The most noticeable difference between the model of writing sirah and tarjamah, if the first it describes the biography of one’s life illustrated broader and deeper, so it often appears in a separate book, it can be seen, for example, from various forms of Sīrah al-Nabawiyah which is very complete and in-depth. Meanwhile tarjamah is a model of writing tends to be encyclopedic, brief, concise, and covers certain important aspects of the character described. The tradition of Tarjamah writing seems to have started and used to fill a variety of materials on the one’s figure in a number of thabaqāt books. Both models of the writing, more or less they will affect and inspire for the writing of Manaqib that came up earlier.

4.c. The Tradition of Writing of Thabaqāt Model

The writing pattern of biography coming up in the thabaqat books, a little more has inspired to write Manaqib. The advantages are because it has a clear classification in arranging one’s position. The meaning of thabaqāt is semantically a layer or period. At the beginning of the development of formatting and writing, the meaning of thabaqat is the collections of information about various biographies of the hadith narrators based on the layer of generation. A consequence of the concept of respect for the existence of people who were around the Prophet Muhammad, one level with the generation of the Companions, tabi’in, tabi’it-tabi’in and so on, who serves as narrator of hadith. Their presence became something

35 See for example the work of al-Sulamy, Thabaqāt al-Shīfiyyah, al-Sya’rany, Thabaqāt al-Kubra dll.
36 Possibly they are influenced by al-Qur’ān (al-Insīqiq; 19) “latarkabunna thabaqā an thabaq”, they marched at yaumul akhir based on the groups. QS. al-Mulk; 15, “sab’a samawat thibago”. The lexicography experts attempted to determine between one generation antara satu generasi with other generationin a thabaqat. Some of them determine the layer of generation per twenties, per fourties, even there is also who stated that between thabaqat has the distance of ten years. See, Muhammad bin Abu Bakar bin Abd al-Qodir al-Razy, Mukhtār al-Shihah, (Beirut:Dar Fikr,tt), p.388
very important for the existence of the status hadith, so that the hadith scholars need to write completely whole information about the status of the persona and its existence.\textsuperscript{37}

Since the number of biographies of these leaders are very much, so the beginning of its development—even in the writing of thabaqat already knew the division of figures willing to be narrated on the basis of the area of their domicile and their profession such as thabaqat Syāfi'iyah, thabaqat Hanābilah, thabaqat al-Shāfi'iyyah, thabaqat Aththibah, thabaqat al-Syu'arā, thabaqat al-Nahwiyyn and so on.\textsuperscript{38} In Islamic historiography, the writing of thabaqat model is the most survival model and favored by reviewer until now, because it has contributed so clear in mapping and informing the position Islamic figures, both as a narrator of hadith, the scholars of schools (both fiqh and Sufism) and other figures in the position of a particular science. The book of thabaqat is much easier in searching the index of persona, his skills and social position. Even in the classification of al-Dzahaby and al-Sakhawy, there are the other classification of biography of figures, such as the rich, the beggars, the intrepid group, group of astrologers and others.\textsuperscript{39} The writing of Sufi and fiqh figures has occupied a central position in the tradition of thabaqat writing, is thabaqat writing tradition, al-Isfahany wrote 

\textit{Hīlyat al-Awliyā wa Thabaqāt al-Ashfiya}, al-Sya’rany wrote \textit{thabaqat al-Kubra} which also contains a biography of Sufis from generation to genarasi.

Here is a glimpse of the similarities and differences between the book of Sīrah, Tarjamah, Thabaqāt and Manāqib, its object studies, its discussion themes, its literary structure, and the focus of the discussion. More clearly it could be seen in the following list:

\textsuperscript{37} Shamil al-Sulmy, \textit{Manhaj Kitābah}, p. 454

\textsuperscript{38} Muhammad Ibn Sa’ad for example in his work has already entered specially certain chapters about the people of Kufah and Basrah. Eventhough they have reviewed in other chapters, but the explanation of the Companions who have the relationship with Kufah dan Basrah he reviewed. See P.A.Muin Umar, \textit{Historiografi Islam}, (Jakarta: Rajawali Press, 1988), p. 49-51

\textsuperscript{39} See Badri Yatim, \textit{Historiografi Islam}, p. 202-203
### The Models of the Figure Histonography

