

1st edition

KRH. Hadjid



The Theaching of KH AHMAD DAHLAN

7 PHILOSOPHIES AND
17 CATEGORIES OF QUR'ANIC TEACHINGS

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE TEACHINGS OF K.H. AHMAD DAHLAN
7 PHILOSOPHIES AND
17 CATEGORIES OF QUR'ANIC TEACHINGS

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PART ONE
7 PHILOSOPHIES

INTRODUCTION

Returned home after boarding school learning, I was 19 years old as I had taken part in Muhammadiyah in 1916. Thenceforth I learned to and accompanied Kyai Haji Ahmad Dahlan, the founder of Muhammadiyah organization, and concluded as he passed away in 1923.

To be sure, I served, learned to and accompanied him during 6 years, and I gained no knowledge from him but 7 philosophies in which are able to figure out general problems in society and international community. I would like to throw light on them in the first part on this book.

Yet I would like to brief a number of Islamic classical books and corpus inspiring KH Ahmad Dahlan. Initially, he studied the corpus (*kitab*) usually known by Indonesian and Makkah *ulama* (Islamic clerics); among others on theology, he studied Ahlus Sunnah wal Jama'ah legacies; regarding to Fiqh (Islamic jurisprudence), he referred to Syafi'iyah school; on *tasawwuf* (Sufism) he learned Imam al-Ghazali legacies. Subsequently, he studied Tafsir al-Manar by Rasyid Ridha, al-Manar magazines, Tafsir Juz 'Amma (the last part of Qur'an containing brief chapters) by Muhammad Abduh, and al-Urwatul Wutsqa by Jamaluddin al-Afghani.

As I saw him, KH Ahmad Dahlan frequently made reference to (1) Tauhid by Muhammad Abduh, (2) Tafsir Juz ‘Amma by Muhammad Abduh, (3) Kanzul Ulum, (4) Dairatul Ma’arif by Farid Wajdi, (5) Fil Bid’ah (On heresies) by Ibnu Taimiyah, and at-Tawasul wa al-Wasilah, (6) al-Islam wa al-Nasaraniyyah by Muhammad Abduh, (7) Idharulhaq by Rahmatullah al-Hindi, and corpus on hadith from Hanbali schools, and many others corpus and books.

In the second part, I relate the spirit of Muhammadiyah once again covering Qur’anic verses taken to the heart and practiced by KH Ahmad Dahlan simply because Muhammadiyah members lately neglect them.

The Qur’anic verses comprise 17 groups as we live them up. How KH Ahmad Dahlan interpreted them should be the main guide of Muhammadiyah generations, and his persistence to fight for Islam should be applied as guidelines for us and we should set a high value on them.

Thus, Muhammadiyah members can realize on what and how KH Ahmad Dahlan comprehended and practiced the verses.

Last but not least, we wish this treatise guides us to fight for Islam so it will be worthy for Muhammadiyah members especially, Muslim and society commonly.

THE PERSONALITY OF KH AHMAD DAHLAN

In addition to his smart (dzakak) to grasp the difficult corpus, KH Ahmad Dahlan had uniqueness in *khauf* (fearful), of *naba'i al-'adzim* (the tidings), prescribed in Qur'an's chapter *an-Naba'*. His Uniqueness was reflected in his words, teachings and advices. At the end of his life, when he was sick, he seemed to be hoping for God's grace.

Say the *ulama* are equivalent of soldiers, and the corpus in the libraries and book stores are their weapons, KH Ahmad Dahlan is like a soldier who really knows to use the weapons properly.

I would like to point out the seven teachings of KH Ahmad Dahlan in advance, the very important ones as guidance for living in this world as well as afterlife.

THE FIRST TEACHINGS

Fatwa (a ruling on a point of Islamic law given by a recognized authority) of KH Ahmad Dahlan (God bless him):

“We live in this world once to risk... after life, are we happy or miserable?”

He frequently quoted the ulama saying as well:

“Everyone is death, but the ulama’, the man of science; the ulama’ will be perplexed, but the devoted ones. The devoted ulama will be frightened, but the sincere ones.”

Just verify, think and confirm directly: people latch only onto things around them, and they are self-interest so as to ignore their life after death.

People mostly ignore to their fate after life since they are possessed by pleasures and laden with pains. In this instance, their mind is gone; they never think about how their fate after life is, whether they will be happy ending or not.

It is an allegory that mankind is just like someone stands up on the edge of well, and the grounds around him have collapsed, whereas there is huge python in the well, but

he/she does not realize. He/she hangs on a nearly broken rope gnawed by rats. As soon as the rope is broken, he/she fall into the well as a prey for the python. He/she, nonetheless, looks up to the sky; his/her tongue licks honey, and is merely fond of the sweetness of honey in such a way that he/she is negligent in the broken rope and fall into the well.

That is all on human life in this world. Human beings are into the sweetness and delicacy of honey, so that they are negligent in the broken rope. In other word, they are unaware that day-after-day their life is reduced and will be closer to death. And the huge python in the well is the allegory of what very dangerous the life is in this world.

I would like to articulate again that we live only once to risk, and the points are:

- a. Those who have not yet obtained religious teachings or refuse them, snap judgment that human beings are only the dust after death, there is nothing after life, there is no judgment, no reward or punishment after life.
- b. As the prophets taught, especially the great prophet Muhammad (Peace be upon him), all Muslim (ummah) decide that there is the genesis of human beings, and their deeds will be judged after life, the pious ones will be rewarded and evil ones will be punished. As they are astray and misbelief in their lifetime, they will be damage, loss, misfortune and hardship forever.

Regarding to the first teachings, there was a blackboard alongside KH Ahmad Dahlan's desk, writing down on it the very special notifications on his own as follows:

“O Dahlan! How troublous the threat and the things before you, and you will advance them. You could not only be blessed, but also in loss to face the danger.

O Dahlan! Imagine as you are alone before Allah, there are danger, death, judgment, reckoning, heaven and hell after life. The last reckoning will decide your fate forever. Consider and reflect the things before you (the danger) and leave behind anything else.”

The next notifications are:

“They are fond of this world due to take diploma without schooling, but those who go to school, fail a grade, even though they read up, for what they do not have command over their desires.”

“Have you seen such a one who has taken as his god his own desire?” (Quran al-Jatsiyah: 23)

As his companions gathered, KH Ahmad Dahlan frequently reminded:

“To be negligent incessantly, we will be in loss and misfortune. We should not neglect, we must be mindful.

People will be failed at leisure in search of well-being and happiness in this world, let alone after life.”

Once upon time, KH Ahmad Dahlan explained:

There are so many religious questions, but no one asks the question “How can I avoid Hell-fire? What orders I have to obey? What right deed I must perform? Stay away from what?

And he replied: “As someone is suspected of crime, he is waiting for the court law and worried about prison sentence at all times. He cannot sleep well and take bad taste. He always gets nervous, going hither and thither in search of lawyers.”

Without no doubt, the believers who fear death, worried about judgment on their deeds, penalty and torment later. They, therefore, do the best to gain salvation, asking hither and thither in order to be happy, not only self-absorption. Keep in mind: “We live only once to risk.”

THE SECOND TEACHINGS

“Man generally is arrogant, big-headed, making self-decision due to selfish.”

The Jews presume that they will be in heaven, gain salvation and happiness, the rest will be in hell and misery, as the Christians think. The other believers including Muslim think the same way. In short, they always consider that they alone will be in heaven. What do the unbelievers think? All believers are sure that they will be wretched, and on the contrary, the unbelievers think that there is no judgment, reckoning, reward and punishment after life.

It is self-evident that man puts a curse on each other. In this instance, KH Ahmad Dahlan said: “Man throws razor blade each other being sure that he is the only one throwing accurately to curse the rest.”

KH Ahmad Dahlan wondered why the religious leaders and the other ones thought that they alone are the right man, and not would like to hold a conference discussing the right and wrong? They only depended on their own opinion, approved by their wives, students, friends and teachers; by all means, they will be justified. However, we should hold a conference together to resolve what is the truth and falsehood.

That is the same way of groups and schools in one religion pretending to be the right and blaming the other as the Catholics and Protestants do. In Islam, the Ahlus Sunnah wal Jama'ah groups also blame the Mu'tazilah, and the like. In short, each and every one involve in blaming each other.

“Every faction rejoicing in what it has.” (Qur'an, al-Rum 32)

Each believer and sect pretends to be right without considering the other one, no discussion but to justify their own arguments (hujjah). They, therefore, are averse and fight each other, where the things they dispute should be resolved by reviewing, but they assume that their faith is right at all.

Al-Qur'an conveys:

“And what can be beyond truth except error.” (Yunus: 32)

Are all the arguments right? We live only once in this world, and when we are false, we will be miserable. They, however, pretend to be right, a justified opinion, and there is no consideration any more.

KH Ahmad Dahlan read a Qur'anic verse:

“But no one feels secure from the plan of Allah except the losing people.” (Al-A'raf: 99)

THE THIRD TEACHINGS

“Practice makes perfect. When a thing gets into habit, it is difficult to change. People ordinarily used to defend their traditions, in terms of belief or faith, will and action. When someone intends to change their traditions, they will risk their life to defend, due to pretend completely to be right.”

Heart or soul initially is just like an empty bottle and human beings are born in purity, free from sins. They will be grown up by guidance from their parents, learning from teachers, friends and society in such a way that they receive a number of knowledge shaping their mind, feeling, will, deed and desire. The influences, therefore, shape the habits which are so hard to change. They are content to keep up their habits and deeds as the mere presumed true faith, and the other or different one is wrong.

It is just like an empty bottle that human being will be filled by anything. For example, the unbeliever offspring will refuse the religion; the Christian descendants will learn the Christianity and keep up their faith; Jewish descendants will be taught by their parents to embrace Judaism, and so on. They only imitate their parents and teachers, friends' measure and others in society. The Qur'an states:

“Rather, we will follow that upon which we found our fathers.” (Lukman: 21)

People used to presume that all the things they received are right, they won't accommodate the other ones, rather regarding them as rival. They retain their faith by rationalizing it through pretexts, defending it and refusing the other arguments at all. Muhammad Abduh said:

“People firstly possess conviction and employ arguments for justification; they find them, but the right ones according to their conviction.”

KH Ahmad Dahlan described:

“An allegory of people who seek for the truth is: Suppose an encounter between a Muslim and a Christian, at the same time the both carry their Holy Scriptures, al-Qur'an and Bible laying down on the table. They could purify their soul as the newborn human being, to seek for sincerely the truth together, evidences of the truth. One should strive to seek the truth. People, however, would not like to break through their differences, but only pursue their assumptions, making decisions for themselves on what their tradition is regarded as the truth, refusing the conflicting one. They do not like what they have not known yet.”

“So give good tidings to My servants who listen to speech and follow the best of it. Those are the ones Allah has

guided, and those are people of understanding (ulul al-bab).” (al-Zumar: 17-18)

It is necessary that we listen to the words of anyone, should not refute them without careful considerations for selecting the right ones.

One should identify the right and wrong. Prior to someone to be called thief and know how to steal, he must steal something. It is likewise a Christian who learns Islam doctrines, has not been yet a Muslim, unless he actually carries out them, and on the contrary for a Muslim regarding Christian doctrines. In Hadits (Prophet’s utterances), the Prophet Muhammad (Peace upon him), prayed as follows:

“O God, please kindly show us the truth in order that we know it truly and we wish Your Bless of keeping it up. Please kindly show us the false in order that we know it misleadingly, and we wish Your Bless of keeping away from it.”

People usually receive the words of their great teacher and imitate them at all without reasoning and arguments, and immediately refuse the other ones, let alone the view of other parties regarded as rival.

Sayyidina Ali (God bless him) said:

“Do not see who speaks, but what he speaks; discover the truth based on the true knowledge, not the speaker.”

In conclusion, your knowledge, faith, feeling, will, and conduct, should not at all to be justified by yourself. You should review and compare them with other arguments, revise them, whether they are right or wrong.

You have not discovered yet the truth, since you are really ignorant of it; otherwise you refuse it, since you regard who address it as your rival.

THE FOURTH TEACHINGS

People have to be united in the truth, and must think about the essence and purpose of this life: What is the point? What have they to do? Which do they seek for? What is the goal? They must use their brain to review their conviction and faith, discover the purpose of life and the truth, and when they are misled in this only life, they will be misfortune and misery for good.

“Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are [even] more astray in [their] way.” (al-Furqan: 44)

THE FIFTH TEACHINGS

If one has already learned numerous issues, read up many books, discussed, considered, reviewed, and compared them, decisions will be made and the truth will be discovered by self-thinking. It is the right way.

Yet, one does not dare to keep up the right conviction and action for worrying about losing the joys and friends. As many anxieties affected on mind, people live like creature having no reason, and receiving no truth.

“Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are [even] more astray in [their] way.” (al-Furqan: 44)

Indeed, livestock seize other rights, scofflaw, and are not responsible to do the right things, due to having no reason, and they are not guilty. What about human beings? They are able to recognize the right and wrong, but they do not carry out the right way, ignore the purpose of life, and are unaware of the wisdom as the living creature.

KH Ahmad Dahlan explained:

“People do not follow and concern the real truth approved by themselves, through their own mind, they refuse to put on it due to fear of hardship, burden and many other

anxiety; because of their heart broken, having bad moral, being into bad habits.”

He read the quatrain as follows:

“My faith is very clear for who have been guided, but the passion command over everyone and led their mind to darkness.”

Furthermore, he said:

“Islam initially is bright, only then dull. It is not the religion is dull, but the adherent is.”

Religion is not a rude thing to be forced to the audience, and Islam is the pure religion, that is to say, the suitable doctrine with primordial human nature. Religion actually is not presented by visible. The point is the manifestation and spirit of religion. It is actually “tendency of soul toward the highest rightness, holiness, nobility to be unworldly.”

To be sure, those who hold religion have disposition to the pure belief in God, they will be free from any influence.

