic brotherhood to the unity of the people (Ardi, Abdullah bin Nuh: His Struggle on Da'wah through Islamic Education, 2018).

Abdullah bin Nuh's Concern on Brotherhood (*al-Ukhuwwah*)

Human as social creatures who can have a civil society have a rope of inner bond between each other that occurs because of some similarities and affinities which are referred to as kinship. This relationship can lead to feelings of love, respect, and honour for each other (Yakan, 1990).

As Quraish Shihab said, *ukhuwwah* is an equality and harmony in many ways. Therefore, the equation in the form of descent and traits can have implications for the emergence of a sense of brotherhood (Shihab, 1994). Beside that, Quraisy Shihab also explained that the meaning of *ukhuwwah* is a sense of mutual responsibility to achieve a common goal. This can mean as the measure of the nature of togetherness or *ukhuwwah* is feeling of affinities and having a sense of responsibility, even though there are differences of opinion. Therefore, Quraisy Shihab believes that even there are several verses in the Qur'an about the meaning of conditions that are different and open up the possibility to create each other and find new ways so that they are not blind, or in other ways create goodness (Shihab Q. , 1991).

In the Al-Qur'an, there are several sentences that express the form of brotherhood between fellow human beings or descent brotherhood, namely *akhun / ikhwan* and *ikhwah*. Therefore, Quraisy Shihab classifies the word of *ukhuwwah* into four things, they are: (Shihab Q. , 1994)

1. *Ukhuwwah fĒ al-'Ubudiyyah* is all beings are brothers in the sense of having equality which in creation and submission to God.
2. *Ukhuwwah fĒ al-InsĒniyyah* in the sense of all human beings are brothers because they all originate from one father and mother, Adam and Hawa.
3. *Ukhuwwah fĒ al-waĒaniyyah* or *al-naĒĒbiyyah* are means brotherhood in descent and nationality.
4. *Ukhuwwah fĒ DĒn al-IslĒmi* is brotherhood between Muslims.

The conclusion based on the description of the meaning of *ukhuwwah* above is the nature of *ukhuwwah* arises from the heart and self of someone who feels in a brotherly bond. This bond of brotherhood can mean one descendant as well as some similarities that exist in

people's lives such as a fate, a degree, even a battle. This *ukhuwwah* value appears in every Indonesian society during the struggle against imperialism and colonialism. They feel the same fate, in arms and one goal to achieve independence. "*Bondo, Bahu, Pikir, sak Nyawane Pisan,*" is the sentence of wisdom which can be depicted in the spirit of their struggle which should be able to continue the fought without a break between social problems due to differences in ethnicity, language and religion.

Abdullah bin Nuh as a scholar in the era of independence said *ukhuwwah al-IslĒmiyyah* was a divine gift that was granted to people of faith and piety who were bound by the Islamic aqeedah. According to him, the nature of faith and piety has a positive effect on social ties that attach people to mutual respect, glorify and realize the desire to unite. This can have implications for the struggle in the name of religion in order to fight the tyranny that exists on this earth. Therefore, Abdullah bin Nuh also divided the meaning *ukhuwwah* in three types which are:

1. The concept of *Ukhuwwah InsĒniyyah/Basyariyyah*.

The mean of this concept is a brotherhood bond between fellow human beings, regardless of ethnicity, religion, race / ethnicity, language culture, educational background and so on. According to him, Islam has created the basis for world unity or the doctrine of the unity of God, followed again by the unity of human origin and human equality, which is full of freedom and solidarity. This shows that the *ukhuwwah al-insĒniyyah* includes the brotherhood of fellow human beings throughout the world.

All human beings are one, then the insects are the same in terms of theirinsity. Therefore, their rights as human beings are the same, so, this is what is referred to as *ukhuwwah al-InsĒniyyah* without distinguishing skin color, continent, even religion (Nuh, N.Y.).

2. The concept of *Ukhuwwah WaĒaniyyah*.

The brotherhood of fellow tribes, or regions which is known as the term nationalism. Nationalism is an inner bond that is closely intertwined between tribes or ethnicities like its own siblings, even though there are different breeds and religions, but it has one purpose in life. *Ukhuwwah waĒaniyyah* according to Abdullah bin Nuh is a brotherhood of one nation or one country based on their place of birth. This inherent fraternity is categorized as a feeling of mutual and insurance and a feeling of nationalism or one nationality with the unity of language, history, politics and ideals for the sake of unity (Nuh, Menuju Persaudaraan Umat Islam, 1962).