<table>
<thead>
<tr>
<th>Historiography Model</th>
<th>Structure</th>
<th>Object</th>
<th>Figure</th>
<th>Focus</th>
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<tbody>
<tr>
<td><em>Kitāb Sirah</em></td>
<td>Birth, family, struggle, success and death</td>
<td>The Prophet Muhammad SAW</td>
<td>Personal</td>
<td>The complete life Journey and in-depth (special edition on the historical figure)</td>
</tr>
<tr>
<td><em>Kitāb Thabaqāt</em></td>
<td>A glance of birth and education, privilege, expertise, thought</td>
<td>Companion, the science community, schools, and so on.</td>
<td>Communal</td>
<td>Personal</td>
</tr>
<tr>
<td><em>Kitāb Tarjamah</em></td>
<td>Birth, passing developments, struggle, expertise and death</td>
<td>Special figure, public biography</td>
<td>Personal</td>
<td>A short Biography of someone. It's used in short introduction (encyclopaedia)</td>
</tr>
</tbody>
</table>

It is almost certainly that the writing tradition of the manaqib book for the Muslim theologians or philosophers, less popular and attractive to be developed by their group, though among their leaders have the popularity and scientific influence quite high. They seem happier to develop the writing their historical figures in the form of relatively flat or simple, like the historical work in tarjamah or thabaqat models. Such reality appears as a result of the influence of rationalism in describing or explaining each figure as an object of science. So it's almost hard to find the types of biography books equal with *kitab Manaqib* which depicts the
theologian figures or even though the expert in tafsir. As if the books of Manaqib since the 13th century AD, has been the property of the priests or sheikh known among the Sufi sheikh or fiqh alone. All the time although they are widely known like Imam al-Asy’ary, Imam al-Ghazaly or the other as the Islamic figures backgrounds as a philosopher, biographer and the explanation is described enough as something flat and simple, they do not involve the karamah. The pattern of al-Ghazaly life is found only with the usual explanation, not showing somethings that “khawariq” and odd.\(^\text{40}\)

5. The Manaqib Tradition in the Qur’an and Hadits

In the Qur’an, there are a lot of types of expression of adulation or hagiography against the historical figures, the reality seems to underlie the development pattern of writing kitab manaqib. The expressions of the Qur’an about the historical figures, who explain, not merely expressed by ordinary storytelling, but it is often followed by the ways of adulation. It is done not only to the prophets, but also to the certain figures in which their capacity is not as a prophet, such as Lukman al-Hakim, Maryam bint Imran, Ashof bin Barkhiya as a maid of Prophet Sulayman, Ashab al-Kahf and other more.\(^\text{41}\)

Possibly, the writing tradition of the privileges of certain people since the beginning had started by Imam al-Bukhari (d. 870 M) as ahl hadith which is very well known in his work, Kitab Shoheh al-Bukhayry. He has written a special chapter on the number of hadith which describes the feature of the companions of the Prophet Muhammad by the title of Bāb al-Fadlāl al-Muhājirin; Bāb al-Manāqib al-Muhājirin; Bāb al-Manāqib al-Anshār. In these chapters, he has recorded on both compliments and comments of

\(^{40}\)See Abu Hamid al-Ghazaly, Ihyā Ulumiddin vol. 1, muallif translation by Dr. Sulaiman Dunya.
\(^{41}\) Yusuf al-Nabhany, Jāmi’ al-Karamah, vol. 1, Dar Fikr, 1989. p. 34
the Prophet Muhammad towards the companion achievements mentioned in his collection of hadith. In this context, it seems that he is considered as the early figure in popularizing the term and the word of “al-Manaqib”, to indicate the privilege or something that is considered special in oneself. In this case, the companions of the Prophet Muhammad are depicted and mentioned specifically in the hadith with the special nature and character. Furthermore, Abul Husain Muslim bin Hajaj (d. 261 H) the author of *Kitāb Shoḥēr Muslim*, collected also some hadith that relates to the privilege of some companions of the Prophet Muhammad SAW and wrote it in *Kitāb Fadlāl al-Shahābat Radliallah ‘anhu*. Imam al-Tirmidzy (d. 279 H) the author of *Kitāb Jāmi’ al-Shahēh* in it also fasten “*Abwāb al-Manāqib ‘an Rasulillah SAW*”.