“So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah (primordial human nature) of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.” (Qur’an, al-Rum: 30)

The interpretation of this verse is:

1. Humans being initially are a holy creature
2. Their soul gets dirty due to bad effects
3. Still, they refuse good, pure and right teaching
4. They, therefore, must purify themselves from any dirty in their soul. Since their soul has regained the purity, they are able to receive Prophets teaching and upraise them to holiness.

SIXTH TEACHINGS

“Most of leaders do not dare yet to risk their possession and mind to unify people in one truth; rather they play around the foolish and poor people.”

SEVENTH TEACHINGS

The teaching consists of:

1. Learn theories
2. Learn practices

Every lesson must be learned bit by bit, gradually. For example, a little pupil initially learns four letter a, b, c and d; prior to learn the next letter, he/she must grasp the four. Likewise to practice, one must practice theory gradually.

CONCLUSION

That is all the description and explanation of KH Ahmad Dahlan's teachings. We wish this brief to be substances and guidance to arise, build and bring Muhammadiyah back to its origin.

I conclude this part as follows:

1. Do we think that life of mankind is to let it be, let do anything as freely as possible? Are there no responsibility, reckoning and punishment?
2. Does God create human being to disport and live at will?
3. Do we think that human being will live forever, no death, back to God, no reckoning? Just answer!
4. Do we hear that the Messenger of God, the great Prophet Muhammad (Peace be upon him) is the previously world leader who already conveyed the right and well-known religion to guide the straight path, the path of happiness and stretches great social services?

Whenever we have heard it, do we perform utmost?

“Guide us to the straight path; the path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.” (al-Fatihah; 6-7)



K.H. AHMAD DAHLAN (1868-1923)

PART TWO

17 CATEGORIES OF QUR'ANIC TEACHINGS

INTRODUCTION

In the name of God, most Merciful, most Compassionate, All praise is due to Allah, the Lord of the universe, most Merciful, most Compassionate, and Sovereign of the Day of Recompense.

I confess my faith that there is no god but Allah and Muhammad is the Messenger of God. Mercy and Peace be upon the Prophet of Muhammad, his families, companions and followers.

1. Since we have known KH Ahmad Dahlan and his services, we must learn his teachings in such a way that we actually recognize and grasp them to be practiced and to call for our companions and families to follow the teachings of KH Ahmad Dahlan (who have devoted Qur'anic teaching and Prophet Muhammad's traditions)
2. In the first part, we have described "7 Philosophies of KHA Dahlan" briefly as introduction to let our descendants know him.
3. We now would like to highlight the most important social issues of KH Ahmad Dahlan, pertaining to his ideas of 17 categories of Qur'anic teachings, the noble book which consists of more than 1400 verses categories. For our views, there are 17 categories of Qur'anic teachings to be thought, taught and reminded by KH Ahmad Dahlan.

4. The main issues of 17 categories consist of Islamic socialism (Isytiraqiyah Islamiyyah), the Islamic way of life according to Abu Dzar School. KH Ahmad Dahlan had taught these issues prior to Indonesia independence (at that time, his teachings shocked the colonial power and some ulama’).
5. Prior to highlight the 17 categories, we would like to reveal the philosophies of KH Ahmad Dahlan as an introduction of his teachings for entire Muslim, as follow:
Dear wise scholars, your Excellency leaders, monks, and ‘ulama:
 - a. We wish Allah, the Lord of universe guide us to the straight path so that we achieve the eternal happiness;
 - b. We should acquaint one with another, get in touch one another and hold a conference;
 - c. Of conference to find out and inquiry the truth and false; we should recognize, compare and consider a number of religions and sects, to distinguish spiritual teachings based on Revelation of God from the false ones (devils); and right reasons from false ones.

What is our stance?

1. We should choose the right religion, the right belief, and should not only preserve traditions and customs which are not based on the right reasons.

2. We should use our mind intensely. What is the advantage of human creation? If at first we were young, healthy, luxurious and extravagant, we will be getting older and older, having various diseases, eventually we must be death and buried. Our adorable wealth, family, and offspring will be left behind, and we will be graved, our body will be back to the dust, and our soul will be back to imperceptible realm, the very dark place and unknowable.
3. We will come to terms with the Supreme Court to be inquired of what all the deed lifetime, all human beings, whether they are Hindus, Buddhists, Christians or Muslims. We life only once, when we are misled, we will be tormented and miserable forever.
4. O poor man, if I eventually get severe torment hereafter, in the doomsday, and with nowhere to run, no way to avoid it as I have chosen a fake and misled belief, I am not willing to compare and consider the right one.
5. When we have considered, compared and perceived the right belief, we must keep it unwaveringly, and we are willing to risk our possession and soul for the truth (the right doctrine) and do not expect anything but God will, the most Merciful and most Compassionate; we are not worried about any danger, only bow to and take refuge in God

That is all the philosophies of KH Ahmad Dahlan.

KYAI DAHLAN BLAMED FOR RELIGIOUS DESTRUCTION

Prior to clarify the blaming on KH Ahmad Dahlan for Islam destruction, we would like to convey more additional things.

Ulama' and Islamic preachers explained that Islam is the right religion, revealed by God, the One Supreme God, the reasonable belief agreed with science and holiness of human being, suitable for all nations, and they evoked other reasons to convince the truth of Islam; Islam, therefore, leads to happiness and well-being. The Islamic mission to propagate through all reasoning, is aimed to convert people to Islam, and is the propagation fruitful?

Outstanding learned people really asked the thoughtful question: Is Islam the right religion? If the answer: Yes, it is; Islam will lead people to well-being, peace, progress, civilization and glory; but why is Muslim unable to be world leader as the God's vicegerent on earth; and why has Muslim no power, rather weak and mean just like useless rubbish?

Those are the great questions concerned by KH Ahmad Dahlan; and he recognized such a condition of Muslim whole the world, intensely concerned over it and somewhat embarrassed to be Islamic leader, as one of ulama'.

In this case, KH Ahmad Dahlan employed another method of Islamic propagation and never explained the virtue of Islamic doctrines. His propagation consisted of two methods, the most essential ones we need to learn and we would like to point out them through interpretation of Qur'an in chapter al-Asyr (the declining day) later.

WHO IS THE SLANDER OF ISLAM

Of the blaming on KH Ahmad Dahlan for Islam destruction, we would like to quote two important Hadits as follows:

1. Narrated ad-Dailami, through Muntadz, the Apostle said: "A moment will come when al-Qur'an is merely dead letters and Islam is in all but name; and those who claim to be Muslim, do not perform Islamic doctrines; their mosques are prospered, but mischief and having no right guidance. The prodigious ulama of the moment are the corrupted men, bringing about greater transgression (fitnah) returned to them.
2. Narrated Abu Daud, the Apostle said: "Most communities will take and assault you as the meals." A companion asked: "Are the Muslim some few?" The Apostle replied: "Rather, you are majority, but you are like rubbish thrown away to river, and Allah makes your enemy unafraid of you and causes your weak-mind (wahn)." Someone asked furthermore: "What is the weak-mind?" the Apostle answered: "Since you are fond of wealth and fear of the death."

If the ulama, well-thought individuals of the Qur'an and Hadith, comprehending the real meaning of them, and frequently adjust/reevaluate/review them before the whole Muslim, it is obvious that the Qur'an is merely dead letters, Islam in all but name, and Muslims are weak-minded and loser.

Thus, who is the slander? Is KH Ahmad Dahlan the slander of Islam?

In Maulud, 1333 Hijriah, ahead of Muslim leaders, Islamic preachers, ulama and kyais (the traditional Muslim leaders), attended assemble at the great mosque of Yogyakarta, KH Ahmad Dahlan revealed the destruction of Muslims and described ulama' suuk (the bad ulama) according to Bidayatul Hidayah by al-Ghazali, disclosed the partiality of ulama to blame each other: urban ulama said that the bad ulama are in the rural area and perform..., and on the contrary, the rural ulama said that the bad ones are in the urban community, their character and their deeds... and the like..."

Thus, KH Ahmad Dahlan called for: "We should ask for the ulama to admit that we are all the bad ones, and I assert, Ahmad Dahlan is amongst the bad ones, breaking the Islam doctrines. I wish that my confession is able to clean my sins up and wipe out my righteous deeds."

Furthermore, KH Ahmad Dahlan referred to Imam al-Ghazali: “The decadence of people is led by corrupted rulers and the decadence of rulers is led by corrupted ulama (who are fears of giving advises).

KH Ahmad Dahlan called for the ulama as well: “Let us repent to Allah, plead for His forgiveness, and return to al-Qur’an and Prophet’s Tradition. Let us begin to do virtues for Islam.”

If the leaders and the ulama’ are virtuous, the society will be the same, and if they all are corrupt, the society and state will be out of order.

Insofar, I have been describing the major ideas of KH Ahmad Dahlan confirmed that he urged to reclaim ourselves prior to urge the others for virtues, or while to urge the others, we could reform the society through educating individuals and learning to self-improvement. That is the way prophets accomplish their missions (exemplified by KH Ahmad Dahlan).

It is probably the necessary introduction of KH Ahmad Dahlan stances and for further description of 17 categories of Qur’anic teachings.

FIRST CATEGORY TO PURIFY THE EGO

Have you seen such a one who has taken as his god his own desire? (Qur'an, al-Jatsiyah: 23)

We have been studying the secret of Qur'an verses deeply concerned and considered by KH Ahmad Dahlan, as his thoughts in daylights and his contemplations at nights. All praise is due to Allah by His mercy and blessing, and so we are able to recognize and understand his ideas writing down on his little blackboard beside his desk, regarding to the Qur'an verse quoted above (al-Jatsiyah: 23)

The verse definitely constitutes a teaching adhered by KH Ahmad Dahlan's mind, penetrating his feeling, encouraging his will and really being practiced.

And we would like to compare between the verse's interpretation of the other ulama and KH Ahmad Dahlan.

We are prohibited to bow to anyone and anything but Allah; those who bow to their ego, giving a loose to their desire and do anything what they want to, they are polytheist. The polytheist's idolatry is due to imitating what their ancestral performed; they bow to their desire and conform to the traditions and habits of their society.

Those who bow to tradition and breaking the Great God commandments, they bow down to their desire. Indeed, we are prohibited to adore anyone more than our love for Allah, the most Merciful, most Compassionate; the idolatry of the ego will be punished by His Torment.

Qur'an, at-Taubah (Repentance) 24 noted: "(and dwellings with which you are pleased), are more beloved to you than Allah; and al-Baqarah 165 also noted: "And yet, among the people are those who take other than Allah as equals to Him). But those who believe (mu'minin) are stronger in love for Allah."

The ego is able to be object of worship misleading mankind; its influences are very powerful, led people to ignorance of what righteous and wrong doings, just like animals due to domination of ego over the soul. When people love something, they will lose control over what will happen, and never think about the bad consequences, since they please anything at will. The consequences in turn led to chaos, destructions, and decadences of the others in the society and state.

Indeed, human beings are born in purity, free from evil and violence, but their parents, friends, teachers, households and social intercourse in general will shape them, eventually they will be engaged by the ego and its desires, slave of desires as if they are the animal having no consciousness. They bow down to habits based on desires

of what are hard to change. Habitual practices, sentiments, notions, occupations, are the difficult things for improvement.

People mostly take the habitual ways inherent in their passions and desires.

How did KH Ahmad Dahlan address the problems?

Later on thinking deeply and taking account the Muslims life and watching over the ego), KH Ahmad Dahlan referred to Sufis doctrines such as Imam al-Ghazali and the like.

Muslim will be happy in this world and after life in condition of overcoming the ego and its desires, and bowing to the Qur'an and Prophet Muhammad's (Peace be upon him) Traditions.

Giving loose to the ego obviously leads to evils, and on the contrary, righteous measures or bowing down (taqwa) to Allah leads to happiness in this world and hereafter.

Righteous measure for Allah is the leitmotif of virtues, and bowing down to the ego is the leitmotif of evils. Alright, we should learn how to command over the ego according to ulama and KH Ahmad Dahlan.

KH Ahmad Dahlan said: Suppose a Great Teacher is willing to reform and urge the Muslims to return to al-Qur'an and

the Prophet's Traditions as there are so many violations of Islamic doctrines.

Student: Mister, I am willing to embrace Islam and learn it.

Great Teacher: O the youngster, (1) why do you want to embrace Islam? (2) Will you learn Islam to get wealth, pleasures, positions, and the like? (3) Why are you interested in learning Islam? Due to your parents and siblings are Muslim? (4) Are your neighbors also Muslim? (5) Don't you hesitate to embrace Islam on the one hand; and there are the other religions on the other hand?

Student: Excuse me, Mister; your questions are discordant with my ideas. Indeed, I seek for the right guidance blessed and in accord with God will.

Of the very fine answer of the would-be student, the Great Teacher carried on the next questions: (6) have you begged your parents for embracing Islam totally? (7) Do you prepare for it? Come here and listen, carry out this order: leave behind your habits at all (manners, attitudes, wills, faiths, opinions, and such things in your heart).

That's the way KH Ahmad Dahlan actually order his students to purify the ego, by leaving behind all belongings of heart.

In 1919, I was 19 years old, and asked KH Ahmad Dahlan: “Is my profession of faith contained in my heart to be left behind as well?”

KH Ahmad Dahlan replied: “Do you have faith? It could be simply an illusion (shadowy inner voice, illusion and reflection of desire), and what you worshiped is not Allah, but your desires. It could be what you obey is the things rendered by your desire. Indeed, you have not worshiped yet Allah with all heart and soul (for Allah only), when you are incapable to leave behind your habits; you may be subdued by desire. To be sure, are you ready to fight against your ego and desire at will? Are you willing to bestow your possession, body and soul to Allah Alone, and his Laws and Commands?”

And I did not take upon to answer the questions due to the true implementation of Islam doctrines is very arduous. We thought that our desires are somewhat nafs al-amarah (the desires to command over the ego) and nafs al-lawwamah (self-reproached).