3. The concept of *Ukhuwwah al- IslĒmiyyah*

The brotherhood bond is created based on the principles of teachings of Islam. According to Abdullah bin Nuh, this Islamic brotherhood began he

incident of the Prophet Muhammad SAW's migration from Mecca to Medina. In this country, the *ukhuwwah al-Islāmiyyah* formed between Muhajirin and Ansar. Different from *ukhuwwah wa'āniyyah*, *ukhuwwah al-Islāmiyyah* is more consistent with the faith equality without raising the differences between the schools in Islam. According to Abdullah bin Nuh, the differences are commonplace, especially in *ijtihādīyyah al-fiqhiyyah* because every priest has a certain view, but this difference will be of some value when differences are made in the area of *ushūl* or the basis of religious principles (Nuh, La Thifiyyah Fi al-Islam, 1399 H).

From the explanation above it can be understood that the concept of *ukhuwwah* is not only in a religious context but it can be applied in a social context. This is very important in its role in maintaining the stability of the country and the continuity of diversity within the scope of the Indonesian unitary state.

Abdullah bin Nuh is one of the Indonesian scholars who has moderate (moderate) thoughts and always avoids conflict and hostility between humanity and Muslim. This can be seen in several of his works including *La Thaiyyah fi al-Islam*, *Fi Dzilal al ka'bah al baitil al haram*, dan the prose of *al Ukhuwwah al Islamiyah*

On responding to Muslim differences in the view of fiqh, Abdullah bin Nuh emphasized the difference in fiqh is only in the level of *furu'iyyah*. He reminded that the difference in schools must stand above tolerant attitudes (*tasamuf*) and *ukhuwwah islamiyyah*. Every difference in schools must avoid the attitude of fanaticism, mutually influence to another, be easy to infiltrate other groups, even denounce one group to another group of different views. Because differences in schools is *ijtihadi* based on the basis of one's understanding of texts. Therefore, disagreements between Imam Madhab cannot be denied.

For Abdullah bin Nuh, disputes and hostility would only harm the Muslims themselves. Therefore, despite the different schools of thought, they must always maintain the *ukhuwwah Islamiyah*.

نحن على الرغم اختلاف المذاهب
أمة واحدة فلا طائفية في الإسلام.
ولعن الله العصبية الجاهلية
والقوميات الضعيفة. ولنا رابطة
دينية متينة يجب أن تذوب فيها

جميع الفوارق من جنسية وعنصرية
وغيرها. فنحن إخوة إشقاء بل
جسد واحد

(Nuh, La Thifiyyah Fi al-Islam, 1399 H)

In the frame of Muslim unity, Abdullah bin Nuh facilitates the understanding of Muslims to understand the need for *ukhuwwah islamiyah*. As an example in his book *dzhilalil al kab'bah al baitil al haram*, abdullah bin nuh said that you were the only unity of Muslims. Why? Because Muslims have a ruhiyah bond that is united under the auspices of Ka'bah. Regardless of where he is, from whatever nation he is, from whatever he is, only one qibla is facing the Ka'bah.

لنا رابطة روحية يجب أن تذوب فيها
جميع الفوارق من جنسية وغيرها
وتبرؤا من كل عصبية نجعل هذه
الأمة أشلاء ممزعة وأوصالا مفرقة لا
تقوم لها قائمة ولا تكون عاقبة ذلك
إلا الدمار
(Nuh, La Thifiyyah Fi al-Islam, 1399 H)

Abdullah bin Nuh dedicated his life for the *ukhuwwah Islamiyah* struggle until he was known as a follower of Shi'ah because of his closeness to Iranian scholar and he was called the one who brought *Hizb ut-Tahrir* to Indonesia because he invited Abdurrahman al Baghdadi to Indonesia. Even so, the closeness to the Shi'a scholars at that time was not at the political level or ideology, but its closeness was due to a scientific mission that was against the swift currents of modern ideology especially the notions of materialism, socialism and communism in Muslim countries at that time. So, it is not just *ukhuwwah Islamiyyah* that Abdullah bin Nuh wants to build, but *ukhuwwah 'Ilmiyyah* (Zulkifli, 2013).

In order to understand the *ukhuwwah Islamiyyah* between Muslims deeply, Abdullah bin Nuh in his prose said:

بل أنت أخي، لأنك مسلم، ثم لا
أبالي بعد ذلك أن تكون أوربيا أو

هنديا أو فارسيا أو تركيا أوصنيا أو
غربيا أو شرقيا أو ماشئت أن
تكون. فما ذلك إلا فوارق بسيطة
لا قيمة لها عندي لدى التحقيق.
أنت أخي، لأننا كلينا نعبد ربا
واحدا ونقرأ كتابا واحدا ونتبع رسولا
واحدا ونستقبل بيتا واحدا وقد
نجتمع عند البيت في صعيدا واحدا
(Nuh, al-Natsr Ukhuwwah al-Islamiyyah, N.Y.)