Basically, the hadiths of the Companions Manaqib which were compiled by the three experts of hadith (Bukhari, Muslim and Tirmidzy) showed no significant differences, both in terms of editorial and content. Because some narrators who were become the source in bringing out the hadith of Manaqib of companion derived from the same source. However, from the side of naming the chapters are concerned about their Manaqib, written by the redaction quite varied.

Imam Ahmad ibn Hanbal (d. 855 AD) wrote specifically “*Kitab Manaqib ‘Ali bin Abi Thalib*”, which is based on the hadith and the

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42 The writing characteristic of manaqib book from the *muḥadditsin*, viewed so original because it is still in the form of the hadits texts which is grouped specially on the basis of the content of matan text that have been distinctively categorized in discussing the privileges of Companions, and who have a special relation with the tribute of the Prophet Muhammad SAW. For example the hadits of the Companions who have been promised enter to paradise, gaining praise of the Prophet SAW and so on. See CP. Pellat, Manaqib, Extract from *The Encyclopaedia of Islam*, p. 1-5.

43 *See Shoḥēh Muslim bi Syarī Imām al-Nawawī*, vol. 4, (Bandung: Maktabah Dahlan Bandung, tt), p. 1854

atsar of companions. Furthermore, Imam al-Khawarizmy (d. 1173 M), also wrote the book of hadith that specifically about the people who are closest to the Prophet SAW, entitled Kitāb al-Manāqib al-Khawārizmy li ‘Ali bin Abi Thalib. The work of such eventually became an important reference to the Shia because it has become legitimate to strengthen and clarify the information about the family and the position of the Prophet Muhammad including his privileges.\textsuperscript{45}

The next development, the object of writing the privileges of someone is no longer belong to the companions, but also to all Muslims hereditarily that usually sequential from the Companions followed by the Tabi’in and the pious. The historiography of the pious is eventually led to some Sufi figures or wali who has a particular privilege, which is called karamah. So their karamah have been the subject of a very interesting discussion for the readers and favored in a variety of writing the Manaqib book. The writing tradition of Karamah of Walis in the Islamic world, as well as the other objects of study such as the themes emerging in the field of fiqh, kalam, history and so on, seems to have the inspiration and a strong correlation from the models having been exemplified in the Qur’an and Hadith as mentioned. The existence of miracle, Karamah as a religious discourse, essentially not only been mentioned in the Qur’an, but also has written and expressed clearly and directly to the various books of hadith with examples of writing.\textsuperscript{46}

Thus, the birth of various forms and diverse examples of writing Manaqib model in some hadith, including some atsar of Companions of the Prophet Muhammad that explains in it, it is proving that the tradition of writing in Islamic historiography of the

\textsuperscript{45} The work of al-Khawarizmy is published in Iran, Mathba’ah Nainawah al-Hadisah Teheran, wy

\textsuperscript{46} Abd al-Qodir ‘Isa, Haqāiq ‘an al-Tashawwuf, (Syria: Dar Ma’arif Suriah Halab, 2001), p. 361
object and the themes of miracles, Karamah, blessings and so forth that are associated with the figure of someone is very powerful and popular and factual in the tradition of writing Manaqib books in the next future.

6. The Writing of Persona among the Madzhab of Fiqh dan Sufism

In a further development, the tradition of writing about the history of humanity which more detailed and more broadly with other themes is also similar and close to the kind of writing of Karamah theme, it seems still emerging in subsequent periods. Like the Book of Kitab al-Fadlā'il (the study of one's superiority), Kitab al-Mahāsin (the study of goodness of someone), the work of history tells and reflects on the form of one's privilege in the history of life. All of these themes considered quite coloring also in the development of Islamic historiography. Perhaps terminologically the types kitāb al-mahāsin or kitāb al-fadlā'il are more similar as something ma'unah (God's help) in a person who is considered pious. All the phenomena described in it, seem as something akin to the type of Karamah in general many emerging among the saints and pious people who stay away from all immoral acts. Interests and benefits of the writing of this, it seems more directed to the dimension of preaching and hujjah for the truth and a reflection of religiousity of someone, so a lot of things that encourage the writers to take pictures and put it in writing.

Although the types and models of writing mentioned latter are not as popular with Karamah writing models, but it colored enough in the realm of classical Islamic historiography and become its own kind because the objects are quite a lot, including many types of people that can be witnessed in every space and time.