For KH Ahmad Dahlan, Islam doctrines will be grasped by muhasabah (taking account the deeds), purifying the ego from any khurafat (false faith) and to compare arguments. Having grasped the Prophet’s Tradition does not mean that one is really able to perform the Qur’anic teachings as it is desire taken as the god. For the life based on pleasures and habituals, one does not dare to live worshiping the One and

Only God. (Majelis Tarjih [the main board of Muhammadiyah to reconsider and select Islamic legal opinions for its member especially to be performed], decided that to take the veil for women is religious obligation in Islam based on the principle of the Qur'an, but the members of Aisyiyah (Muhammadiyah's female sector) have not obeyed yet the decision due to social trends and lifelike having an strong effect on them.

KH Ahmad Dahlan, therefore, taught and educated us to get rid of our own habits in household and society, at any rate, all habits disagreeing with al-Qur'an and the Prophet's Tradition.

We should perform muhasabah and reconsider one by one our conviction, our purpose before the God and our worships. To purify the ego is to get rid of all habits.

How to Purify the Ego?

According to KH Ahmad Dahlan, there are three paths to purify the ego:

1. Dzikrullah (Remembrance of Allah)
2. Praying
3. Keep in mind the threats of after life

Those are the paths of KH Ahmad Dahlan suggesting people in debut (to be described later).

The first and second paths to purify the ego are stated by Qur'an, chapter as-Syams (the Sun): 9:

“He has succeeded who purifies it.”

And Qur'an stated in chapter al-Jumu'ah: 2 as well:

“It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom although they were before in clear error.”

The Prophet Muhammad (Peace be upon him) taught Qur'an and exemplify through his tradition to purify the ego, to clean down it from desires and kufr (infidelity), to worship but Allah, clear of any bad manner, decadence, disgrace, beast attitude, sin, uncertainty and evil.

How does the Prophet purify the Ego?

The Prophet purifies it by Kalimah Thayyibah (sacred pledge of man with Allah): La ilaha illa Allah (There is no god but Allah).

Through the tauhid (belief in the One God) we are able to purify the ego, just like to clean dirty (najs) by water.

We certainly purify the ego by remembrance of Allah, just Qur'an stated in chapter al-A'la (the most high): 14-17:

“He has certainly succeeded who purifies himself. And mentions the name of his Lord and prays. But you prefer the worldly life, while the hereafter is better and more enduring.”

The First Path

- ✓ There are some sorts and levels of remembrance of Allah; it is no surprise that remembrance of someone relies on his work, and so remembrance of Allah relies on His attributes.
- ✓ Remembrance of Allah revelation leads to His religion
- ✓ Remembrance of God’s Grace leads to His Name and His Essence
- ✓ Remembrance of Allah through mentioning His name

Keep God in Mind

- ✓ It is no coincidence that remembrance of Allah ceaselessly is to forget anyone and anything
- ✓ Remembrance of Allah in no matter when we stand, sit down, and sleep, in anywhere
- ✓ Remembrance of Allah to encounter hardships by pronouncing La ilaha illallah
- ✓ Remembrance of Allah steadily in earning graces by pronouncing al-syukr lillah
- ✓ Enunciating subhanallah for seeing the forbidden
- ✓ Enunciating Astaghfirullah due to committing sins and misled

- ✓ At the moments of disasters and sadness, one should pronounce: *Inna lillahi wa inna ilaihi raji'un* (Indeed, we are from Allah and will be back to Him), or *hasbunallah wa ni'mal wakil* (Allah Alone is sufficient for us, and, He is the Best Disposer of affairs)
- ✓ For the divine decree and the predestination (*qadha dan qadar*), one should pronounce: *tawakaltu 'alallah* (I am putting my trust in Allah and depending on Him)
- ✓ Of surrender and violation of Allah's Law, it is necessary to pronounce: *la haula wa la kuwwata illa billah* (There is no might nor power except in Allah)
- ✓ To commence anything is to pronounce: *Bismillahir rahmanir Rahim* (In the name of Allah, the Most Merciful, the Most Compassionate)

And there is a guidance of dzikr Allah through *wird* (repeating the name of Allah, especially His Attributes). The guidance refers to Hadith, such as *Bulughul Maram* in Chapter *Dzikr and Praying*.

Some ulama conceived the direction of dzikr based on Hadith, just like Imam Nawawi, and yet some ulama did not refer to Hadith for briefing.

Did KH Ahmad Dahlan conceive the guidance of dzikir or prayings? Yes, he did. In 1920, he directed the dzikr we have kept, based on notes of a young woman, 18 old years at that time, Ummu Haiaten Chasanah/Ummu Haiban Hadjid.

In addition to dzikr based on Hadith, some tarikats (order of Sufism) conceived also various guidance and more than 30 well-known orders of Sufism in Islam; they are described in Jamiul Ushulil Auliya’.

Some Ahl al-tariqa referred to Hadith and others did not, rather there are some deviations by innovations just like mystical groups in Java (somewhat magical practices): dzikr shalah (praying dzikr) in shalah garingan (shalah without wudlu, without taking procedure of washing parts of body prior to Islamic praying), so that to remember Allah do not need to take Prophet guidance. It is called Tarih Golongan Batiniyyah (Tarih Spiritual Order).

If one thinks deeply, there must be recognition of the invisible power, the One God, and praise Him, to carry out the rites for God sake. Al-Qur’an states in al-A’la (the Most High): 14-15:

“Felicitous is he who purifies himself, remembers the Name of his Lord, and prays.”

The Second Path

To purify the ego from any desire is to pray, five times shalah daily, and more praying before and after the shalah, shalah tahajjud (the night praying), shalah istikharah (a praying performed by Muslims when in need of guidance

on an issue in their life), and so on according to Fiqh (Islamic jurisprudence) books. Shalah is the Prophet's Tradition, and benefit of shalah is to remember Allah; al-Qur'an states in Thaha: 14: "...maintain the prayer for My remembrance."

The more important path to purify the ego is to recite and attempt to understand Qur'an verses' meaning.

The remembrance of Allah leads to find heart's rest and keep away the ego from any desire. Qur'an states in al-Ra'du (the Thunder): 28: "those who have faith, and whose hearts find rest in the remembrance of Allah.' Look! The hearts find rest in Allah's remembrance."

How did KH Ahmad Dahlan deal with the dzikr? He said: "The guidance of Sufi is to remember Allah, to extend remembrance of Allah in order our heart only looks toward Allah (the best Disposer of affairs)."

The most important path to remember Allah is to multiply our praying as the Prophet's Tradition exemplified. Recited al-Qur'an of al-A'la: 14 quoted above, I, however, think: prior to al-Qur'an revealed by God, the purification of ego also is taught by Buddhism, Hinduism as well as in Christianity. They have purified their ego and claim to have pure heart and to be saints.

Is their heart really pure? Does their soul ascend to Divine realm, the real perfection?

It could be the second grade after the first one, a movement from non-living realm to living realm, and in turn to ascend to the animate creature, and to move up to spiritual realm (it could be devil world or jin), not yet reaching angelic realm, let alone the Divine realm, the Most Noble God, the Most Perfectness God.

That is all of my reflection.

The Third Path

KH Ahmad Dahlan said: Understand completely the next verses of al-A'la: 16-17: "But you prefer the worldly life, while the Hereafter is better and more enduring."

It is no surprise that to purify the ego from any desire is virtuous, but do you claim that you are saint just like Hindus, Buddhists and Christians? Rather, you prefer the worldly life, not Allah, since you are fond of the wealth, refusing to give your wealth in Allah cause. You humiliate the orphan, do not feed the poor, and discriminate the weak people.

What is the advantage of remembering Allah? What is the benefit of shalah? You claim to be saint, but why do you love the wealth? It is no surprise that man loves the wealth.

It is necessary that we fight against the wrong attitude through purifying the ego, remembering Allah, tauhid (the belief and love only in One God), and eventually by contemplation (tafakkur), review (muhasabah), and self-critics (muraqabah).

What is the last consequence for our deeds in Hereafter? Will we be on a journey after life when our body is back to dust and our spirit is forced to come in invisible realm (obscuring the mind), somewhat an unknown place and deal with the Supreme Court? Will we be in torments due to break up the God's Orders, or earn God's grace due to worship Him sincerely based on the Prophet's Tradition?

KH Ahmad Dahlan reminded that we must prioritize purification of the ego and do not let the habit overwhelm us. To give a loose to desires will put somebody at Hereafter torment, as KH Ahmad Dahlan noticed it in his blackboard we have mentioned above.

SECOND CATEGORY

FIGHTING AGAINST THE LOVE OF WEALTH

Al-Qur'an, chapter al-Fajr (the Dawn): 17-23:

No indeed! Rather you do not honor the orphan
And you do not encourage one another to feed the poor
You consume inheritance, devouring it altogether
You love wealth with much fondness
No! When the earth has been leveled - pounded and
crushed
And your Lord has come and the angels, rank upon rank,
The day when hell is brought near, on that day, man will
remember, but what good to him will be the remembrance?

KH Ahmad Dahlan reflected these verses at all times in such a way that if he met anybody, he constantly asked: "Do you have courage to get rid of usual love of wealth? Do you dare to perform essentially Islam doctrines by giving yourself and your possession in Allah cause? Are you fearless in God's torments in Hereafter as the result of your deed in this world?"

At that time, in 1921, I constantly felt mean, was afraid of and shrink from moving toward KH Ahmad Dahlan, due to I thought, I have not been yet Muslim, even though I have confessed my faith and performed the five times praying (shalah) daily. Arising, however, a claim in our mind that

we have been already Muslim and prayed, we asked further: Are the confession of faith and prayer not enough to be adherent which has already performed the religious commitment?

KH Ahmad Dahlan replied: “You should think carefully about the chapter al-Ma’un (the Common Kindness).”

THE THIRD CATEGORY

THE ONE WHO DENIES RECOMPENSE

Here it is the chapter of al-Ma'un (common kindness): 1-7: shocking Kauman community in Yogyakarta, as KH Ahmad Dahlan interpreted it.

Have you seen the one who denies the Recompense (al-din)?

For that is the one who drives away the orphan
And does not encourage the feeding of the poor
Woe to them who pray
Those who are heedless of their prayers
Those who show off
And withhold simple assistance

Concerning the chapter in Qur'an, a question arises: Do we claim to be the believer? Have we already remembered Allah and prayed?"

According to the al-Ma'un, we have not been admitted yet to be believer and adherent performing religious orders, rather considered to deny the religion, when we are fond of habits, wealth and drive away the orphans, and do not encourage each other to feed the poor.

Our prayer, then, is only verbal, reciting and moving our parts of body, whereas our heart prefers the worldly life and love the wealth. Such a prayer will be refuted; rather

we will be tormented in Hell at the Day of Reckoning, as the result of our prayer is just a show off (riya'), making it up to be suitable with the habits in society. The prayer does not direct only to Allah in such a way that it cannot purify the ego to encourage common kindness for helping the poor and honoring the orphan.

What is the outlook of KH Ahmad Dahlan regarding the verses in al-Ma'un? He explained firstly how to understand al-Qur'an. Take a small number of verses, recite rightly and contemplate them:

1. What is the meaning of them?
2. How to interpret them?
3. What is the aim?
4. Is there prohibition? Do we keep away from it?
5. Is there commandment? Do we perform it?

If we have not applied yet the suggestions, we should not learn the other verses.

One should contemplate the verses of al-Ma'un at all time, discuss them with friends how to serve them? Furthermore, what are the obstacles to serve them? And when does one serve them?

If we deny the religion in this only life, we will get into Hell, and we are in loss, aren't we?

It is one of KH Ahmad Dahlan ideas agitated us to transform our will:

As a Muslim, do we dare to give our possession and mind in Allah cause?

FOURTH CATEGORY

WHAT IS THE MEANING OF RELIGION?

So set your heart on the religion as a people of pure faith, the origination of Allah according to which He originated mankind. There is no altering Allah's creation; that is the upright religion, but most people do not know. (Q.S. al-Rum: 30)

KH Ahmad Dahlan frequently thrown light: "Religion is the disposition of soul to get rid of desires, and its tendency to perfectness and purity, free from anything else."

Thus, according to KH Ahmad Dahlan, the believers only aim their soul at God and otherwise, to keep away from anything else, free from desires and wealth. The stance will be revealed when one gives sincerely the possession and mind in God cause.

Religion, therefore, essentially consists in human soul and the evidence of belief lies on deeds. We have described the idea of preliminary purity of human being, and more obvious description in Qur'an's chapter al-Rum: 30. For further explanation, one should refer to kitab (corpus) Kanzul 'Ulum, chapter al-Din and Allah, and likewise kitab Muqaddimah Shaffatil 'Irfan, chapter Fitrah Religion. In the first place, the both corpus throw light on what one must fight audaciously against desires due to bad habits.

The first testimony of Kalimah Thayyibah (La ilaha ilallah, there is no god but Allah) is to affirm, exclude, and get rid of any influence on soul. La ilaha meaning is that there must be no god and worship, no any guidance of self; and ilallah meaning is But Allah.

One should purify the soul, to reborn, in order to put the trust in Allah and depend on Him. The meaning of tauhid is that only Allah is glorified, loved, and abided.

The meaning of shahadah is confession, oath, the testimony is compulsory to hold to death. The meaning of shalah is to aim the self to Allah, and keep away from anything else. Nothing else shapes so that one is fearless to give the wealth in Allah cause.

Could one be called Muslim after performing zakat (alms-giving)?

FIFTH CATEGORY

ISLAM AND SOCIALISM

O you who have faith! Indeed a lot of the scribes and monks wrongfully eat up the people's wealth, and bar them from the way of Allah. Those who treasure up gold and silver, and do not spend it in the way of Allah, inform them of a painful punishment.

On the day when these shall be heated in hellfire and therewith branded on their foreheads, their sides and their backs and told: 'This is what you treasured up for yourselves! So taste what you have treasured!'

Q. S. al-Taubah (Repentance): 34-35

The verses agitated KH Ahmad Dahlan to make big leap forward for his life, giving full play to his spirit and initially boosting him to risk his life and wealth.

