

Ta'wil of Ten Angels in View Islamic Mysticism (Analytical Study of the "Saderiah" Islamic Mysticism About Understanding Ten Angels in Karang Semanding Village, Kec. Balung, Kab. Jember)

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Abstract: The doctrine that emerges in the theology of Ahlussunnah Asy'ari and Maturidi is the necessity of all mukallaf to believe in ten Angels, starting from the Angel Gabriel to Ridlwan. conceptually doctrine, belief about angels is part of the ghaybiyyat. Saderiah's mystical Islamic group is present in the midst of the classical understanding of Angel. According to this group, there's no way someone would have true faith when unable to understand the concept of angels in detail. Therefore, understanding it is a must. This paper is a description of the results of the research that has been carried out by the author about tawil ten Angels according to "Saderiah" is part of mystic Islam, based on this research, it can be concluded that, according to "Saderiah" Angels are not creatures of God who are supernatural, but only symbols of human behavior alone. And in this group's belief, whoever is able understand the concept of Angels perfectly, surely, he will become a calm figure, will even be able to protect life surrounding.

Keywords: Saderiyeh, Islamic Mysticism, Angels

1. Introduction

The meaning of a name affixed to an object has a function a marker that can distinguish it from other objects.[1] For example the naming of four-legged animals with a trunk and large ears with the name of an elephant, then what is called an elephant is an animal whose characteristics are: mentioned above, and this has an impact on not being allowed to call animals different from the term elephant while their characteristics are not the same as elephant [2].

However, not all names attached to objects can understood with the human ratio, so it must be given special characteristics to objects so that the human mind is able to understand

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the true meaning of that thing. Such objects in Islamic doctrine are called objects which are *ghaybiyyat*, such as Angels, Devils, Jinns, Heaven, Hell, and others.

Specifically for the issue of *ghaybiyyah*, there are differences of opinion in understanding it, there are groups interpreting it textually, while other groups interpret it contextually.[3] For example in the word *yad* (hand) in the Qur'an, al-Fath: 10 (*yadullah fawqa aydihim*).[4] Ash'ariyyah group interpret the word *yad* with power, while the Salafi group interpret it by hand [5].

Majaz meaning, on the word "*yad*" (hand) interpreted by *qudrah* (power), [6] used by Asy'ari in interpreting certain words. while the word can only be understood with the meaning of *majazi*, for example in interpreting the word "*yad*" which in Ash'ariism is prohibited from being interpreted textually, because the literal meaning textual impact on equating God with his creatures [7].

Not all words that are *ghaybiyyat* can be translated using *takwil*. even these words are still translated according to the name of each of these words. For example, the names of heaven, hell, the afterlife, and others. and the translation of each of these words is adapted to the information that comes from the Qur'an or al-Sunnah. Although all the words in the names of places that are *Ghaybiyyat* cannot be known using the five senses, the names that have been reported in the Qur'an and al-Sunnah can already be categorized as final.

However, there is a new group that has a different understanding of the meaning of *Ghaybiyyat* with majority of scholars, this group has a different perspective in translating names like Angels, Jinns, and also demons whose meanings are enough clear. The group interprets the magical names with reality that exists in human life itself. As in the mention of Angels, according to this group the word Angel is a symbol, while the symbol can be seen in human life itself. The Islamic group "Saderiah", has the characteristics of quite unique in interpreting terms in Islam, they tend to interpret these terms with the meaning of *majazi*, or in the term of interpretation called *takwil*. [8]

Therefore, quite interesting when examined in detail. In this paper the author aims to describe the meaning of the group Islam The essence of the names of the Angels, especially the ten Angels which every Mukallaf must know. The object is selected by the author, because there is a uniqueness in interpreting the ten Angels and in Islamic doctrine knowing the ten Angels is obligatory.

The focus of the description in this paper is;

1. Explaining the terminology of Angels in the Islamic perspective of Essence in Karang Semanding village.
2. Explaining the arguments of the Islamist group in Karang village Semanding About the meaning of Malaika.
3. Analyzing the relationship between the concept of meaning of Angels according to the "Saderiyeh" group in the village Karang Semanding with Social Life.

2. Objectives of the Study

The object of study in this paper is an understanding of the ten angels raised by the mystical Islamic group "Saderiyyeh". This group is a group of individuals who translate angels as a reality in human life itself. the uniqueness of the translation of angels is the main object of this study, because such an understanding is contrary to the understanding of the majority of scholars.

3. Research Methodology and Approach

The method in this research is qualitative with the type of field research. while the approach used is phenomenological. The combination of methods and approaches as above aims to develop an understanding of the takwil of the ten angels, purely in accordance with the understanding raised by them.