47 Hamid al-Husaini, Peristiwa Gaib Barakat dan Mukjizat Kenabian, Muhammad SAW. (Bandung: Pustaka Hidayah, 2006)
While the writing of Karamah, appears to be more devoted and more specifically only occurs on Wali Allah, namely the people to love and be loved in a special way of Allah, because faith and taqwa with genuine and sincere as stated in the Qur’an, Yunus; 62-64 “Remember, the true saints of God there is no fear in them and they do not grieve. They are the ones who always faithful and pious. They always filled with joy in the life of this world and the Hereafter ... ”. The presence of the Wali Allah, based on the hadiths of the Prophet Muhammad, it always appears in every age until the end of the day.

In constructing the theme of writing about Karamah, the experts in this field have finally agreed on a “new model” that is a kind of writing more specifically to narrate the life of privilege and the famous Sufi leaders, namely the waliyullah with several karamah. This particular work became popular further known as the kitāb al-manāqib. Why the tradition of writing about the greatness of a person (hagiography) or the description of Karamah of a wali or certain walis finally became much interested by the writers? Perhaps there is a link particularly after gaining a justification and recognition from Ash’ariyyah theology which confesses the existence of ziarah tradition to the wali and the construction of their graves. The development and the intellectual activity of manaqib writing of walis in the Islamic world especially since the 4th century AH / 10 M, and the writing tradition are mostly done and around the graves of the walis either by guards tomb or by students who admired him.49 The names of their books are mostly named with the title kitāb al-manāqib, derived from the word of “manqabah”, i.e. alleyway to peek or the privilege of

someone in particular. The word of “manaqib” the plural of the word “manqabah” and this plural word is more popular in use in various types of writing about Karamah.

Why is there a tendency that Karamah should be seen in particular and not as other events which prevail in the history of human life in general, so it should be portrayed in a more special? Since the special event called Karamah, is unlikely to happen to the common man except for Waliullah, anyway it is not possible to denote constantly in public. Thus the experts in this field seem to have been aware of it, so that it must be seen and elevated specifically. If the common knowledge explains the depiction of children in general or happened in the lives of ordinary human child more commonly called biography or tarjamah, accordingly the choice of a particular event is more widely known as hagiography or Manaqib.

Nevertheless, generally the ways of their work in reviewing and writing about the superiorities of these figures, as it is usually done by the authors of other general history. The habits or steps of prevailing research, for instance by receiving the testimony from people who have experienced and are directly involved in the event, or through the narrative of the actors themselves and also a lot of people watched most of them are students, or through the news widespread in the society. It is widely known that in every step of life in certain time and circumstances have produced the incredibility. Because each of Karamah owner, sometimes do not know or do not realize that something been done contains a Karamah. Perhaps during his life he also felt some odd events.

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51 Yusuf al-Nabhany, Jāmi’ Karámat, p. 5-7
53 Siraj al-Thusy, Kitáb al-Luma’, p. 282
The event took place in Karamah, in general, is also very short, as it is also the other event occurred in an important moment of history, such as birth, war, murder, death, or other. However, the form of Karamah events is something not uncommon in the real life of man in general, but rather a privilege to certain people. Therefore, the phenomenon of Karamah has invited several scholars to write and explain, either in philosophy, Shari‘ah and its nature, in a variety of multi-volume works. Those who wrote it, in general, are the persons who recognize the existence of karamat happens to a godly person who called Waliyullah. Abu Bakr al-Baqilany, Imam al-Haramain, Abu Bakr ibn Fauroq, Abu Hamid al-Ghazaly, Nashiruddin al-Baidlawy, Hafidhuddin al-Nasafy, Tajuddin al-Subky, Abu Bakr al-Asy’ary, al-Nawawy, and there are many more scholars of jumhur whom all demonstrate the insight and have a strong argument, in providing the assurance of the existence of karamat as part of the phenomenon and an integral part of the religious beliefs and at once as a religious experience for human.

