

# Narration of the Heaven Gates in Manuscript of Hadits Duqa

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**Abstract:** This paper is summary of philological research which describes the narration of the heaven gates based on the Manuscript of the Hadith Duqa. Philology in itself was linked to texts. It had to do with both, interpreting the text of Hadith Duqa and preserving the original text in a world where transmission was based on manual copying. Hadith Duqa is Javanese manuscript with Pegonese script that is very vulnerable and the content (text) is fading, hard to read. Besides that, the characters and language in the script are also difficult to understand by today's generation. Hadith Duqa scripts need to be preserved their contents before the script begins to get damaged due to age and environment. Therefore one of the steps to save the manuscript is by doing the transfer of media or digitalization and study of its contents (text). The Manuscript of Hadith Duqa contains various Islamic teachings related to eschatology (the last day), but the focus of the study is only on the narratives of the gates of heaven. Based on the Manuscripts of Hadith Duqa, there are eight doors of heaven: the door of the Prophet, the door of prayer, the door of the zakat, the door of *amar makruf nahi munkar*, the door overcomes the lust, the door *jihad fi sabilillah*, the door of hajj and umroh, and the door of obedience to parents.

## 1 INTRODUCTION

The condition of the *Hadith Duqa* (HD) manuscript is very concerning, the paper has been break with age, writing or texts began to fade and hard to read. The manuscript must be saved by media transfer or digitizing and study the content. The Hadith Duqa manuscript is written in Pegon script and Javanese that less familiar to today's generations (Behrend, 1993; Rachman, 2017; Saraswati, 2016). HD scripts need to be preserved to preserve their contents before the script begins to get damaged due to age and environment. Through philological research in various stages, the contents of the manuscript can be saved. The manuscript will be edited or translated and translated, so the manuscript can be read and understood. While in content, the text of HD is very important to understand, because it contains many teachings of Islam, such as telling about Dajjal, describe of end the world, the day of resurrection to the story of the ferocity of hell and happiness in heaven. All of described in Hadith Duqa Manuscript tell in Java Language and social conditions of Java community, special character of Javanese society.

This is the reason why research on this manuscript of Duqa had to be done.

This manuscript contains a variety of Islamic teachings related to eschatology (the end of the day). The Great Indonesian Dictionary (KBBI) explains that eschatology is a theology of the end of time like the end of the world, the resurrection of all humans, the existence of heaven and hell and so on (KBBI, 2005: 308). Experts define eschatology as a doctrine of the end, discussing beliefs related to the final incarnations of human life such as death, doomsday, end of world, resurrection, final judgment, heaven and hell and so on (Sibawaihi, 2004: 13; Oetari et al., 2016). Based on these two meanings, it can be said that eschatology is a teaching relating to human beliefs about life after death or the afterlife.

Narrated in the HD manuscript there are eight doors in heaven which includes the sequence from the first door to the last door and its designation. The heaven doors have levels according to human status on earth and charity. Then, it is also explained the names of the eight heavens and the conditions in them which include the material forming the heaven, its features and the distance between the eight doors.

Narrative of the afterlife, life after death is very interesting discussion, because it tells of events that have never happened in the world and will happen in the end times (Christomy, 2007). For Muslims believe in the final day is obligatory, for being one of the six pillars of faith. The end of the age has already been explained in the Qur'an and hadith. The belief in the coming of the ending which is followed by the afterlife is a fundamental tenet of Islam, one of the six pillars of faith. Allah SWT in the last day will do the calculation of the deeds of human deeds justly and carefully, for his servants who believe and do good deeds and always obey His command and stay away from his prohibition, then they will be rewarded with the pleasure of heaven, while unbelievers will be tortured in hell. Therefore the truly faithful Muslims will do obedience to Allah SWT as much as possible, in order to later get the reward of heaven by His side. So through the study of philology Manuscript of Hadith Duqa will be presented how the doors to enter the paradise.

## 2 METHOD

The first step in philology research is identification of manuscript, edit of text, transliteration, and then analysis of the content. But in this paper not all steps in philology research are shown, only identification of the manuscript and content analysis.