Some ulama, however, thought that the verses only deal with and threaten who do not perform zakat (alms-giving); and it is free from the threat when one has performed it.

What did KH Ahmad Dahlan think regarding the verses? They do not only threaten who do not perform zakat (alms-giving), but also those who treasure wealth for themselves (refusing to spend it in the way of Allah) and they will taste a painful punishment.

Prior to further describe KH Ahmad Dahlan ideas, I would like to awaken the ulama and Muslim commonly. Let us address the very significant verses, and develop our firm faith of the Oneness God (tauhid). Dear ulama and Muslim, people let us come together under the banner of Kalimah Tauhid: There is no god but Allah. No other object of worship but Allah, only one we love, we fear of, we bow to and we ask for help.

Indeed, my life is not for anyone else, but for worship and to serve Allah sincerely, not counting on but Allah will.

We are Muslim, should be kind hearted, generous, serve people, patient, merciful, compassionate, dare, defender of Allah cause, upholding at the best Kalimah Allah. We should be friendly and work together with anyone else as long as there is no violation of Islam doctrines. We love peace and unity to keep up the truth.

Dear ulama and Muslim leaders throughout Indonesia, it is time we address wealth and poverty in order that everyone will earn God's grace, free from oppression and tyranny in this world, no more sufferings. Thus, it is accomplished to sweep away furies and extravagant highlife, leading to people sufferings and poverty.

Since one is unaware of actions and attitudes leading to decadences, it is incapable to distinguish the truth from the

falsehood. Since the decadence appears, one commits anything at will and in turn destructs society and state; furthermore there is no order and law anymore. It is just like jungle, the law of jungle, the strong will be a ruler and the weak will be a prey. It is bestiality, and there is no humanity, virtue and justice. On the one hand, there is plentiful wealth; on the other hand, there is poverty and starvation. On the day, God renders His punishment.

Regarding the wealth which led to decadence, corruption and dissolution, it displays the consequences of our deed; because we worship of anyone or anything besides the One God, and deny Hereafter. Dear Indonesian people under the state law, let us return to the One God.

Dear Muslim, Allah has sent the Messenger Muhammad (Peace be upon him) and revealed al-Qur'an to set what is illicit and what is legitimate. He guides us to the right path for the salvation in this world and Hereafter. Do the Muslims settle for complying, venerating and performing His commandments?

Reviewing the verses, the wealth could be a great transgression, trial in this life and Hereafter. It could destruct religion, moral, household, society and state; lead to dispute, robbery and battle.

Al-Qur'an stated in Ali Imram: 186: "You will surely be tested in your possessions and in yourselves" and in al-

Anfal (Spoils of War): 28: “And know that your properties and your children are but a trial.”

Abu Dzar al-Ghiffari said: “It is obligatory that one shares the surplus of properties.” Most ulama agreed with the Abu Dzar opinion; and when we review the verses in al-Taubah aforementioned, the painful punishment of Allah is endangered for anyone, not only those who refuse to perform zakat.

KH Ahmad Dahlan thought on this issue referred to Abu Dzar opinion; moreover, in his later life, he donated his surplus of properties through auction. Many wealthy people of Muhammadiyah member, then, followed his example.

When Abu Dzar opinion is reinforced by ulama and Muslim commonly, and their wealth in banks, landed property and the like, are collected and donated to Islam cause, Muslim will achieve the glory and help of Allah.

It is one of inexorable ways in struggle for Islam cause. If anyone hinder the Muslim struggle for Islam glory, he will be ruined, and in turn taste painful punishment in Hereafter.

The aforementioned verses similarly put forward:

1. Banning to treasure up the possession for self-interest
2. Command to spend it in Allah cause.

Treasuring up the properties for self-interest will separate society into two social classes:

1. The wealthy people competing to live luxuriously
2. The poor people in misery and starvation

Dear Muslim, let us unify under the banner of La ilaha ilallah. The extraordinary material prosperity will lead to the decadence, won't it? Yet, people mostly astonish this earthly life, and are unaware of the danger in Hereafter.

Al-Islam al-Muftari corpus wrote that Abu Dzar said:

“When the Prophet and I walked together, he said: ‘I do not like to have gold as big as a mountain, more than three nights to climb it. I laid down my gold in religion cause, giving it to the servant of Allah anywhere,’ by gestures to point toward left and right, front and back. ‘I do not need to treasure the wealth, but I provide it to servants of Allah.’ Furthermore, by walking down, the Prophet said: ‘People mostly are in loss (after life), but those who share their wealth with the servants of Allah, and provide some few of their properties. O Abu Dzar, do you think that one who owned a lot of property is the wealthy?’ I answered: ‘Yes, he is’. And the Prophet said: Indeed, the wealthy is the one who do not need the wealth anymore, and the poor is the one who is into the possessions.”

What did KH Ahmad Dahlan think regarding the issue? He read some passages of al-'Uhd wa al-Mawatsiq for us and pointed them out: "It is a description of covenant among Muslims, one of its matters noted that Muslim is not allowed to work, cultivate, make clothes and cook, and any activity only for gain wealth. And I commit to worship Allah only, wishing His approval, work for the benefit of servants of Allah. To be sure, I may not be selfish, but prioritize Allah cause.

Teachings and ideas of KH Ahmad Dahlan are not only scientific ones, but call for and exemplified by practices:

1. Seek treasure rightfully and tried the best effort, do not be lazy, in order to earn the very good wealth;
2. Spend your earnings for your need, children and wife by modesty, do not be luxurious and do not pursue luxury life.
3. And you must donate the overage of your earnings in Allah cause.

What do ulama and entire Muslim think regarding the issue? Indeed, it is the moment for ulama and people leaders to figure out poverty on one hand, and on the other hand, abundant wealth. We must address the issue pertaining to fard kifayah (communal obligations).

We, therefore, should study hard how to meet common goods, deal with private property and common property, humanism, human rights and classless society, distribution

of production, justice, common miserable, education, defense and security, and peace.

We should learn the various ideas of the issues and refer to al-Qur'an; and how to accomplish the ideas we have studied, in order to figure out the problems and challenge the obstacles. In this case, we must rely on al-Qur'an, al-Baqarah: 126:

“My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day.”

The very brief verse, but meaningful. And we must return to God (purifying the ego from any desire), and to Qur'anic teachings.

SIXTH CATEGORY

AL-ASHR (THE DECLINING DAY)

By time,
Indeed, mankind is in loss,
Except for those who have believed and done righteous
deeds and advised each other to follow the truth and
patience.

The Qur’anic chapter consists of three verses, but it is very significant. KH Ahmad Dahlan envisaged and read over and over again more than seven years. He selected the chapter only among 37 chapter of Juz Amma interpretation by Muhammad Abduh.

KH Ahmad Dahlan frequently recited the chapter in front of Muhammadiyah’s members at seven o’clock every morning, as well as in front of Aisiyiyah members at eight o’clock. For the youth, he also ordered to write and keep in mind the chapter.

In Risalatut Tauhid by Muhammad Abduh, Syaikh Muhammad Abdul Wahab pointed out that Imam Syafi’e said: “If only Allah do not reveal argumentations (hujjah), but the chapter, without no doubt, it is the adequate divine guidance.”

Prior to description of how KH Ahmad Dahlan accomplished the al-Ashr, I would like to interpret it.

Al-Ashr is the evening, or the time. An interpretation revealed that al-ashr is a moment of relax and play, the moment to perform the bad deed, and people mostly belittle it so that they do not like to perform the virtuous ones.

Allah, therefore, swears: wal-ashr, that is, the time is not mean and bad. The way to take the moment and all other moments depend on our decision. If we perform the righteous deeds at the moment, we will earn grace.

One certainly sees that the time has the beginning and ending and everything has. All achievement today is the consequence of our last efforts. Our recent capability is initiated by last practices and learning; likewise, we have already been an independent nations due to our last struggle against Dutch colonialism, and the like.

Without any doubt, our recent effort will lead to the future fruits. God gives us the time (the very long and very meaningful chance); as we have the meaningful chance, we should take it for seeking pleasure beyond animal desires, thanks to our mind. Similarly we should seek happiness, infinite and enduring one, due to we are also spiritual creature, originated by the holy passion.

According to the prophets' teaching, life of mankind is aimed to perform the holy commandment of God; and the Last Day is the last moment to receive reward and punishment.

Indeed, mankind is in loss, except for those who have believed and done righteous deeds and advised each other to follow the truth and patience.

What is the iman (faith)? Who are the faithful?

Al-Qur'an, chapter al-Hujurat (the Rooms): 15, point it out: "The faithful are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful."

Al-Qur'an, Chapter al-Anfal (the Spoils): 2-4, explain it further: "The faithful are only those whose hearts tremble [with awe] when Allah is mentioned, and when His signs are recited to them, they increase their faith, and who put their trust in their Lord; it is they who are truly the faithful. They shall have ranks near their Lord, forgiveness and a noble provision."

According to Hadith, narrated by al-Nasai, the definition of iman is: "The faith is not desire, but something is embodied in human's heart and affirmed by deed." And the other one is narrated by Ibn Majah: the Prophet said: "The faith is

conviction in mind, pronounced verbally, and practiced by whole parts of human body.”

And other Hadith, the Prophet said: “The faith consists of 67/70 things, the highest is the confession of faith ‘There is no god, but Allah’, and the lowest is to throw away something in the road putting somebody at risk.” (Narrated by Imam Muslim)

I would like moreover, to point out KH Ahmad Dahlan’s teaching as he frequently represented in front of young women in the noon, and narrated by Mrs. Wasilah Hadjid: “the faithful is the one who believes, justifies the virtues.”

According to al-Qur’an, washaddaqa bil husna, means that the one who really recognizes differences between virtues and badness, and believes that God will reward the one who performs the righteous deed, and punish the one who performs the evil. Their faith really occupies their heart in such a way that it takes control their will. They will not perform anything, but what is suitable with their faith, and in turn they perform the righteous deeds.

What is the righteous deed (amal shalih)?

The righteous deed actually has been explained by the verses in al-Qur’an. In brief, it is mainly the deed which is worthy for oneself, family, and humanity; it is far away from immorality and avoid the greater badness by

persuading the other to perform the Truth (al-haqq) and delivering it patiently.

Al-haqq is the truth, something that must be real, compatible with reality or the righteous law.

The condition, therefore, of salvation, is that human-beings should understand the truth and perform it. They are also willing to persuade and teach the other for believing and admitting the truth together, the right essences those do not breaking common sense and are not self-contradiction, and finally, they should avoid unreasonable innovations.

Indeed, human beings are impossible to find the truth, unless they employ their reason for reflecting this universe in order to be able to draw the essence of its existence prudently. They, therefore, are not latched by habitations and tradition in society, and consequently they persuade the others to hold the truth.

Wa tawashau bish-shabri means to joint together in mutual teaching of Patience. And the patience means ability to suffer and continue doing something despite difficulties and grieves without complaining or become annoyed, so that it is a powerful ability to suffer corporeally and spiritually. Every difficulty is encountered by strength, endurance, perseverance and persistence without over complaining. The condition of salvation, therefore, is patience and to persuade the other to be patient.

Patience is the basis of all virtue you necessarily have to achieve the perfection and should be taught for others. The interpretation of wal ashri by KH Ahmad Dahlan encouraged himself to defend Islam.

The teaching is referred to Interpretation of Shaikh Muhammad Abduh pertaining to Chapter al-Ashr in which there is very important dictum we should bear in mind, "*haddan yumliku iradatahum*", what it does mean "the belief that dominate one's will and desire.

According to Shaikh Muhammad Abduh, it is not the faith as it does not agitate the will. The most important thing should be borne in mind. What is the reason of Shaikh Muhammad Abduh for the interpretation? He initially was the student of Shaikh Jamaluddin al-Afghani and no one could believe as he interpreted the Chapter Al-Ashr to throw the light of the faith in which it must be "*haddan yumliku iradatahum*".

The reason is described in *al-'Urwatul Wutsqa*, pertaining to the important interpretation of the verse based on al-Qur'an and Prophet Tradition and Islam's totality to be down to earth. In this case, we would like to explain it later.

SEVENTH CATEGORY

FAITH/IMAN

We hope Muhammadiyah's community especially and Muslim people commonly, hold al-Qur'an as the main command and sacrifice the life and wealth for Allah as The Prophet Muhammad and his Companions done in Makkah. They worked out ordeals, even more they are killed by infidels so that they must migrate to Madinah.

For an initiation, Muhammadiyah's community should follow KH Ahmad Dahlan and his fighting as the hero of nation-state.

Let us bear in mind the meaning of Faith (Iman) in al-'Urwatul Wutsqa, in which it quoted al-Qur'an chapter al-Ankabut 1-3:

Alif, Lam, Miim

Do the people think that they will be left to say, "We believe" and they will not be tried?

But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.

People usually claim that they are believers, and think that they will not be tried. According to the Qur'an's verses, Allah the Justice surely will try those who confess their

faith whether they are truthful or liar. Those who confess their faith, but do not dare to perform God's and His Messenger's command, they not are the true believer, but liars in which they will be punished hereafter.

The true faith surely is able to control and resist desire, conversely to encourage their heart to find God blessing. The true believers, therefore, do need anything but Allah, through all his/her deeds. For Allah law, those who would not like to risk their wealth and life to defend Allah religion, they are not the believer.

Al-Taubah: 44-45, explain:

Those who believe in Allah and the Last Day would not ask permission of you to be excused from striving with their wealth and their lives. And Allah is Knowing of those who fear Him.

Only those would ask permission of you who do not believe in Allah and the Last Day and whose hearts have doubted, and they, in their doubt, are hesitating.

According these verses, it is clear that the firm faith in the heart surely raises thoughts, wills and virtues, noble characters and great works so that anyone dare to risk even his/her life to defend Allah religion. The strength and bravery of the true believers from the earlier Islam, has been witnessed and admitted by the enemy of Islam.