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54 Therefore, for theologians, some of them question and criticized the existence, why the karamah does not appear a lot from the Companions of the Prophet SAW, but more emerge from wali, who life later? In this case, Imam Tajuddin al-Subky gives the reason that in the prophetic period or in the age of Companions, the creed to the religious values is very strong in line with their deed in performing the worship. Perhaps among of them that something is linked to the event of karamah, can also often arise, but it is not much expressed in the news or writing, as possible as a matter of common. The arguments of such karamah for the next generation mostly is experiencing the faith crises and declining religious mentality, it seems dispensable for the emergence of the religious figure being inviting to the true path, dan all took place to them certainly always based as the brace of the prophetic mission dan dibutuhkan kemunculannya pada tokoh keagamaan yang sedang mengajak ke jalan kebenaran, dan semua yang terjadi pada mereka tentunya selalu didasarkan sebagai penguat dari misi kenabian that they have been. That is why the miracle and karamah are often considered and happened at times required by the recipient. See Yusuf bin Isma’il al-Nabhany, Jāmi‘ Karamāt, p. 20

55 Abd al-Qodir ‘Isa, Haqqi‘ an al-Tashawwuf, p. 369-370
Several subsequent authors under their respective *jumhur ulama*, in
genral, developed further the work of writing based on the
particularity and their respective skills. Indirectly, the presence of
some of these writings has provided a great contribution to the
emergence and supports the existence of some of Manaqib books in
the next. All of these have been described, suggesting that the level
of complexity of the work with the others will be interrelated,
reinforcing even support each other. Among of the books that are
related to the discussion concerning to *karamat awliya cases*\(^{56}\);
among of them are Abu al-Qusyairy Qosim (d. 465 H), *al-Risālah
al-Qusyairiyah*; Osama bin Munqiddz (d. 584 H), *Kitab al-I‘tibār*;
Fahruddin al-Razy (d. 606 H), *Ahādis al-Mu‘jizat al-Mī‘ah al-
Atiyah* and *al-Tafsīr al-Kabīr*; Imam al-Tabrizy Waliyuddin,
*Misyqāt al-AnwĀr* wrote in 737 H; Abu Abdullah al-Nu‘man bin
Marakesy (d. 683), *Misbah al-Dzulām fī al-Mustaghfītnā Khaer bi
al-Anām*; Shaykh Muhyiddin Ibn ‘Araby (d. 636), *Ruh al-Quds,
Mawaqi‘ al-Nujūm* dan *Futūhāt al-Makīyyat*; Imam al-Yafi‘iy (d.
768 H), *Raudl al-Riyahin* and *Nasyr al-Mahāsīn*; Kamaluddin
Muhammad bin Abi al-Hasan al-Syafi‘iy Rifa‘iy, Yusuf ibn Isma‘il
al-Nabhany (d. 1350 H), *Jāmi‘ Karāmat al-Awliya jilid 1-2*, Dar
Fikr\(^{57}\).

Various studies and writings about Karamah are not only born in
the Sufi groups, but also on the contrary among the people who
tend to be critical to reject the existence of Karamah of *walis*, as
well as the Wahabiyyah also jazz up the discourse on it. So
generally, the patterns and the characteristics of the models of
historiography in the field of Karamah are further increase to a
complex number\(^{58}\). The productivity of work by each community
as mentioned partly above some of them have been filled by those
whom background as a Sufi, fuqoha or theologians even

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\(^{57}\) Yusuf al-Nabhany, *Jāmi‘ Karāmat*, p. 5-7

philosophers. They sometimes talk by arguing each other, or otherwise to be complementary. For the Mu’tazilites, Karamah is not viewed as something extraordinary for someone. Thus, in their view, the phenomenon of Karamah they perceive as something that should be approached rationally.

It is almost certainly that the tradition of tribute and exaltation for the scientific experts and the prominent figures among the scientific community and the Muslim scholars is the beginning of a writing tradition of various shapes of biography with a variety of feature. In addition to Sirah Nabawi which was born earlier as the embryo and standards in doing an exaltation to persona of someone, the apocalyptic impulse that exemplified by Qur’an itself popularizing the important historical figures, it appears as something that cannot be ignored completely in inspiring the emergence of the writing tradition in the field. Although there are many things that hard to be avoided that are the psychological attitudes to emerge and display the school flags for certain circles. The students who continue to insist to generate loyalty and communality of a college or institutions in which they had gathered to explore the thoughts and ideas of the greatest teachers, in certain aspects sometimes has unconsciously contributed so large and has an important role to play the cultural awareness in the formation of writing of a biography or a more specific form of the Manaqib books.