4. Research data sources

Data sources in this study are classified into two types, 1) primary sources, namely data sources in the form of information from informants. 2) The second source is a variety of works that are in accordance with this research, either in the form of articles, papers, books, or books.

5. Profile of Islamic Mysticism "Saderiah"

The history of the formation of religious understanding in the "Saderiah" mystical Islamic group, is the presence of anxiety in face the hustle and bustle of life in the world. They (study participants) feeling bored with the phenomenon of life in which it is full of problems, starting from problems that occur in the family, society, or problems faced by each individual, In fact, there is a polemic in the name of religion, especially in terms of understanding the parts of religion itself. all the problems in life contributed to the emergence of the mystical Islamic group Saderiyyeh [9].

the emergence of the mystical Islamic group "Saderiah", is a response to the problems of religious life, and diversity in social life. So, it has an impact on anxiety each individual. Anxiety in dealing with life's problems requires a spiritual approach. This can be seen from the elements of the study, namely those that focus on the study of peace of mind, even the focus of the discussion in their study is the unification of oneself with the creator (wihdat al-Manifest).

The uniqueness of the "Saderiah" Islamic study group is the existence of teachings tarekat in which it requires that its followers be able to imitate the attributes of Allah, and manifest them in everyday life. For example, on the attributes of Allah al-Rahman (the most merciful), and al-Rahim (the most merciful), then the nature of must be realized in living life in the world with be benefactors, even though he feels in a pinch. While the core of the teachings in the Islamic mysticism group "Saderiyyeh" is the ability to always realize the essence of God.

The study, which was centered in the village of Karang Semanding, Balung subdistrict, Jember district, precisely at the residence of Mr. Nurkholis RT/TW: 01/03, At first it was only followed by approximately three people and at this time the participants reached about thirteen people, and those who became murshid (his teacher) is Nurkhalis.

6. Takwil Ten Angels That Must Be Known by Mukallaf According to the Mystical Islamic Group "Saderiah"

6.1 Terminology of Angels in the Definition of Islamic Shari'ah

The characteristics of the angels are always sending to Allah's commands, and at the same time have no character deny all that has been assigned by Allah swt. In religious doctrine, the number of Angels that must be known by the mukallaf is ten Angels [10]. First. Gabriel, in religious doctrine the Archangel Gabriel is the angel in charge of delivering revelation to Allah's messengers. that is, since the Prophet Adam to the Prophet Muhammad. This is in accordance with the word of Allah SWT. in Surah An-Nahl: 102, and Ash-Syuara: 193.

Second, Mikail, in religious doctrine the Angel Mikail is a figure which He has created to convey sustenance to the God's creatures, both sustenance in the form of physical health and spiritual, or sustenance which is a basic daily need. Third. Isrofil, he is in charge of blowing the trumpet on the day Judgment and resurrection as explained in the letter Al Haqqah: 13-16, Q.S. Az-Zumar: 68, and Q.S. Abraham:48

Fourth. Azrael is an angel on duty take the lives of humans and all other living things. Fifth. Raqib and Atid, these two angels are on duty record all human behavior. Raqib for the good, and Atid for evil, as in the word of Allah Surah Qaf: 16-18.

Sixth. Munkar and Nakir, they are both on duty give questions to every human being, in the grave. Seventh. Malik, he is in charge of guarding hell and lead the angels to torture the inhabitants of hell, as in Allah says the letter At-Tahrim: 6, and Al-Zukhruf: 77. Eight. Ridwan in the Angel in charge of guarding heaven, this is as the word of Allah in the letter Ar-Ra'd: 23-24 [11].

6.2 The Existence of Angels Between Symbols and Facts; Understand Angels in the terminology of the Islamic Mystical Group "Saderiyeh"

From the perspective of the "Saderiah" group, the notion of angels cannot be understood using the Shari'a approach. According to the "Saderiyyeh" group, the understanding taken from the explanation of religion has not been can lead people to the true understanding. According to them, the correct understanding of Angels is understanding which can result in perfect confidence and impact on good behavior in each individual. Hence, an understanding of Angels need to understand in detail. The following are some explanations about the Angels according to the Islamic mystical group "Sadriyyeh" [12].

a) The Symbolism of the Angels

The names of the Angels that have been explained in the religious shari'ah, on basically just symbols that have a purpose to awaken the human race itself, while each The symbol has a certain meaning and purpose The first is the term Angel, the word Angel is a symbol kind. Thus, this is as defined in the Shari'ah, that called Angels are God's creatures created from nur (light) and has a submissive character. Nur is a symbol of virtue.