The believers are very patient and capable to face bitter and hard trials, so that their faith is so bright just like shining pure gold burnt. To be sure, it is really hard due to Allah would like to differentiate fake faith or hypocrisy from pure one.

Human beings, therefore, will avoid everything breaking themselves for the sake of salvation by perform Allah's commands and defend Allah's religion. It is compulsory to uphold and perform Allah's commands; and we must not restrain from them due to fear of death. Death for the sake of Allah is not death, but life as martyr, the noble and eternal one. And to expend the wealth defending Allah's religion is not to take in vain (although the devils menace to make someone into infidelity), but to gain numerous rewards as the believers really assure that only Allah owns more sublime life and happiness than this worldly life.

Indeed, there is no happiness but to defend Allah's religion, that is all the passion of the believers. To be believer is to be ready to sacrifice, to begin a first step of courageous submission of self, wealth and desire under Allah commands.

Anyone is not the believer yet except he/she loves Allah, His Messenger and struggle (*jihad*) more than his/her own self. The believer surely thinks that worldly life is only a path to eternal life, a noble life.

That is all a brief description of trials for those who confess themselves as believers. They will put to trial whether they would like to risk their life and wealth to defend Allah's religion, or they only confess of faith verbally and follow imaginations, illustrations in their heart without sacrifices. It is the faith (iman) explained by Syaikh Muhammad Abduh and inspired KH Ahmad Dahlan in such a way that it encourage him to develop Islam and urge Muslim to return to al-Qur'an and the Prophet's Traditions.

According to Muslim clerics in *Syu'abul Iman*, the believers consist of:

1. Perfect Believer
2. Imperfect Believer

Another consideration put on that the faith could be strong or weak, but according to Shaikh Jamaluddin al-Afghani, there are two kinds:

1. The true believer
2. The hypocrite (the false believer)

For KH Ahmad Dahlan, "the faith is to bring up persistently the spirit to pure and sublime realm just like the true faith of the Messenger, and our faith could increase and decrease. As our faith declines in the time of death, it is an anxious bad ending (*su'ul khatima*). We, therefore, must do the best (*mujahadah*) to fight against desires through reflecting al-Qur'an and remembrance of Allah, to address what is our end? We should persistently brave to fight for Allah path (*fisabilillah*), in order to be the true believer."

EIGHTH CATEGORY

THE RIGHTEOUS DEED

Prior to throw light on how KH Ahmad Dahlan interpreted the righteous deed, it should be described that mankind is in loss, except for those who have believed and done righteous deeds according to clear descriptions of al-Qur'an itself.

The major al-Qur'an's contents were described concisely by the Prophet Muhammad:

1. Iman (to believe in Allah, Angels, Holy Books, Messengers, Hereafter and predestination)
2. Islam (to testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger, to offer the (compulsory congregational) prayers dutifully and perfectly, to observe fast during the month of Ramadan, to pay Zakat (i.e. obligatory charity), to perform Hajj. (i.e. Pilgrimage to Mecca)
3. Ihsan (to worship Allah as if we see Allah or Allah see us)

Considering Hadith Bukhari Muslim, Umar ibn Al-Khattab reported, the ulama then classify religious knowledge as follows:

1. Al-Ilm al-Tauhid (Monotheism Doctrine, Islamic Theology, The doctrine of faith)

2. Al-Ilm al-Fiqh (Islamic Jurisprudence), a religious science to practice prayer, alms-giving, fasting, pilgrimage, Islamic legislation of commercial and civil act (mu'amalat), marriage, inheritance, war, criminal law etc.
3. Tasawuf (Sufism, to purify heart and spirit on behalf of Allah).

Another classification of righteous deeds divides: *firstly, Akhlaq* (Ethics), *secondly Adab* (fine behavior/good deed).

The perceptible deeds are obligations for Allah, self, parents, family, neighbor, society and state.

According to Islam, there are some obligations:

1. Personal obligatory (*wajib 'ain*)
2. Communal obligatory (*wajib kifayah*, common obligation to satisfy common necessities)
3. Personal tradition (sunnah 'ain)
4. Communal tradition (sunnah kifayah)

KH Ahmad Dahlan, then, gave some lessons and examples of the aforementioned obligations, including illicit and some violations of God's Law.

What is the meaning of wa 'amalush-shalihati according to KH Ahmad Dahlan?

He said, "A lot of people do not perform righteous deeds as stated in the Qur'an, since they prioritize some pleasures.

On the other hand, a lot of Muslims perform righteous deeds but they only prefer the personal tradition, are not willing the communal one, such as *jihad* (struggle for) providing their wealth and life for Allah cause. The obligation should be prioritized than the tradition, and in some cases, Muslim perform *jihad* not for Allah only. The main righteous deeds are originated from the true faith and worship of Allah. Our spirit, therefore, mostly do not awake to perceive the wisdom of truly worship of Allah (just like sleeping person).”

“Humankind is death (just like sleeping person), but the ulama’ (those who always remember agony of hereafter); the ulama’ will be perplexed (fear of which they will be in hell), but the devoted ones. The devoted ulama will be frightened (the devoted ones still fear of the agony), but the sincere ones.”

What is the advantage of life? The advantage of worship of Allah? What is matter for us?

Firstly: to leave behind violations of God’s Law and repent of all sins

Secondly: to perform personal imperatives (*fard al-‘ain*) and communal ones (*fard al-kifayah*).

According to Bukhari Muslim Hadist, Abu Hurairah said: “I heard the Prophet said: What I prohibit should leave behind and what I order should be performed the best you

can. Indeed, the former people were dissolved due to so many questions and they broke the prophets' direction (no asking too much, too many talks resulting in avoiding practices).”

To perform righteous deeds is to accomplish a number of conditions:

1. Intention to perform worship honestly only for Allah. It is really in line with the Prophet's Tradition as Prophet's companion formulated: “Allah receives the truly deeds only for Him and according to the Prophet's Tradition.”

The formulation refers to al- Qur'an al-Kahf: 110

Say, “I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone.”

And according to al-Zumar: 2

Indeed, We have sent down to you the Book, [O Muhammad], in truth. So worship Allah, [being] sincere to Him in religion.

In Bukhari Muslim of the Prophet's Utterance, Umar bin Khattab said, “Every deed basically has an intention and everyone have an intention. The intention of whomever for Allah's and His prophet's cause, it is true one. If one's

intention is for the woman to be married, the intention is for what one wants to achieve (and they will not achieve reward hereafter).

Thus, when we perform some righteous deeds not for Allah, then they will be refused by Allah, although they are performed in line with the Prophet's Tradition, rather we will be in hell (see Al-Ikhlās, Tasawuf Baru, by KRH Hadjid).

2. The only deed received by Allah is to be in line with the Prophet's Tradition, it is based on al-Aḥzāb: 21

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.

The unsuitable deeds with the Prophet's Tradition will not be received, although they are performed for Allah only.

KH Ahmad Dahlan's self-inventory (muḥasabah) reviewed Muslim around Kauman (Yogyakarta) and Indonesia generally, and eventually he discover bid'ah (innovations). In this respect, KH Ahmad Dahlan fought for appealing them to be back to al-Qur'an and the Prophet's Tradition, and leaving away the innovations.

For this struggle (jihad), KH Ahmad Dahlan found great problems with his associate ulama and families. We remembered that on the wall of KH Ahmad Dahlan's home, we found a notice in Arabic language, "Those who perpetuate my Tradition (the Prophet's one) is like someone hold ember, when my community was broken." And under this notice, it is written down as well: "Due to no one supports and agree with it."

Yet, KH Ahmad Dahlan's struggle hard and patiently resulted in eradicating innovations, such as:

1. Ceremony for seventh month of pregnancy
2. To strike tambourine for commemoration of seventh day of a childbirth by reciting Barzanji (the poem to praise the Prophet)
3. Charity (Surtanah) of the deceased for assembly's praying since the first to seventh days, and fortieth day, a hundred and thousands day of the deceased, the so-called tahlil.
4. Tenth Asyura's commemoration
5. Two raka'ah prayer before Friday's prayer
6. Twice adzan (call to prayer) in Friday's prayer
7. To plead of salvation in cemeteries of the saint and mediation (tawassul) for the Prophet
8. Amulets being used by children to repel disaster
9. Shalawatan, the salutation upon the Prophet striking tambourines
10. Visiting cemetery in Sha'ban month

11. Reciting some chapters of Qur'an to send to the deceased in tahlil
12. The imitation of ulama without reference to the argumentations

My Expectations

We should carry on eradicating Muslim's innovations based on al-Tawashul wa al-Wasilah by Ibn Taimiya and Zad al-Ma'ad by Ibn al-Qayyim as well as al-I'tikahan by Imam Syatibi (al-Madkhal li al-Ibn al-Akhduz), Tariq al-Muhammadiya li al-Barkawi, al-Sunna wa al-Muhtadi'ah, al-Ibda fi Mudlar al-Ibtida', Umm al-Qura li al-Abddurahman al-Kawabi, and so on.

My Notifications

It is compulsory for Ulama to eradicate innovations and convey the creed of Islam, Worships, Ethics (AkhlAQ) and Etiquettes based on al-Qur'an and the Prophet's Tradition. The Muslims must keep away from ignorance and Western influences (the philosophy of no belief in God) and measures violating al-Qur'an and the Prophet's Tradition.

Let us honestly struggle for returning to al-Qur'an and the Prophet's Tradition

NINTH CATEGORY

WA TAWASHAU BI AL-HAQQ

Prior to shed the light on how KH Ahmad Dahlan interpreted the verse, we would like to render al-Ashr chapter: By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

The Truth (al-Haqq) is the direction of Allah (al-Qur'an, Islam) exposed by the Prophet Muhammad (Peace be upon him).

We, then, must refer to some Chapters of al-Qur'an as follows:

Yunus: 108

Say, "O mankind, the truth has come to you from your Lord, so whoever is guided is only guided for [the benefit of] his soul, and whoever goes astray only goes astray [in violation] against it. And I am not over you a manager."

Al-Kahf: 29

And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they

will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.

Muhammad: 3

And those who believe and do righteous deeds and believe in what has been sent down upon Muhammad - and it is the truth from their Lord - He will remove from them their misdeeds and amend their condition.

Al-An'am: 116

And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but falsifying.

Al-Furqan: 44

Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are [even] more astray in [their] way.

Al-Anbiya: 24

Or have they taken gods besides Him? Say, [O Muhammad], "Produce your proof. This [Qur'an] is the message for those with me and the message of those before me." But most of them do not know the truth, so they are turning away.

In this respect, we must reflect the problems and how to resolve them:

1. People do not understand the religion and persistently would no learn and study it. Is this attitude right or wrong?
2. Are the different religions right one another? Or are all they wrong?
3. Have one differentiate between the true religion and false one?
4. Is one who refuses the religion right?
5. Are Hinduism, Buddha, Zoroaster, Shinto, Jew, and Christianity all the truth? Or the religion of the Prophet Muhammad? (Kindly answer...) “The true religion is none, but Allah’s religion revealing to the messengers of Allah according to the Allah’s scriptures.”
6. Every adherent of religion claim to right, every religion claim that it is based on Allah, we, then, ask: “What are signs of religion based on Allah?
“The true religion is only the Allah’s religion and from Allah. The signs of the religion from Allah are the religion urges to bow down/worship only Allah and forbids firmly worshiping other gods. It is the sign of the religion from Allah and eradication of praise but Allah.”
7. Except Allah’s Religion, all religions are false. It is based on chapter Yunus: 32: “And what can be beyond truth except error?”; al-Shaf: 9: “It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it.”; Al-Baqarah: 147: “The truth is from your Lord, so never be among the doubters.”; Al-Anfal: 8: “That He should establish the

truth and abolish falsehood, even if the criminals disliked it.”; Al-Isra’: 81: And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart.”; Al-Mu’minun: 70: “...Rather, he brought them the truth, but most of them, to the truth, are averse.”; Al-Jatsiyah: 27: “And the Day the Hour appears - that Day the falsifiers will lose.”

KH Ahmad Dahlan shed on light why people misled:

1. Because they have not yet known the truth and Islam doctrines.

2. Because they follow the old habituations they love.

In this point, KH Ahmad Dahlan pronounced a poem: “The love has come to me before I understand it, and I find that my heart is empty, but the strong love is inherent in it. The love, therefore, is blind and uses no reason to consider and compare.”

KH Ahmad Dahlan said furthermore: “A lot of people have had faith of Allah. It is the love. They, then, find out arguments to strengthen who the beloved is (the faith).”

3. People rarely find out the reason/knowledge, seek the truth and the false to be upheld and performed.

KH Ahmad Dahlan once told a story of an expert in which he wants to compare some opinions. It is Abu Jazid al-Bustami who said:

“I have learnt science from 99 masters, and if I am dead before I find 100 ones, I am certainly dead of no perfect of my Islam.”

For KH Ahmad Dahlan, he is *ilmiiyyun* (scientist) school. In this case, Muslim should love to seek sciences from any one. And we would like to describe his special capability to find the truth.

How KH Ahmad Dahlan’s stance before the truth? He said: “I understand the truth and the false as I understand the Christianity and learn it. Yet, as I do not perform Christianity’s doctrines, I am not a Christian, comparing that as I know how to steal, cheat and oppress, but I do not steal, cheat and oppress, then I am not thief, deceiver and oppressor. When I, therefore, understand Islam and the righteous deeds, but I do not perform Islam’s doctrines and the righteous deeds, I am not Muslim and the righteous one.

Those who are convinced that they find the pure truth, have humanity and love the other, compassionate to see the other has not found yet the truth and persuade them to find out the true way of life.

As people live once and they do not find out the truth, they will be in hell and tortured hard. Based on this understanding, KH Ahmad Dahlan called upon anyone: “Let us perform the truth together.”

KH Ahmad Dahlan was afraid of no one to be met and speak with various leaders to seek the truth. He said: “We discuss to find out the truth patiently, do not be tire and desperate, in order to unite our minds in the truly unity and everlasting peace.”