The writing Movement of biography (tarjamah) for one’s persona, categorically it can be divided into two actualization models. First, if the figure is described more as it is in providing an influence to his students, in general, it is fairly jotted down in the form of a sirah or tarjamah only, with nothing to express the

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59 Henri Chambert-Loir & Claude Guillot, Le Culte des Saints, p.532  
60 Henri Chambert-Loir & Claude Guillot, Le Culte des Saints, p. 450-501  
61 Shamil al-Sulmy, Manhaaj Kitābah, p.430-444  
62 Henri Chambert-Loir & Claude Guillot, Ziarah dan Wali, p.534
extraordinary aspects. The History of the figure models, commonly only reveals his intellectual success, career, students, and so on. Generally they are written in the encyclopedic books, such as thabaqat, Mu'jam tarajim and so on.\textsuperscript{63} Secondly, if the role of one's figure is superior in constructing madzhab tradition or having an incredible influence in growing the madzhab commonality, either fiqh or Sufism, so it often appears not only to be the mere writing of his biography as the actualization of the first model, but also in a special issue it raised. They are exceeded by the writing aspects of incredibility, karama, and superiority or commonly called, his manaqib such as the manaqib of Abu Hanifa, Imam Shafi'i, Shaykh Abu Hasan al-Syadzily and others. Commonly if someone has been written his manaqib, usually these figures can be ascertained as the figure of madzhab that are very important both in the field of fiqh and Sufism.\textsuperscript{64}

Anthropologically, the writing tradition of the type of persona biography in classical and medieval Muslim world seems that not only raises and leads to the formation of writing models which are very varied, but each model contributes to show the symbolical impression in actualizing the clerical ladder or the intellectual level and its influence in strengthening a madzhab they were created. All of these patterns confirmed that the Muslim intellectual tradition is permanently established not only structurally but also including the movements and cultural effects which is developed.\textsuperscript{65}

From the hierarchy of writing models is not only able to recognize to the extent of the role of someone who is proven by the large number of articles in illustrating the greatness of figure shown, but also the capacity of the works that they create (especially by senior students), culturally it will continue to form

\textsuperscript{63} See Ibn Rajab, \textit{Thabaqat Hanabilap}. Tajudin Al-Subky, \textit{Thabaqat al-Syafiyyap}.

\textsuperscript{64} C.p. Pellat, \textit{Manaqib}, p.12-13

\textsuperscript{65} Henri Chambert-Loir & Claude Guillot, \textit{Ziarch dan Wali}, p.537
the academic influence for junior students who are behind them. The *manaqib* book in psychologist-academic dimensions, it seems to be created to build a sense of community pride and *madzhab* community existing inside.\(^6\) In certain aspects, the *manaqib* book is functioned as the flag form of a *madzhab*, even if necessary it can be used by their community to show something that able to influence the other communities.\(^7\)

There is a tendency that the writing of the *Manaqib* book of Sufi figures, commonly written by the *tariqat* students, and they denote themselves coming from the across of *fiqh* schools. However, in the contrary the writers of *manaqib* book of *fiqh* figures, most of them derived from the surrounding of the figure school that is written. Here are the following titles of the *Manaqib* books together with the author from various schools of *fiqh* and Sufism which was codified by Haji al-Khalifah\(^8\), among of them: *Manāqib al-Abrār fī Maqamāt al-Akhvār*, by Muhammad bin Hasan al-Husainy al-Syafi’i (d. 767 H), *Al-Manāqib al-Ibrahimiyah wa al-Ma'atsir al-Khudaiwiyyah*, Iskandar Ibkiarius al-Bairuty; *Manāqib Ibn al-Furāt*, Abi Bakr Muhammad bin Yahya al-Shuly (d. 335 H); *Manāqib al-Imam Abī Hanifah*, Syekh Ibrahim al-Turky; *Manāqib al-Imam Abī Hanifah*, Mustaqim Zadah al-Rumy; *Manāqib al-Imam Ahmad bin Hanbal*, Abi al-Fadl Muhammad bin Nashir bin Muhammad bin ‘Ali bin ‘Umar al-Salafy al-Farisy al-Bahdady al-Hanbaly (d. 505 H); *Manāqib al-Imam al-Syafi‘i*, Ibn Fahd al-Makky Muhammad bin Muhammad Badruddin al-Hasyimy al-Syafi‘i (d. 826 H); *Manāqib Amir al-Sulthān* wa