To identification of the manuscript, so we have to know who is the owner. The manuscript of *Hadith Duqa* is author's own has been stored for 5 years ago, but has not been reviewed. This manuscript is made of striped folio paper, has no paper stamp, and the text is written in black ink. The physical condition of this manuscript requires extra care, because the paper is fragile, the ink used to write the text through the paper so there is some text that is hard to read. In addition there are several pages that have been torn and missing.

The manuscript of Hadits Duqa had a length of 36,5 cm and a width of 23 cm, consisting of six tails, 55 sheets (110 pages), and the number of lines per page was 40. There was no front or back cover. The language used in the script is the Javanese language, written in Pegon script, no number in writing.

There are illustrations in the first page of the manuscript, middle and end pages do not have illustrations. At the end of the text is written: "*Tamat. Wallahu a'lam bissowwab, wal insana mahallul khata' wa nisyany, sèdaya sèdere kang sami ningali punika hadis masih panjang. Margi dilajèngipun masih kurang cakèb punika nama,*

*dados wulan Rajab tanggal sèpisan dinane sèlasa kèliwon tahun H Tahun pitu 7 - 1253 ingkang gadah iki hadis dajal lan hadis duqa' setiting punika Hajji Ismail Mijèn inggèh punika tamat. Wallahu a'lam*".

## 3 RESULTS AND DISCUSSIONS

In the text HD discusses the whole of heaven and its contents. *Jannah* (heaven) is a pleasure that God promises to the devout and pious people of the world to Allah SWT. The literal meaning of "Jannah" is the cover, the veil and concealment. Then the word "Jannah" is defined as a shady tree. The word is used to refer to a garden in which many trees are shady (Islam, 2001: 225; Jones, 1983). The discussion of Jannah is very important for Muslims. Jannah or heaven as the ultimate terminal of eternal human life, in return Allah Almighty for submission and obedience while living in the world. Reading the heavenly nature and the great pleasures in it is very interesting to examine, then through this script of this Duqa Hadith we will get narration how to reach it. There are many ways to get the pleasure of heaven.

Talking about the nature of heaven and the great pleasures in it is very interesting, then through this script Hadith Duqa will get narration how to achieve it. In the text of the Hadith Duqa mentioned there are many ways to reach the pleasure of heaven. There are eight doors in heaven, each door is reserved for different classes depending on the level of the deeds of worship while in the world (Sugahara, 2007; Wieringa, 2016). The doors of heaven are prepared by Allah in the hereafter, in return for those who have faith and piety. Every door of heaven has certain criteria to show who is entitled to enter from the first door to the eighth door. This is as described in the Hadith Duqa Manuscript as follows.

*Pira-pira lawange suwarga angandika Ibnu Abas keduwe suwarga iku wulung lawang saking emas kang den tètèkes kelawan Suca kang tinulis ingatase lawang kang awwal apa lafazh lailaha illallah muhammadun rasulullah. utawi bab awwal iku lawange para Nabi lan para utusan kabèh lan para syahid-syahid lan para wong kang luman (Hadith Duqa, P. 2).*

Based on the Manuscript of Hadith Duqa (HD) the gates of heaven are namely:

### 3.1 The Door of Prophet and the Messenger of Allah

The first chapter discusses the door of Prophets, the messengers of Allah, the *sahid* and the generous people. This heavenly door is the most special door and for the special people. Humans who reach the highest levels in the degree of humanity that God wants to enter heaven through that door. This first door has a carving on it that reads lafad "*la ilaha illallah muhammadur rasulullah*".

The Prophet is the highest rank in the degree in the eyes of Allah, the glorious man promised heaven. The chosen man who brings the word of God to be delivered to mankind as a guidance of the way of truth to those who follow and misguidance to those who oppose it. Allah has given glory to the Prophets of the world and given the privilege of heaven. The privilege God gave to the *sahid* and the generous people to enter through the main door with the Prophet. The martyrs and the philanthropy have the honour and glory to enter paradise with the classes of prophets and apostles. This is explained in the HD script.

*"kang tinulis ingatase lawang kang awwal apa lafazh lailaha illallah muhammadun rasulullah. utawi bab awwal iku lawange para Nabi lan para utusan kabeh lan para syahid-syahid lan para wong kang luman"* (Hadith Duqa, P. 2).