4. Due to afraid of separated from family and companions, and afraid of loss pleasure (the wealth and positions), and afraid of misery and hardship
5. People are afraid of performing the truth, because they are afraid of misery and death.

KH Ahmad Dahlan said, “The Truth is my way, the shining path for those who find out guidance, but the desire overcome the ego, so that people is blind, getting into darkness and do not know the truth.”

To find out the truth is actually difficult and to perform it is more difficult and harder. Due to it is difficult to perform the true Islam, chapter al-Ashr urges: “wa tawashau bi al-shabr” (advised each other to patience).

TENTH CATEGORY

WA TAWASHAU BI AL-SHABR

Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

The Chapter of al-Ashr is very essential, and it was revealed in Mecca briefly. The point is that we must uphold:

1. The Faith (iman)
2. The righteous deeds
3. Advise (for others)

Although the Muslims confess their faith, they have no found yet happiness/in loss/will be tortured, except they uphold: 1. The Faith (iman); 2. The righteous deeds; 3. Advise (for others).

We altogether must learn Islam, perform and convey, teach, persuade and encourage it. We must certainly teach our children, wives, brothers and sisters, colleagues, neighbors, and our county, city and all citizens in the state, in order to understand and apply the Islamic Law.

As we advise, we certainly face the obstacles from those who do not like Islam, as the Prophets and Messengers experienced them. The Prophet Ibrahim faced obstacles and challenges from Namrud, as well as the Prophet

Muhammad and his companions to preach and struggle for Islam, facing restriction from the enemy of Islam, like Abu Jahal, Abu Lahab and so on, as the ruling class in Mecca at that time.

The defenders of Islam just like Abu Bakar and other companions also faced the obstacles and bitter and tough menaces, so that some companions were murdered due to performing Islamic doctrines, furthermore Abu Jahal and Abu Lahab as the ruling class, persistently were willing to kill the Prophet Muhammad.

The Prophet Muhammad and the first defenders of Islam (Ashab al-Awwalun) left away their wealth and houses in Mecca to migrate to Medina. As they stay in the Medina, they were still attacked to be wiped out, so that there were some battles, the civil war between Abu Lahab party and the Prophet Muhammad and his companions. The battle is not based on the foodstuff and wealth, but due to the faith conflict.

The Muslims, who have the firm and true faith, dare to risk their wealth and life to defend it. It is clear enough that to perform “advice of the truth” (Islamic preaching) is to overcome all obstacles and sufferings. In this case, the chapter of al-Ashr ended with *wa tawashau bi al-shabr* (advised each other to patience).

KH Ahmad Dahlan read, thought and perform, repeated again and again the Chapter of al-Ashr during 7 months, so that public talk about advice, preaching, commanding the good and forbidding the evil (amr ma'ruf nahi munkar) and jihad, emerged at that time. The public talk spread around the youth and elder, girls and women in Kuaman and its neighbor area, so that it motivated movements of learning assembly, courses, Islamic educational institutions (madrasa), prayer houses, to preach the issues in the assemblies and ceremonies just like wedding party, issuing magazines, club meetings like Fath al-Asrar, Miftah al-Sa'adah, Taqwinuddin, Ikhwan al-Muslimun, and so on.

Yet, KH Ahmad Dahlan and his students in Muhammadiyah, did not face any tough obstacle and had no suffering just like the first followers of Islam.

Al-Baqarah: 214

Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near.

Regarding to the chapter al-Ashr, ulama said: "Islam do not live without advices and preaching, and there is no preaching without struggle and patience, and there is no struggle and patience without the faith.

What clear and important al-Ashr is, although it contains only three verses, in which the aim is to build the faith, preach and soul to uphold Islam.

What is the influence of al-Ashr upon KH Ahmad Dahlan? In this case, we could see his courage to work/perform “advise the truth” (Islamic preaching) and his unwavering work to change circumstances, to initiate and build Muhammadiyah.

KH Ahmad Dahlan was uneasy to be shaped by others; rather he was capable to persuade others. Anyone who met him, at least remember his duty for Islam.

ELEVENTH CATEGORY

AL-JIHAD

Ali Imran: 142

Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause and made evident those who are steadfast?

The verse frequently was recited by KH Ahmad Dahlan and said: “Try to think well, are the people who want to gain happiness and glory in this world, success without hard work? Of course not, rather those who work hard could be failed, let alone without working.”

In this respect, KH Ahmad Dahlan gave some examples: if a student does not learn hard, he/she will be failed. A trader, who does not trade well, will be loss. Our nation is unable attain self-determination, as it does not dare to struggle utmost by risk their life to resist the enemy.

Ulama said: “As we will find out the great and noble thing, its path will be difficult and a lot of obstables.”

KH Ahmad Dahlan said: “Someone who will find terrestrial thing will be failed, as he/she does not work hard. Such is the case of someone who wants to reach heaven, he/she will be failed, when he does not dare to struggle firmly

(jihad) for defending Allah’s Religion by sacrifices life and wealth.”

In Muslim corpus of the Prophet’s utterance, from Abu Hurairah, the Prophet once said: “The hell is filled by some pleasure (desires) and the heaven is filled by something disliked by desires.”

KH Ahmad Dahlan said: “Will we be in Heaven through two units of prayers, fasting in Sunday and Thursday, and remembrance in tongue, giving alms and reciting al-Qur’an weekly?”

To answer this question, we should give a simply consideration through answer-question between Muslim and Mujahid.

Mujahid: O, my little brother Muslim, you should think well and do not be wrong. Think about Qur’anic verse of the chapter al-Baqarah in which it shed on light that you won’t be in Heaven if you do not perform struggle firmly to defend Allah’s religion. Try to think carefully how the Prophet and his companions built the religion.

Muslim: My brother Mujahid, your majesty, I will never deny your advices because of employing the clear Qur’anic arguments. Yet, I wonder if there is path to Heaven other than jihad (struggle)? It seem to

me that the verse is very difficult and I remember some the Prophet's utterance, I thought that it is the easy way to Heaven, as it is narrated by Imam Tirmizi (good hadith) from Anas: "I heard that the Messenger said: Allah says, O Adam offspring, if you come to Me with your whole earthly sins and meet Me, I will come to you with whole earthly forgiveness.

In this Hadith, we can come to conclusions that:

1. If we gain forgiveness, it is self-evident that we will be in Heaven hereafter
2. If our sins are due to breaking His prohibition and leaving away His commandment (jihad), in other words, if our sin is like whole earth as long as we are not polytheist, we will receive forgiveness from Allah

Mujahid: "O my beloved little brother, you should grasp carefully the hadith. Do you know about the faith (iman)? It is shed on light in the chapter of al-Ashr. However, you should render the hadith that the heaven is filled by something disliked by desires. Think about that the forgiven must meet one of the conditions, he is not polytheist, and the polytheist is the biggest sin but there are some levels of polytheism, the big one and the small one. Thus, we should leave behind all polytheism in order to obtain Allah's forgiveness.

My little brother, are you misinterpreted how to be a Muslim? I am anxious about how someone is classified by the hadith that Islam in only the name, it means that it is the hypocrite Muslim or the insincere Muslim.

In this respect, there are two notices:

1. Do not think hasty if you will be in Heaven. Such a hadith in which it show the easy way to Heaven, must be investigated carefully, is it true hadith (shahih)? It must be compared with other hadith and Qur'anic verses, it it accountable or not?
2. My little brother, you should study carefully the meaning of polytheism and polytheist (shirk and mushrik), in order to understand the true monotheist (tauhid).

That is all of our advices and let us return to al-Qur'an and al-Hadits to imitate how the Prophet Muhammad (Peace be upon him) build Islam and how the companions struggle for Islam.

In this respect, KH Ahmad Dahlan frequently said: "What is the real meaning of Islam? And what is the meaning of contents of the shalah?"

TWELFTH CATEGORY

WA ANA MIN AL-MUSLIMIN

Al-An'am: 162-163

Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.

No partner has He. And this I have been commanded and I am the first [among you] of the Muslims."

Prior to explanation of these verses, it is important to read some verses of al-Qur'an pertaining to the word of al-Islam, as well as some hadith pertaining to it. We would like to convey the explanation of KH Ahmad Dahlan pertaining to two things in which he made extraordinary changes as he convey them.

I was 23 years old in 1918, when the annually meeting of Muhammadiyah's members was carried out in front of an Islamic educational institution Suronatan, Yogyakarta. The meeting discussed the articles of association and bylaws of Muhammadiyah, and there were two opinions in the sessions: 1. KH Ahmad Dahlan's opinion and 2. Haji Agus Salim's one. It is said that H. Agus Salim proposed Muhammadiyah to be a political party—editor, based on story of KH S. Ibnu Juraimi.

I agreed with H. Agus Salim's opinion at that time, because it was interesting. And I supported powerfully his opinion

until KH Ahmad Dahlan stopped the dispute by hammering chairman's gavel, and stood up, so that the meeting calmed down. KH Ahmad Dahlan, then, asked two questions before the participants:

1. Have you understood the meaning of Islam and the real meaning of it?
2. Do you love and dare to perform Islam truly?

Oh My God, we all were very astonished and amazed hearing the two questions of KH Ahmad Dahlan. All participants of meeting were speechless; no one was able to answer them. What incredible questions, stated by the sincere man.

Based on the story, we could convey the two essential questions for Muslim generally, and Muhammadiyah community particularly.

Let us study and find out what is really meaning of Islam. We, therefore, propose Islamic doctrines in al-Qur'an.

1. Anyone who embraces religion other than Islam, is refused by Allah
Ali Imran: 85
And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.
2. The true religion is from Allah, that is Islam
Ali Imran: 19
Indeed, the religion in the sight of Allah is Islam.

3. The meaning of Islam is submission corporeally and spiritually to Allah

Ali Imran: 83

So is it other than the religion of Allah they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?

Whoever does not submit to Allah: 1. Devils and 2. Human's heart (due to resisting Allah's will)

4. The real model of Muslim is to look toward Allah solely and turn away from others, not to associate Allah, corporeally and spiritually at all. The model were performed by the Prophet Ibrahim and his follower, and the Great Prophet Muhammad (Peace be upon him) and anyone who believes in him.

Ali Imran: 67

Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists.

Ali Imran: 68

Indeed, the most worthy of Abraham among the people are those who followed him [in submission to Allah] and this prophet, and those who believe [in his message]. And Allah is the ally of the believers.

5. The Prophet Ibrahim really observes the command and submits to Allah. He also advised his son to submit sincerely himself to Allah and hoped that his offspring always submit to Allah.

Al-Baqarah: 131-132

When his Lord said to him, "Submit", he said "I have submitted [in Islam] to the Lord of the worlds." And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims."

Al-Baqarah: 128

Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.

When we use our mind to think about nature and compare it with ourselves over and over again, we eventually admit the existence of invisible power, that Allah Himself is the Almighty, Wisdom, the Merciful and Compassionate, and worship Allah and submit sincerely to Allah.

6. When we submit to Allah, we would be in trial, whether we really submit to Allah. Do we dare to submit ourselves to Allah? Try to rethink the story of the Prophet Ibrahim as he submitted himself to Allah and he was tried difficultly by Allah, that is, to butcher his beloved son.

Ash-Shaffat: 102

And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast."

To be sure, the Prophet Ibrahim must face the trials after the other trial, that is, to forbid the evil (worship of idols), and he was tried again that he would be murdered and burnt by the King Nimrud.

Al-Ankabut: 24

And the answer of Abraham's people was not but that they said, "Kill him or burn him," but Allah saved him from the fire. Indeed in that are signs for a people who believe.

7. The Prophet Ibrahim patiently and firmly passed the severe trials as evidences of submission to perform Allah's command, so that the Prophet Ibrahim is regarded as the Great Leader of humankind.

Al-Baqarah: 124

And [mention, O Muhammad], when Abraham was tried by his Lord with commands and he fulfilled them. [Allah] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allah] said, "My covenant does not include the wrongdoers."

That is all the real meaning of Islam.

We no return to the questions of KH Ahmad Dahlan: “Do you dare to struggle for Islam? To provide your wealth and life to fight for Allah’s religion? By risking what you love, although you will face threats, punishment and tortures?

And we ask: “Are Muslims directed to reproduce the deeds of the Prophet Ibrahim?

To answer this question, we should refer to the chapter of Al-Mumtahanah: 4

There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone" except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allah. Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.

The verse obviously directs us to follow the Prophet Ibrahim.

Az-Zumar: 22

So is one whose breast Allah has expanded to [accept] Islam and he is upon a light from his Lord [like one whose heart rejects it]? Then woe to those whose hearts are hardened

against the remembrance of Allah. Those are in manifest error.

Al-An'am: 125-126

So whoever Allah wants to guide - He expands his breast to [contain] Islam; and whoever He wants to misguide - He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe?

And this is the path of your Lord, [leading] straight. We have detailed the verses for a people who remember.

Kitab Hikam by Athaillah explains: "If you are able corporeally to uphold Allah law and spiritually you are able to submit yourself to Allah, then Allah give you the great grace."

The natural phenomena consists of two opposite things, just like warm and cold, health and ill, the beginning and the end, and so on. All occurrences comprise the wisdom we must receive it sincerely. Yet, our desire often chooses one than other, that is, to prefer life and afraid of death, to prefer health to illness, and if pain occurs, anyone resists Allah law in vain. We must age day by day, weak, and get sick and finally dead, forced to leave this world.

We are unable to refuse all the certainties, to resist them and forced to leave this world. We, therefor, must submit ourselves to Allah, our life and death, and our wealth to

Allah. We must submit to Allah's authority, must not be death without submission to Him.

Ali Imran: 102

O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].

That is all the real islam.

We refer furthermore to KH Ahmad Dahlan's question: "Are you capable and do you dare and have really performed Islam?"

We, therefore, return to al-Qur'an and the Prophet's Tradition, and reflect Islamic doctrines one by one.

Have we stated shahadat and are we Muslim?

To answer the questions, we should discuss shahadat. Exoterically speaking, someone confess to be Muslim, but esoterically, only Allah knows the heart of anyone.