\(^{7}\) Henri Chambert-Loir & Claude Guillot, *Ziarah dan Wali*, p.539

\(^{8}\) Haji Khalifah adalah a manuscript collector from Turkey who collected data to the works of Muslim writer that he compiled alphabetically together with the cluster based on the scholar. The full name Haji Khalifah is Al-Maula al-Musthafa bin ‘Abdullah al-Qosthonty al-Rumy al-Hanafy (d.1657 AD). See his very monumental works *Kasyf al-Dhunjān* Vol. 1- 6. For the collection of *manaqib* book see vol. 2, p. 671-678. Vol. 4, p. 374-375

By looking at the title and number of the works are very varied with a common Manaqib theme, the participation level in the Manaqib writing from various social and intellectual Muslims, highly enthusiastic and interesting.⁷⁰ So the diversity of the writing models has a very strong impact for the emergence of a number of works related to the writing of personal history in the historiography of Islam. One thing that is quite interesting, as stated above, that the writing of the Manaqib book of Sufi leaders categorically are often written by a cross schools of fiqh, such as Syekh Abdul Qodir al-Jailany that has been written by scholars either from the schools of fiqh Hanafi, Maliki, Syafi’i and from the Hanbaly. Because the schools of Sufism or tareqat, seem to be universal enough to be followed by many schools of fiqh. Otherwise, the Manaqib writing of fiqh figures, commonly written only by the authors coming from their schools, although there are also some authors coming from different schools⁷¹.

Clearly speaking, all the manaqib writing of fiqh schools, as stated by Imam Abu Ja’far Muhammad al-Thahawy (d. 321 H) is to provide the maximum knowledge to the followers of the schools, because he would know closer about the superiority of founder’s personality, thoughts, situations and conditions of his day, his disciples, his ideas, and so on⁷². Meanwhile the function of Manaqib among Sufis are in addition to strengthening the position of a tareqat, but the more concrete is as a learning materials for the

⁶⁹Haji Khalifah, Kasyf al-Dlunîn, vol. 4, p.376-377. The titles collection of manaqib book above, explain factually, the writing existence and tradition of figure with the pattern of manaqib (hagiology).
⁷⁰Henri Chambert-Loir & Claude Guilloz, Ziarah dan Walai, p. 356
⁷²See Haji Khalifah, Kasyf al-Dlunîn, jilid 2, p. 672
salik for taking Sufism journey as depicted through the manaqib book. In this regard the manaqib book as well as a media in Sufi curriculum.73

7. Conclusion

The effect of the writing tradition, the doctrine encouragement, the paradigms and epistemology of Muslim intellectuals to the awareness of history, clearly it gives a very strong accumulation in the development of Islamic historiography, especially the writing of historical figures. The birth of various models of historical figure writing, obviously is not completely accidental, but its existence due to the accumulation of the intellectual and the capacity of religious culture very deep. Pragmatically the persona study, particularly crystallized in the form of hagiography (Kitab al-Manaqib), directly as the figure adulation among the supporters either the schools of fiqh, Sufi groups or by Muslim historians and the experts on Islam. The presence of the manaqib books among the Islamic jurists and Sufism has a great strong correlation and significant role in determining the course of the development of schools of fiqh and Sufi orders. This trend emerged, especially in the medieval period of Islamic history. Realistically, these works also indirectly giving legitimacy psychologically to the followers of schools and provide reinforcement for the next young writers especially to show faithfulness in performing supporting or engaging at a schools of fiqh or Sufi order concretely.

73 Ahmad al-Kumsyakhnawy, Jami' al- Ushul fi al-Awliya, (Surabaya; Mathba'ah al-Haramain, tt), p. 282
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About Authors

Ali Akbar was born on 27 November 1975 in Jakarta. In 2008 he earned his doctorate title in archaeology as the youngest doctorate earner in Indonesia. He has written some books, two of which are Zaman Prasejarah di Jakarta dan Sekitarnya (2007) and Museum di Indonesia: Kendala dan Harapan (2010). In 2006 he was awarded as The Best Junior Researcher on Social and Cultural Disciplines by Lembaga Ilmu Pengetahuan Indonesia. In 2007 he was selected as the Best Student of the Archaeological Doctorate Program with the Highest GPA at Universitas Indonesia. In 2008 he was awarded the Best Textbook at Universitas Indonesia. In 2009, Universitas Indonesia awarded him the Best Junior Researcher in Social and Humanities Sciences. Ali Akbar is a teaching staff member at the Department of Archaeology, Faculty of Humanities, Universitas Indonesia.