People who die in the way of Allah SWT (*fi sabilillah*) will get the privilege of entering heaven through the first door. They are the martyrs who have sacrificed their souls and bodies in order to fight for the religion of Allah SWT, so that the moment of death to pick up the glory at His side. In addition to martyrs, generous people also get the glory to be with the prophets and apostles into the heavens. They are the people who sincerely neglect their property in the way of Allah SWT as described in the Qur'an (Q.S. al-Baqarah: 3).

### 3.2 The Door of *Salah*

The second heaven's chapter is talking about the people who establish prayers. For Muslims *Salah* (prayer) is mandatory worship, even as a medium communicates with the Creator of the universe. Prayer also becomes a medium of fostering a harmonious relationship between a person and his family, society, and even the human relationship with nature around him. With the prayer of a Muslim can be better and noble toward true happiness. In addition, it can also guide people to live in harmony with the will of God, so as to deliver

the spirit united with the Almighty. Absolute and everlasting happiness will also be gained in the afterlife, ie the return of heaven and meet with Allah SWT. This is described in the following HD script.

*"Utawi bab kapindo iku lawange wongkang pada shalat kabeh kang pada bagusakén kabeh ing wudune, lan pira-pira rukune shalat"* (HD,P.2).

### 3.3 The Door of Zakat

The third door of heaven is the door of the people who are zakat experts with a good heart towards all people. Allah SWT rewards so greatly to the people who give zakat. Zakat means to give some of his wealth in Ramadhan that is finished fasting on the last day until before the implementation of Eid prayer.

Allah so loves those who zakat with a sincere and well-behaved heart towards all people, until it has been prepared for them the gates of heaven that are wide open for those who are willing to pay zakat. But God also hates those who do not want to pay zakat when he is able to do it. Described HD manuscript.

*"Utawi bab kang kaping telune iku lawange wongkang ahli zakat kabeh kèlawan bagus atine wong iku kabeh"*. (HD, P. 2).

### 3.4 The Door of Amar Ma'ruf Nahi Munkar

The fourth door concerns with those people who call upon good (*amar makruf*) and prevents in evil (*nahi munkar*). Useful human beings are beneficial to others, one of which is to remind or prevent one's brother in the ugliness or deed which is forbidden by Allah SWT and invite together when doing good or good deeds. Described in HD script: *"Utawi bab kang kaping pat iku lawange wongkang akon kèlawan kèbagusan lan wongkang nyégah saking pèkara mungkar"*. (HD,P. 2).

Inviting good and preventing munkar is the main characteristic of believers. The Qur'an describes the qualities of the faithful and the righteous, one of them is to invite the good and to prevent munkar. One's faith will be perfect with this amar ma'ruf nahi munkar. Faith is the basis for every righteous deed, by appealing to the good and preventing to munkar is the trait that distinguishes oumat Islam with other people.

### 3.5 The Door to Win against the Lust

The fifth chapter is reserved for those who are able to control their lusts from *sahwat*, vile and unjust acts. Man's lust is the greatest enemy to the believers (mukmin). So Allah SWT gives assurance of heaven for people who are able to defeat their lust when living in the world. The reply of Allah SWT to the people able to defeat his lust is described in the Manuscript of Hadith Duqa as follows.

*“Utawi bab kang kaping lima iku lawange wongkang nugèl ing napsune saking pira-pira syahwat lan nyégah wong ing nèpsu saking manut hawa”.* (HD, P. 2). Meaning: "The fifth chapter explains that the gates of heaven are reserved for those who are capable of breaking the *sahwat* and not following their lusts".

### 3.6 The Door of Hajj and Umrah

The door Hajj and Umrah. Hajj as a duty or pillar of Islam that must be undertaken by every Muslim is discussed in chapter six. Hajj and Umrah are two types of worship that have many similarities, but also have many principal differences. Described in HD script: *“Utawi bab kaping nem iku lawange wongkang pada hajji lan wongkang umrah kabeh.”* (HD, P. 2).

Hajj is the fifth pillar of Islam, obligatory for capable people. Language, the word hajj meaning *al-qashdu*, which means deliberate, or intentional doing something grand. It is said *hajja ilaina fulan* means *fulan* come to us, and the meaning of *rajulun mahjud* is the person in question (Sarwat, 2011: 22; Rachman, Y.B., 2017).