What is the meaning of "Ashadu alla ilaha illallah?" There are three meaning of the confession of faith:

1. I testify, I confess verbally that there is no god but Allah
2. I believe in my heart and affirm that there is no god but Allah

3. I am ready to submit myself at all, uphold and perform all commands, and put into practice the meaning of La ilaha illallah.

That is all the meaning of shahadat (the confession of faith). To be sure, anyone only confess verbally the faith without confession by heart, he/she has not Mukmin (the believer) yet, but only a exoteric Muslim.

And the hypocrite (munafik) is someone who lies to Allah and cheats another muslim. The hypocrite will be in Hell hereafter.

The confession of faith is the first point to be Muslim, and the key of Heaven. What is the real meaning of shahadat? "I confess, believe and am convinced that there is no god to worship truthfully but Allah and I am convinced, confess and believe that the Prophet Muhammad is the Messenger of Allah."

We should recognize the meaning of faith. The faith is belief and no any doubt at all, so that it penetrates into blood and flesh. It can be illustrated as follows:

1. Although my parents, teachers, friends and people whole the world deny or do not believe in la ilaha illallah, Muhammad al-rasulullah, I won't follow them, because I believe in shahadat, although I am alone.
2. If only I receive the money of whole world, the high position in life, but I must leave behind my faith, I will

refuse it at all, because shahadat much more expensive than all wealth in this world.

3. I am convinced, if I do not uphold the shahadat in its real meaning, and I am dead, I will be punished and in hell. If only I, therefore, am forced to leave my faith, through threatening to be tortured and killed, I never leave behind it.

That is all the meaning of faith.

“I am really content, due to I have the highest lord and content (submission to Allah), upholding Islam and content to follow Muhammad, the Messenger of Allah.”

Let us turn into another KH Ahmad Dahlan’s question: Are you capable to perform Islam truthfully? I confess that there is no god to worship truthfully but Allah and I really uphold Allah at the highest, submit only to Allah, my beloved and I ask for, obey and hope His sincerity.

And I confess that the Prophet Muhammad is the Messenger of Allah we must obey and follow truthfully to perform the commandments of Allah.

We have already shed on light the first pillar of Islam, shahadat, and we assert that to attain the salvation hereafter, we must not only confess the faith verbally, but it is necessary to embed the belief in the heart. We also have already recognized how to measure the convinced faith,

that is, the believer must struggle for Islam (jihad). Our life is to uphold the Faith and Jihad.

We will explain how Mukmin faces the trials and obstacles in next special category.

SPECIAL CATEGORY

COMPARISON OF THE BOTH GROUPS

The force of group upholding Shahadat against deterrent group of Sabilillah.

How did the Prophet Muhammad (Peace be upon him) initiate Jihad (Struggle)?

The Prophet initiated struggle through teaching Tauhid (monotheism doctrine) to his family (Siti Khadijah dan Ali), later to the trusted friend, Abu Bakar in which he called upon his friends and carried out a study group of Islam in the house of al-Arqam companion, and eventually a general meeting in Shaffa mount.

How did Abu Lahan, Abu Jahal, the ruling elites of Mecca hinder Islam at that time?

The deterrent group thought: Let Muhammad preaching, we must ignore him. As long as we disregard him, he would be disappointed and dispirited, and he would be changed.

The Jihad group thought: Although they ignore our appeal, we must not be dispirited, because it is obligatory to issue Islam.

The deterrent group, then, thought: “Our first plan is failed, because Muhammad has been preaching, even though we ignore him. We, therefore, must prevent people for not believing in Muhammad, through second plan in which we must ruin his name before the people. We should try to express that “Muhammad is liar”, “Muhammad is witch, just a bard”, “Muhammad is shaman (kahin)”, Muhammad is insane (majnun), possessed by jin (an invisible creature). In this case, Muhammad could not carry on his preaching.

The Jihad group: We uphold Shahadat, Allah pact (kalimah), we will never be latched on tradition and never will imitate convention of idolatry/ignorance to worship idols. We are convinced that we are right, although people detest and blame us, due to our obligation is to preach/commanding the good and forbidding the evil.

The opinion of deterrent group was: Firstly, if we ignore Muhammad, he will discontinue, but he has been preaching in fact that we disregard him. Secondly, we isolate him from society through insulting him, ruining his name to stop his preaching, but he still carries on his preaching. Thus, our first plan is ineffective and the second one is failed. We are frail and loss. We, therefore, must find out the third plan. It comprises as follow:

- a. We must not be thoughtless, but oversee and challenge Muhammad

- b. We must be kind, generous, philanthropist, dare to risk our wealth and capability to defend the legacy of our ancestor, worshiping our idols.

Are they able to risk their wealth and forces defending their custom to worship idols? And finally they find out a new plan: “The purpose of people life is to attain the wealth and power, Muhammad, therefore, has been active to preach due to his aim to seek wealth and power. Hence, our next plan, the third one is to appeal Muhammad to talk peacefully, and we must be generous and grant Muhammad a lot of money, all Arabian wealth could be given to him on condition he is forbidden to insult our idols as the legacy of our ancestor. That is the third plan.

Did the Prophet Muhammad receive it? Indeed, the Prophet Muhammad carrying out learning assembly, preaching and advices anywhere, did not aim to seek wealth (like a trader), as well as the authority or position like politicians, but his preaching was aimed to seek Allah’s willing, because the faith is more honorable and more expensive that the entire wealth in this world.

Thus, the Prophet Muhammad refused the proposition on condition that he must stop to insult idols (commanding the good and forbidding the evil).

The deterrent group: our third plan is failed as well. And they got to the ultimate point: “Due to Muhammad breaks

the order and disapproves our ancestor and disrespect the ancestor's worship, we must take the fourth step:

- a. To ban Muhammad performing prayer in Mosque
- b. To suppress him if he break the prohibition
- c. To ban Muhammad commanding the good and forbidding the evil. If he breaks this restriction, we must suppress as well.

How did the Prophet Muhammad face the measures?

The Mujahiddin group: They consequently must face the hard measures of the ruling elites, and afraid of no any challenge, because their soul completely submits their life and death to Allah, under the command of Allah.

The comparison between Ignorance Outlook and the Commandment of Allah

The aim of Ignorance outlook to ban the Prophet Muhammad performing prayer and his preaching's content, with the real hard menace for anyone breaking the restriction, certainly run, so the Prophet did not dare to carry on his actions.

Yet, Allah revealed the guidance as it was stated in the chapter of Al-'Alaq: 19

No! Do not obey him. But prostrate and draw near [to Allah].

Thus, the Prophet Muhammad upheld steadily the command of Allah to perform prayer in Mosque, although there was the ban, as Khulasah Nurul Yakin narrated this action, p. 26. It was said, when the Prophet Muhammad performed the prayer, he was raided and tied by the deterrent group, so Abu Bakar come and stated: “Will you kill people who just express My God is Allah?” In addition, during the prayer, dregs were thrown to the Prophet, so he could not stand up.

The well-known brutal perpetrator of violence toward the Prophet, were Abu Lahab, Uqbah Ibn Abi Mu'id, Abu Jahal and Walid ib Mughirah.

The Prophet's companions also were tortured and murdered, that is, five ones as martyrs. They were executed by burning alive and sword. Those who were tortured, were Bilal, Amar, Khabab, and so on.

Indeed, the sacrifice in first struggle for Islam in Mecca, was based on first Muslim's strength, so that they could win over Ignorance outlook.

In this respect, we would like remind the question of KH Ahmad Dahlan: “Do you understand Islam? Do you really dare to uphold Islam?”

The deterrent group had plans to hinder Islam, but they were failed, and eventually they were weak and threw up the sponge. Rumors outside Mecca spread and came to conclusion that Mecca ruling elite was very inhuman toward their own people and violated humanity, and had no mercy to Meccan people.

The authorities of Mecca, then, arranged a meeting to make a new plan, the fifth one, and their common principles were:

- a. Unity of Arab society
- b. Humanity, no humiliation, persecution and murder each other
- c. Justice, tolerance, taking and giving
- d. Consultation, deciding and calling upon Muhammad to negotiation
- e. Worship One God

What did they really think? Their leaders said: “Our state of affairs turn into the difference groups, it is really inconvenience. Those who rail against the idols and those who follow Muhammad, violate humanity. People should yield the path each other. We, as one nation aiming at unity, should be tolerance and uphold the justice. We, therefore, appeal that idolatries occasionally follow Muhammad to worship Allah, and likewise, Muhammad’s followers worship graciously the way idolatries worship Allah. Indeed, through tolerance and justice, we can unite, do not fall together and hostile each other.” It was the fifth plan.

How did Muslim respond the outlook? Surely, human thought based on order and nation, recognize that tolerance and justice are good. To be fair and willingness to risk self, are good as well.

What was the opinion of the Prophet Muhammad toward the five plans?

In this respect, the Prophet Muhammad received guidance from Divine revelation, through the chapter al-Kafirun. Indeed, the habitual measures of the deterrent initially claimed that they were right and blamed the messengers pretending that they also tended to the truth. Yet, they were failed and lost as they debated the issues with the Prophet. Later on they refused the truth from the messenger of Allah, even more they deterred the Prophet by force. As they were powerful, they suppress and oppress, but as they were weak, they cheated, laid down the peace, consultation and appealing unity. It was the deterrent, did not believe La ilaha illallah.

Under these circumstances, the chapter al-Kafirun 1-6, revealed:

Say, "O disbelievers, I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion."

The chapter responded appeal of the Meccan idolatries for Muhammad to worship idols. Briefly, the meaning of the chapter is: Our freedom to believe, that is, we never force the others to be the believer in Islam, and Abu Lahab, Abu Jahal had the right as well. There is no imposition in term of religion and worship. Thus, the Prophet Muhammad refused to meet their appeal, but they were angry, then threatened and denounced the Prophet so that they arranged to kill the Prophet. Allah, therefore, commanded the Prophet Muhammad to migrate to Madinah.

Al-Anfal: 30

And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners.

That is all on the unwavering stance of the Prophet Muhammad and his companions to uphold the monotheist doctrine (tauhid) before all challenges and obstacles at that time.

Right now, we return to the previous KH Ahmad Dahlan's question: "Are you able and like to perform Islam? To provide your wealth and life in fighting for Allah's religion? If the answer is yes, then I am commanded and part of those who submit to Allah (see twelfth category)

KH Ahmad Dahlan reflected the meaning of Islam during some months, again and again, so his thought resulted in public talk around Kauman, Yogyakarta, in 1919. The point of the talk, is the terminology “fake Islam” and “true Islam”.

THIRTEENTH CATEGORY

AL-BIRRU

Ali Imran: 92

Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it.

It is the verse that is taken into account and by KH Ahmad Dahlan. During some months later, he shed on light the meaning of al-Birru in learning of chapter al-Ashr.

KH Ahmad Dahlan was sick a couple of months, so he must rest in Tosari, East Java. Consequently, he appointed Kyai Ibrahim (the chairman of Muhammadiyah) to performing the daily girls' learning in 8 p.m. After his return to Yogyakarta, the girls's study class wished to be taught by him anymore. He, then, decided that the program would be held weekly in evening, it called Wa al-Ashr learning, attended by 30 girls. In this learning, he highlighted tafakkur (meditation) and muhasabah (self-reflection), and practice (amaliyah). The conditions of studying are:

1. Prepared to attend the learning, and in case of absent, it must ask for permission
2. Covering the aurat (private parts of the body that cannot be exposed or should be covered according to Islam) by wearing the veil and socks

The second condition resulted in almost all Aisyiyah's member to wear the veil. After the death of KH Ahmad Dahlan, RH Hadjid, KH Abdul Aziz and KH Ahmad Badawi proceeded the learning of Wa al-Ashr as yet, but there is no the condition anymore.

What is the important doctrine of Wa al-Ashr? The word al-birru means goodness, and the righteous deeds.

Al-Baqarah: 177

Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

Al-Infitar: 13

Indeed, the righteous will be in pleasure

Al-Dahr: 5-12

Indeed, the righteous will drink from a cup [of wine] whose mixture is of Kafur. A spring of which the [righteous] servants of Allah will drink; they will make it gush forth in

force [and abundance]. They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread. And they give food in spite of love for it to the needy, the orphan, and the captive, [Saying], "We feed you only for the countenance of Allah . We wish not from you reward or gratitude. Indeed, We fear from our Lord a Day austere and distressful." So Allah will protect them from the evil of that Day and give them radiance and happiness and will reward them for what they patiently endured [with] a garden [in Paradise] and silk [garments].

Al-Muthaffin: 18-28

No! Indeed, the record of the righteous is in 'illiyyun. And what can make you know what is 'illiyyun? It is [their destination recorded in] a register inscribed which is witnessed by those brought near [to Allah]. Indeed, the righteous will be in pleasure, on adorned couches, observing. You will recognize in their faces the radiance of pleasure. They will be given to drink [pure] wine [which was] sealed. The last of it is musk. So for this let the competitors compete. And its mixture is of Tasneem, a spring from which those near [to Allah] drink.

Al-Maidah: 2

O you who have believed, do not violate the rites of Allah or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval. But when you

come out of ihram, then [you may] hunt. And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.

Ali Imran: 193

Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous.

Based on KH Ahmad Dahlan teaching, the chapter Ali Imran 193 implies:

“To be the good person, you must perform the righteous deeds, so you dare to skin yourself, so that you dare to provide the wealth you love” (certainly this is a very difficult endeavor). Hence, for this learning there are Javanese saying “Yen durung wani mbeset kulite dewe, durung Islam sejati” (If you do not dare to skin yourself, you have not been yet Muslim).

Furthermore, to understand the chapter Ali Imran is to study Umar bin Khattab’s deeds as the real founding father of Democracy and Socialism, see Waqaf, according to the decisions of the main board of Muhammadiyah legal opinions (Majelis Tarjih) based on Hadith of Ibn Umar,

which is narrated by five Imams: Bukhari, Muslim, Abu Daud, Nissai and Ibn Majah.