Choirul Fuad Yusuf, a researcher on Religious Tradition and Society at the Office of Religious Research and Development, and Training, Ministry of Religious Affairs, Rep. of Indonesia. Born in Purwokerto, Central Java. In the primary school age, he recited al Qur'an at Pesantren Tahfidzul Qur'an, Ajibarang of Banyumas District. He ever learned Arabic Language only for two semesters, but finally, he received Bachelor Degree (S-1) in English Teaching from Faculty of Letters and Language Education, Institute of Teacher's Training and Education Science (now : Indonesia University of Education) Bandung. He received master's of Philosophy, and of Sociology Degree from University of Indonesia, and continue studying for a Doctor degree in Sociology at same university. In 2004, he attended a short course on Educational Planning and Management in Melbourne University. In 2005-2006, he taught Sociology of Religion at the Post-Graduate Program of University of Indonesia. Since the time of being university student, he actively writes articles on education, culture,

Erwiza Erman is from a village located round 7 km Bukittinggi, West Sumatra, completing elementary, junior and senior high school in Bukittinggi. She studied history in IKIP-Padang for three years and then finished her Doctoranda from History Department, Gajahmada University in 1982. Back to Padang in July 1982, she
joined with newly established department of History, Faculty of Arts, Andalas University. Not more than seven months joining with Andalas University, she moved to Jakarta at the beginning of 1983 till 1987, she had worked at Research Institute of National Culture (Lembaga Riset Kebudayaan Nasional (LRKN-LIPI). After LIPI reorganized research institutes, she joined to Research Center for Society and Culture (PMB-LIPI). Since 2001 till now, she has been working at Research Center of Area Studies, a newly established research center within LIPI.

Fakhriati is a researcher from Aceh who concentrates on Islamic manuscripts in Archipelago. She works as a researcher at Center for Research and Development of Religious Literature and Heritage, Office for Research, Development and Training Ministry of Religious Affairs, the Republic of Indonesia since 2009. She has spent much time on performing research in Islamic manuscripts since she studied at Master Degree in Leiden University, from 1996 to 1998. To deal with the manuscripts thoroughly, she had studied at Indonesian University at the doctoral level, from 2002 to 2007. Among of her works and researches that has been done since she finished her doctoral level are: cataloguing manuscripts in Dayah Tanoh Abee, Aceh in cooperation with UIN Jakarta and Tokyo University; identifying and digitizing Acehnese manuscripts sponsored by EAP British Library; editing texts; and performing research on watermark and countermark of Achenese manuscripts' papers. In addition, to increase networking in manuscripts, she has joined MANASSA (Masyarakat Pernaskahan Nusantara), PUSNIRA (Pusat Manukrip Nusantara), and TIMA (The Islamic Manuscripts Association). Her email address is fakhri_ati@yahoo.co.uk.

H. M. Hamdar Arraiyah was born at Soppeng Regency, South Sulawesi, in 1957. He gained his doctorate degree in Islamic Studies Program of Syarif Hidayatullah State Islamic University in
Jakarta. He works as a researcher at National Institution, Office for Research and Development and Training, Ministry of Religious Affairs, the Republic of Indonesia. He also teaches Quranic interpretation Subject at Attahiriyah Islamic University in Jakarta.

Mohammad Hasan Ansori received his PhD in sociology, focusing on peace and conflict studies, class and consumerism, social movement and Moslem society in Southeast Asia, from the University of Hawaii at Manoa, USA. He is currently a lecturer at the faculty of social and political sciences, Islamic State University of Jakarta and a senior consultant of National Violence Monitoring System (The Habibie Center-World Bank). His publications at international journals include "From Insurgency to Bureaucracy: Free Aceh Movement (GAM), Aceh Party and the Rising New Face of Conflict", "Linking identity to collective action: Islam, history, dan ethnicity in the Aceh conflict", "Consumerism and the Emergence of New Middle Class in Globalizing Indonesia", "Culture, Peace and Conflict Resolution: A critical Review and the Empirical Evidence from Indonesia", "The Economic Origin of Ethnic Conflict in Indonesia: a Rational Choice Perspective," and many others.
NOTES TO CONTRIBUTORS

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