In Arabic it means light, so the meaning of Angel is showing light, while their nature is obedient. The description shows that the meaning contained in (hidden meaning) in terms of Angels, is a command to be the figure of nur (light) who shows on the right path and always obey by always doing good deeds. Second, are the names of the Angels, all the names of the Angels basically are symbols that have a distinctive meaning. Jibril is a name that rests on a person who is always on duty convey revelation. Simply put, the word Jibril symbolically has meaning shows, therefore any form in human life that functions to show it is called with Gabriel.

Next is Mikail, symbolically the word is propped up to the angel in charge of conveying sustenance to all creatures Allah swt.. Therefore, all forms of whatever are the source sustenance for Allah's creatures. could be expressed as Mikail. The angel Isrofil, the word symbolically rests on the angel in charge of blowing the trumpet, or simply is An angel who has the task of signaling the destruction of the universe. Therefore, the symbol can be synchronized with anything which is able to give clues about the end of life in universe.

The angel Izroil, symbolically the word is attached to angel of death, or it can be understood that the task of Israel is tasked with taking someone's life. Hence the symbol essentially means the intermediary of the loss of a person's life. By That's why various forms of intermediaries can take lives someone can be declared as Izrail [13]. Angel Rokib and Atid, symbolically the two names given to two angels in charge of recording deeds the good and the bad of mankind. In simple terms the two symbols meaning, that in human life it cannot be separated from surrounding assessments. therefore, whatever the task give an assessment of each individual, then it can be called Rokib and 'Atid.

Mungkar and Nakir Angels, the two names are the symbol propped up on the Angel in charge of interrogating and the responsibility of each individual for everything that has been he did. Therefore, it can be understood that the symbol as a reference for humans, that anyone who has the task of interrogating the actions that have been carried out is called with Mungkar and Nakir.

the name of Angel Malik, Angel Malik is a symbol that rested on a person in charge of guarding a place that very scary, the place is described with a place punishment, torture, for all wrongdoing done by each individual. The symbol of hell is a symbol which shows discomfort, because in it there is torments for deviant actions, therefore whoever feels discomfort in the life of the world, then he has tasted hell itself. And anyone who gets the mandate to take care of those who are being tortured then he is Malik [14].

Ridwan's angel, Ridwan is a symbol of happiness, namely a person in charge of guarding a very special place beautiful, whose beauty cannot be imagined with the beauty in world. In simple terms, the symbol can be interpreted that the happiness that is felt by each individual is Heaven on earth, and whatever form of source can be make people happy that's Ridwan [15].

b) The Actualization of Angel Symbols in Human Life

The perspective of the Islamic mystical group "Saderiyyeh" about the Angels is not an invisible supernatural figure invisible to the five senses, but their form is humans themselves. The manifestation of their embodiment is in all activities in their social life. It means all reality in human life, both that arise from each individual or environment that is in accordance with the duties of each Angel, then that is what is called an Angel [16].

Like the Angel Gabriel, then in human life you can described with the human heart itself, namely the activity of the soul who always encourage him to do good things and and forbid him to do anything wrong. Thus as well as the hands, mouth, and other functioning body parts give instructions to the people around him, then he called the Angel Gabriel. Hand showing with cues, while the mouth shows with a series of words [17].

All activities of human life, both those that appear in the in him that functions to show himself, or that appears from other people, then he is called an Angel. Because all of this is in accordance with the syar'i definition of the Angel Gabriel, which called the Angel of revelation and in it contains about clues.[18] The Mikail, can essentially be described by sources of livelihood on Earth. naturally source life on earth is from the heavens and the earth, in the Qur'an he called it "*barakatun min al-sama' wa al-ardl*" (Arabic: blessings from the heavens and the earth). That is, the great power has sent down rain from the sky, and then it grows source of human life [19].

The existence of a source of life from heaven and earth illustrates that both of them are Mikail, as well as in social activities then whoever and whatever form in it contains the meaning of the source of sustenance, both to fellow human beings or to creatures other than humans, then that is called Angel Michael. Humans who give charity are like giving some of their sustenance to those around him, to animals, and to plants by watering and fertilizing them, then they are Angel Michael. On the other hand, plants or animals that can be a source of life for humans or plants others, then also deserves to be called Michael. Further in human life there are also figures who served as a board of examiners, investigators, and also the interrogator in charge of uncovering wrongdoings human beings, and then demand accountability for their behavior which they had done in his lifetime.

These individuals in the Islamic understanding the essence of "Saderiyyeh" is a manifestation of the Angels Mungkar and Nakir (mdr: *Bennakeron*). Determination that some figure is in charge of revealing one's faults is called an angel Mungkar and Nakir are based on the meaning that has been explained in Syar'i, namely that those in charge of interrogating and asking for the responsibility of each individual is an angel Mungkar and Nakir [20].