The high commitment of Abdullah bin Nuh in knitting and re-assembling Muslims especially those which are divided because of the strong goal of leading the glory of the people to meet a stronger future of Islam.

نعم هناك، وراء هذا الخضم الزاخر
الهياج، وراء بحر الجهاد المتواصل
والصبر الطويل، هناك في العدو
القصوى نجد ضالتنا المنشودة موفورة
في أرض "الأحلام المحققة" المغمورة
بأنوار العزة والجمال. وعلى توحيد
القوى، وتنوير الأذهان، وإحكام
القيادة، وإخلاص النيات، والرغبة
في الشهادة، واختقار خظوظ
النفس، وطول الصبر، وقوة اليقين،
أقول على هذه كلها يتوقف بناء
السفينة التي بها نجاح العمل وبلوغ
المرام

(Nuh, al-Natsr Ukhuwwah al-Islamiyyah, N.Y.)

In order to maintain a mission in the theological aspect that he embraced, Abdullah bin Nuh was avoid mutually destroying fellow Muslims. In his work, he explained that absorbing someone is infidel because not one understanding in the teachings of Islam is a very big deed. And most of those who do it are due to fanaticism and ignorance. So, he requires Muslims not to blame one another mutually because of different schools of thought or understanding of texts.

في وجوب اجتناب تكفير المسلم.
فأن تكفير المقرّ بالشهادتين أمر
عظيم لا يقدم عليه إلا جاهل
متعصب. والتكفير فيه خطر
والسكوت لا خطر فيه

(Nuh, La Thifiyyah Fi al-Islam, 1399 H)

Abdullah bin Nuh explained how *takfir* applies to those who deny the nature of Allah Ta'ala, deny their creation, deny the faith that humans will see Allah on the Day of Resurrection, and deny other faiths.

المبحث الثاني والخمسون في بيان
عدم تكفير أحد من أهل القبلة
بذنبه أو بدعته. وبيان ذلك أن
ماورد في تكفيرهم منسوخ أو مؤول
أو تغليظ وتشديد كقوله ومن لم
يحكم بما أنزل الله فأولئك هم
الكافرون قال ابن عباس وغيره وهو
كفر لا ينقل عن الإسلام. ومن
أمثلة ماورد التكفير به من الذنوب
شرب الخمر وإتيان الساحر
والكاهن. ومن أمثلة ما قيل التكفير
به من البدع انكار صفات الله تعالى

أوخلقه أفعال عباده أو جواز رؤيته
يوم القيامة فإن من العلماء من كفر
هؤلاء. وأما من خرج ببدعة من
أهل القبلة كمنكري حدوث العالم
ومنكري البعث للنشر والحشر
للأجسام والعلم بالجزئيات على ما
مرّ في مبحث اسمه تعالي العالم فلا
نزاع في كفرهم لإنكارهم بعض ما
علم مجيئ الرسول به ضرورة
(Nuh, *Fi Dzilal al-Ka'bah*, N.Y.)

The taught of *ukhuwwah islamiyyah* concept by Abdullah bin Nuh in several of his works is very important because this as the foundation of the unity of Muslims in particular and humanity in general in the midst of the division of humanity due to the emergence of groups that can be caused dissension, hostility and even violence are because the differences of opinion, schools, and leaders. This happening caused the high level of Muslim fanaticism, even though they are a brotherhood. This attitude of *ukhuwwah islamiyyah* will certainly increase to *ukhuwwah insaniyyah*. According to Abdullah bin Nuh, this *ukhuwwah Islamiyyah* and *insaniyyah* is as follows: (Nuh, *Menuju Persaudaraan Umat Islam*, 1962)

1. Freeing humanity from all kinds of fetters, human servitude by humans, poverty, ignorance and stagnation;
2. Maintain faith and keep it from external danger and prescribe it inwardly;
3. Reconcile spiritual and physical with the progress of human perfection;
4. Fostering people as strong and high as possible.

Therefore, it is necessary to re-actualize the concept of *ukhuwwah* in order to create a solid brotherhood, integrated community with a holy and harmonious brotherhood without any fanatic to one group or ideology.

Conclusion

The actualization of *ukhuwwah islamiyyah* concept is very necessary and becomes urgent at this time. The emergence of groups that perceive themselves as the most righteous and blame other groups for the

different understanding of Islamic teachings is very detrimental to Muslims in particular because with the separation of Muslims to many groups this will weaken from within. As a result, many of them were hostile between one to another, instigated, and even denounced one group with another. Therefore, the concept of *ukhuwwah* in several works of Abdullah bin Nuh can make the re-actualization again that all of them are brothers in Islam and mankind widely without distinguishing one from another.

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