While umrah worship is a glimpse similar to the pilgrimage, but still Umrah is not a pilgrimage. If detailed further, umrah is a small haj, where some hajj rituals are done in the umrah worship. So it can be said that the umrah worship is a reduced pilgrimage. By Umrah term is visiting the Ka'bah to perform the ritual of worship is to do *thawaf* and *sa'i* (Sarwat, 2011: 24). Umrah does not have a certain time like Hajj that can only be done at a certain time. If done outside of Hajj time into Umrah. This Hajj and Umrah worship is one of the criteria of Muslims who enter Paradise from the sixth door, the door of Hajji and Umrah.

### 3.7 Jihad fi Sabilillah

The seventh chapter is related to the concept of jihad in the way of Allah. Jihad is one of the most highly recommended attitudes in Islamic religion. The

meaning of jihad itself is trying earnestly, but its meaning becomes more widespread so it can be interpreted by fighting against the unbelievers or against lust. Fighting in the time of the Messenger of Allah was those who fought against the unbelievers who opposed the religion of Islam by bringing swords and troops to attack the infidels. Allah SWT gives the reward of heaven for people who jihad *fi sabilillah*, with the supply of this seventh door. This is described in the following HD script.

*“Utawi bab kaping pitu iku lawange wongkang perang sabilullah.”* (HD, P. 2).

Meaning: "the seventh chapter of heaven doors is the door for who fight in the way of Allah"

### 3.8 The Door of *Muttaqin* and *Birul Walidaini*

The eighth door is the *muttaqin* people and devoted to their parents. *Muttaqin* is a believer who is afraid of Allah SWT, afraid of violating the prohibition and fear of his wrath. The signs of the *muttaqin* are described in the Qur'an of Surat al-Baqarah verse: 3-4, namely: believing in the unseen, establishing the prayers, spending his fortune in the way of Allah, believing in the Qur'an and God's Books revealed earlier. Not everyone can reach the level as a *muttaqin* person, described in the HD script.

*“Utawi bab kaping wolu iku lwange wongkang muttaqin kabeh kang wongakeh kang pada nyégah ing pira-pira pèningale kabeh saking pira-pira haram lan pada ngèlekoni kabeh ing pira-pira kèbagusan saking wong bekti maring wong tuwa rorone lan napung pira-pira sana' lan liyane mèngkunu kabeh”*(HD, P. 2).

*Birul Walidaini* (doing good to both parents) is our duty as a child to be gentle and obey both parents, because in truth we will not be able to repay all the good that they give for the sake of their children. A child can only do good to both parents and will not be able to compensate for their kindness to love and raise their child.

Based on the description of the gates of heaven in the Hadith Duqa manuscript, it can be understood logically by Javanese people. Eschatology is a religious appreciation to permeate all nature and unseen forces. Javanese eschatology based on the Pantheism, the universe is numinous - inseparable from God. Javanese culture at this point has same concept of Islamic teachings that came from Persia, the influence of Al-Hallaj's Sufism (Ana al-Haq). Sufism Al-Hallaj which refers to the union of God and creatures, permeates the joints of Javanese culture and produces widely known teachings:

*Manunggaling Kawula Gusti* (The Unity of God and man). The concept of *Manunggaling Kawula-Gusti* is a typical narrative among Muslims on Java, especially for Sufism. Thus it can be understood that the teachings of Islam have melted with Javanese culture and gave rise to their own peculiarities.

## 4 CONCLUSIONS

The manuscripts of the Duqa Hadith provide a narrative about the gates of heaven that will be inhabited by those who believe and be cautious while living in the world. The narrative is derived from the Qur'an and the hadith of Prophet Muhammad, to give a picture that man lives not only in the world, but there is eternal life. Heaven as the terminal end of life of the faithful and pious can be achieved in many ways. There are eight doors of heaven provided by Allah Almighty, the heaven for His Prophets and Messengers, the doors to those who establish the prayers, the doors for the people who make the charity, the doors for those who establish the *amar makruf nahi munkar*, the door for those who are able to defeat their lusts, the doors for those who are *jihad fi sabilillah*, the door of the pilgrims and the umroh, and the door for the worshipers of their parents (*birul walidain*).

Based on Hadith Duqa manuscript can understand about Javanese thinking, there are need to be rectified based on Qur'an, hadith, and opinions of the scholars. Therefore, it is still open for further research to criticize the content of the manuscript.

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