Social life is a plural life in it there is an interaction between an individual with an individual others. Such interactions are actually intended to be realizing human beings, that among them is mutual need. therefore, it has become a common need to understand each other, understand and help each other.

The life that is in it is filled with a sense of mutual love and mutual help where between one and the other shows dikap philanthropist, the rich donate part of his wealth to the poor the poor, the strong help the weak, the learned transfer his science, of course this kind of life is life which is beautiful and pleasant, and life like this is what called heavenly life. Therefore, anyone and anything who has been one of the intermediaries of the attainment of beauty then it is is Ridwan.

Angel Malik. in Islamic doctrine, Malik is a figure who is in charge of guarding Hell, a horrible place, it is described that the fuel is man and stone. In a way syar'i Hell is a place that is supernatural (something that is not invisible to the five senses), but believing in it is obligatory. Meanwhile in essence, hell is not something supernatural but something which is intellectually already visible in the life of the world.

In a sense, hell is a horrible place to be as a container for those who have disobeyed the command of thekhaliq. Therefore in the world of hell has also been seen. For example, prison in which there are torments for the guilty. It can even be described as well that that what is meant by hell is a condition that is not at all desired by each individual, but because of mistakes which he had done, then he was stuck in that condition as a result of a mistake someone made.

Based on the above description, at least one can be taken a picture of the understanding of Islam The essence of the ten The angels that must be known by the mukallaf are several parts:

1. Angels who have been understood syar "i are God's creatures are supernatural, in the sense of essence only symbols.
2. These symbols have in fact manifested in human life itself, so whatever that is appears in human life, while it corresponds to the symbols of angels, then that is Angels.

6.3 Correlation of the Concept of the Ten Angels that Each Individual Must Know with Social Life

Doctrinal norms in Islam occupy a fairly central position, because by believing it means his faith becomes perfect, so does the opposite of anyone who in *i'tiqad* is not perfect then his faith is also doubtful. Among the things that are *i'tiqadiyyah* is believing in existence Angels who are syar'i called supernatural. The need to believe in its existence Angels in the pillars of the Faith occupy the second position after the believers to Allah SWT. Therefore, believing for Muslims is a must.

According to the Islamic group Hakikat "Saderiah" belief in Angels is not can be expressed as a perfect belief before it is understood about the concept of Angels in essence, because of his faith in Angels are ambiguous. His confidence was still dim because it is still known correctly about the real Angel. Floating beliefs are unlikely to deliver one becomes one who is able to apply one's beliefs in everyday life, when it is not possible for the khaliq teaching something that something is free. Because of that, should be by understanding and believing in the existence of Angels automatically in his life he will be able to apply the values in that belief.

Therefore, in the study of the Reality of "Saderiah", it means Angels should be defined by their duties, not just referred to the names of Angels. Because, those names are just symbols in fact it has meaning for each of its tasks. Like Gabriel, then what is meant is something that shows, so whatever. who is capable of being an intermediary as a guide, then it is Gabriel? Likewise the names of the other Angels as previous explan. the influence of a correct understanding of the nature of Angels impacts on the goodness of the character of each individual, because by understanding it means being able to meditate on real Angels, meditating on Angels will have an impact on my imitating behaviors on the meaning of each of the Angels, so that piety is manifested individual as a manifestation of that belief.

An understanding of Gabriel, in accordance with his duties as a communicator instructions from the khaliq, then one will be able to use devices in itself that can be used as intermediary's clues with actually. Such as sanubari, which has always been filters to filter out all forms of adverse actions and show the truth, he will listen well, the hand will He makes it a guide for those who need it, his mouth will be used as a good tool to spread understanding positive towards anyone who needs it. Until the individual such that this becomes an individual who is in his life always covered in worthwhile activities. The same is true of all understandings about angels in essence.

7. Conclusion

Based on some descriptions related to the ta "wil of the Angels in Islamic study The fact of "Saderiah" as above, then can concluded as follows:

1. In terms of Islamic group Hakikat Saderiah terminology classifies the meaning of Angels into two: a) Shari'ah understanding, that is, understanding as the natural explanation of the majority of scholars'. b) The understanding in essence, that is, that Angels and their names and duties are just symbols, and in essence Angels are reflected in human behavior itself, well behavior that is bathiniyyah, or outwardly.
2. Arguments used by them, other than referring to nash syar'i, also referring to the ratio, is even more inclined to using ratios. While the approach used is ta "wil
3. The symbols in the names and duties of the Angels, is a teaching that God has given to

mankind so that they can live a good life. because of that understanding the concept of Angels essentially will be able to be leading human beings to a sustainable life.

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