”The companion Umar received a portion of land in Khaibar, and came to the Prophet for asking for his advice. I have received a portion of land we never had before, the very precious wealth that I like for, what is your advice for me? The Prophet said, as you like for it, you can keep work on it and give alms of it. Umar, then, gave the crop of the land, but the land will never be sold, inherited and given to anyone (so it is donated to religious use of Allah cause).”

Thus, Umar bin Khattab is the abrar (good) person in which he dares to provide his most precious wealth for Allah cause.

Another example is narrated in Riyad al-shalihin, p. 134, from Anas:

“Abu Thalhah came to the Prophet Muhammad (Peace be upon him) and told: O the Messenger of God, Allah have revealed the verse ‘You never receive the goodness, unless you provide the wealth you like for.’ The wealth I like for so much is the date palm field, and I want to provide it for Allah only, and I wish the benefit of it before Allah. I let you take it, to use it the best for Allah’s will. The Prophet said: “The way you provide your wealth is the best and worthiest one.” (This Hadist is also narrated in Bukhari Muslim corpus.)

A number of the Prophet's companions followed to provide their wealth the like for, to society as narrated in Shahih Bukhari corpus, p. 37: "They favored people to bear down their self-interest, although they actually need it."

Abu Hurairah narrated Hadist:

"Some came to the Prophet, and he ask for his wives to entertain the guest, but they said: we have nothing but water. The Prophet asked: who is able to entertain my guest? One of his companions from Anshar, then, answe: I am. So, he invited the guest to his home. He said to his wife: "Please, entertain the guest of the Prophet", and she said: "I have nothing, but the meal for our children." He (the husband) said: "Prepare the meal for the guest, and you should take our children sleeping." The light, then, turned off, he did as if he was taking dinner. In the morning, he came to the Prophet, and the Prophet said: "Last Night, Allah smiled, due to knowing your action, and revealed the chapter Al-Hasyr: 9:

... and give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul, it is those who will be the successful.

A lot of stories pertained to the Prophet's companions providing their have to their brothers, such as Saad Ibn Rabi' providing a half part of his wealth to Abdurrahman (see Shahih Bukhari, Vol. 5, p. 34).

Moreover, it said that a companion of the Prophet had sheep's flesh, after it was cooked, he gave it to his neighbor, but he did not like it and gave it to other neighbor, until the meal returned to him. In this case, he was aware that his sheep's flesh, returned to him to eat (his neighbors like to help each other).

According to Madina al-Islam (p. 115), Khudaifah said: "At the battle ground of al-Zarmuk, I brought some water and looked for my uncle's son, and asked: "Who do want water for drinking?" He, then, signaled to give it to someone who felt hurt. The injured companion was Hisham Ibn Ash, and Khudaifah said: "Do you need some water?" Hisham also signaled to give the drink to someone else need it more, but as he came to third one, the companion was dead. Khudaifah returned to Hisham, but he was death as well. He, then, came to his uncle's son, but he also was already dead. In fact, all the injured companions suffered and were dying, in need of some water, but they were able to favor the other companion."

It was how the Prophet's companions performed Quranic teaching though they were in severe conditions, according to the chapter Ali Imran: 92). The abrar character is to give something one likes for and favor the people, to bear down self-interest.

Some historians stated that “As long as history of humankind, there is no strong fraternity just like one body between Anshar (the aide) and Muhajirin (the migrants) as the first warriors of Islam. They favor each other, to overcome their self-interest, although they are in severe condition.

Hence, KH Ahmad Dahlan really paid much more attention to the chapter Ali Imran (92) and al-Hashr (9), encouraging him to provide his wealth to Allah’s way.

In 1338/1920, Muhammadiyah was trusted the wealthy people in which they gave thousands IDR to the poor in Kauman, Yogyakarta, according to history. The term “social” and the phrase “equality for all” (sama rata sama rasa) were said by Kauman youth to be performed, so that the next district, Ngaben of Chinese race, also provided the alms to Muhammadiyah. In this case, PKI (Communist Party of Indonesia) was silent at all.

Some months later, the wealthy people did not dare to provide their wealth before the leaders of Muhammadiyah, unless for Allah cause.

The Thirteenth Category is very much related to the Fifth Category pertaining to Islam and Socialism, and corresponds to the chapter al-Taubah 34 in which it threatens anyone who keep their wealth for self-interest.

The abrar people frequently repeated the motto: Return to Allah and the Prophet's Tradition.

Keep in mind! What is the meaning of return? What is the meaning of religion? What is the meaning of the one who denies the religion? What are the real meaning of Islam and Muslim? Are Muslims able to perform Islam honestly? What is the meaning of Mu'min (the believer)? What is the meaning of al-birru in al-Qur'an? What is the purpose of studying al-Qur'an? (To get the wealth and position?) Is al-Qur'an revealed to recite it through loudspeakers only? Is al-Qur'an performed? When? What is the revolution in Islam? What are our duties to make a big social change to realize the real Islam?

Oh my God, make our country a safe one, and give our people the fruits in our land."

FOURTEENTH CATEGORY

THE CHAPTER AL-QARI'AH

Al-Qari'ah: 6-11

Then as for one whose scales are heavy [with good deeds], he will be in a pleasant life. But as for one whose scales are light, his refuge will be an abyss. And what can make you know what that is? It is a Fire, intensely hot.

Prior to explain the opinion of KH Ahmad Dahlan on the chapter, we would like to quote some verses of al-Qur'an

Al-A'raf: 8-9

And the weighing [of deeds] that Day will be the truth. So those whose scales are heavy - it is they who will be the successful. And those whose scales are light - they are the ones who will lose themselves for what injustice they were doing toward Our verses.

Al-Zalzalah: 7-8

So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.

An-Nisa': 40

Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.

Yunus: 61

And, [O Muhammad], you are not [engaged] in any matter or recite any of the Qur'an and you [people] do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register.

In Bukhari and Muslim corpus, narrated Abu Hurairah said that the Prophet stated: "Two phrases in which Allah loves very much are 'Subhanallah wa bihamdihi' (Allah is free from imperfection and all praise is due to Him) and 'Subhanallahil 'adhim' [Allah is free from imperfection, The Greatest]. The both are light to be uttered, but they are heavy on the scales."

Abu Darda' narrated, the Prophet said: "Nothing weighs more than the good character. This Hadith was narrated by Abu Daud and Turmuzi (shahih, accurate).

In Fatkh al-Majid, a hadith marfu' shahih (a narration attributed specifically to the Prophet Muhammad), it is said:

"At the time of Resurrection Day, one of my people will ask before some creatures, and then he will know 99 sheets of his deeds in which their length is as far as his sight: "Do you deny them? Is the angel of Hafadhah recording your deeds,

unfair?” And he answers: “Not at all, my God.” He, then, will be asked: “Do you deny them?” He will scare and said: “No.” He is asked furthermore, “You ever have performed the goods, and you will not be persecuted.” Some sheets, then, will be displayed containing “Ashadu alla la ilaha illallah, wa ashadu anna Muhammad abduhu wa rasuluh. How these sheets are compared with some other ones which will be put on the other side, and will be more weighed. Yet, the shahadah sheets, then, will more weighed that them, so that he will not be punished.” (The Hadith is narrated by Imam Nasai and Ibnu Hibban, Fatkh al-Majid, p. 52).

Another hadith of Imam Muslim, Abu Huraira: the Prophet said, “Whoever meets Allah and two phrases of confession of faith without any doubt, he/she will not be refused from Heaven.”

In the same corpus, Anas said that the Prophet Muhammad said: “The hell will be prohibited for a servant of God, who testifies that there is no god, but Allah, and Muhammad is His Messenger of Allah, and he is very convinced.”

Another hadith: “The prophet said: “Allah will prohibit the hell for anyone who said there is no god, but Allah and to seek only Allah’s willingness.”

Based on the Hadiths, we can come to conclusion: “Whoever upholds the tauhid (monotheism) confession,

really convincing by heart and cleaning up all polytheism, he will safe from the Hell and surely will enter the Heaven.”

Imam Muslim recorded Hadith from Abu Hurairah: “Do you understand who the poor is? They answered: “The poor is anyone having no money and nothing.” The Prophet then said: “The poor of my people is anyone who brings shalat (prayer), fasting, and alms, but he have ever blamed his parents, accused another people as the evil, stolen, and killed and struck someone, his goodness will be given to the oppressed, and otherwise.”

Based on Hadith Muslim, Abu Hurairah said: the Prophet said: “The first person who will be tried in the Resurrection Day, was a martyr (shahid) in which he come to Allah to show his grace. When Allah has heard his statement, He will say: “You did not.” He says: “I fought for Your Way and I was died as martyr.” Allah responds: “You lie; you fought in order to be regarded as the courageous man.” And He orders him to go to the Hell.”

The second person studied science and taught it, and read al-Qur’an, he come to Allah, and show his grace. Allah understands and says: “You never practice your science.” He, then, says: “Yes, I do.” Allah responds: “You lie; you studied science and taught it, and read al-Qur’an for being reciter only.” Allah, then, orders him to go to the Hell.

The third person is given a lot of wealth by Allah. He shows his grace. Allah says, "You never perform the righteous deeds. He says: "I never underestimate the way I should perform to provide alms." Allah says, "No, you do not. You act to be regarded as charitable." Allah, then, orders him to go the Hell.

How did KH Ahmad Dahlan interpret the chapter al-Qari'ah 7-8 as the Fourteenth Category?

In brief: We all will face the Supreme Court in the Resurrection Day, and will be tried what we have done in which we will be examined and compared.

For KH Ahmad Dahlan, there are two considerations: for Allah or desires, which it means that as long as someone has performed much more righteous deeds for Allah only, he gain the much more benefit (the goodness), and he will be in Heaven for goods, otherwise he has performed much more righteous deeds based on desires, his reckoning is less, and he will be Hell forever.

What about us? Our life? Our wealth? Are our life devour for following our desire or for Allah only?

Thus, we have understood what one of the elements has encouraged KH Ahmad Dahlan to struggle for Allah cause in upholding Islam. We should reflect the chapter al-Qari'ah, and a lot of his students propagate it.

FIFTEENTH CATEGORY

THE CHAPTER SHAF

Al-Shaf: 2-3

O you who have believed, why do you say what you do not do? Great is hatred in the sight of Allah that you say what you do not do.

We would like to shed on light a number of remarks regarding the verses based on Tafsir al-Jalalian, before we come to the thought of KH Ahmad Dahlan about them.

We could wish or urge the holy war, but in the same way on Uhud battle, we run away from the battle ground. The next verse underlines: “Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.”

Tarikhul Ustadz Imam Muhammad Abduh, volume II, p. 112-117, it is narrated:

“Too much talk but too less righteous deeds. In brief, you primarily belong to mean people as you like to talk something but do not do it, you guide people the good way, but you do not do it, you blame the bad character, but you have it. All way what you did just show that you are senseless, imperfect people, bad attitude and less wisdom.”

Thus, we should talk less, and do much, and in advance improved ourselves, later on exemplify the other.

Imam Ghazali said: “Action speaks louder than word.”

Ulama urge to favor the hereafter, but their action show that they love this world. The student easily will imitate such action, not what they said and taught.

Shekh Jamaluddin al-Afghani said: “The light of Islam is covered by Muslim community”, it means that enlightenment to the goodness and wisdom of Islam has been destructed by Muslim themselves. If Islam is the right and good religion that takes along glory and happiness, why do Muslim break into pieces, weak, disgraceful? Why is there no the just Muslim leader in this world (khalifatullah)?

Al-Baqarah: 44

Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason?

What is KH Ahmad Dahlan’ stance before the aforementioned verse? He initially admitted the mistake (the bad ulama’), and then repented by throwing away innovations just like talqin (The recitation of the shahada and other creedal information or instructions to someone who is about to die, or who has recently died and been buried) in cemetery, not reciting barzanji with tambourines, refuse gift in Sya’ban month, and so on, and

finally shed on light the misled of the traditions. He, then, favored the practices, built prayer's house and schools, and carried out learning assembly and preaches, defended the wealth and life to uphold Islam. In this case, he certainly explained our duties for Islam.

KH Ahmad Dahlan once said: "Theories of leadership for planning some programs are so high-sounding in this world, but no one is applied. Although people have received the clear guides of religion, the desires overwhelm them, so that the mind is dark."

Imam Ghazali said: "It is easy to give advices, talk about and hear them. Yet, it is hard to perform them for those who bear down on their ego and desires."

In Bukhari Muslim hadith compilation, narrated by Abi Zaid bin Zaid bin Haris: I heard the Prophet said: "In the Resurrection Day, someone is in the Hell, his stomach break down, circling like donkey. The other Hell's people ask: did you command the good? He answers: "Yes, I did, but I myself never do the good. And I did forbid the evil, but I myself did it."

That is all of explanation of the deeds in which we do not aim to describe the scientific knowledge but appeal to exercise Islam.

The Muslim society really needed examples of leader directly for committed to Islam.

SIXTENTH CATEGORY

SELF-PROTECTION

The most essential thing is to protect yourself from the fire of Hell. KH Ahmad Dahlan frequently reminded his companions: “Protect yourself!”

It is in line with al-Tahrim: 6:

“O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded”.

Al-Baqarah 44 explains: “Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason?”

Indeed, a lot of people overlook to protect their selves from the Hell. Why? Because they are overwhelmed by worldly pleasures and neglect the Hereafter.

It is suitable to explain the punishments of the Hell Hereafter for warning. As we frequently warn our friends, children, wives and so on, because they forget them, we should read al-Ma’arij: 10-14:

And no friend will ask [anything of] a friend, they will be shown each other. The criminal will wish that he could be ransomed from the punishment of that Day by his children,

and his wife and his brother, and his nearest kindred who shelter him, and whoever is on earth entirely [so] then it could save him.

Indeed, the fire of Hell will burn our skins, and there is no redemption anymore. Do we forget to protect ourselves from the Hell, due to we are self-interest and love the abundant wealth?

Al-Zumar 47:

And if those who did wrong had all that is in the earth entirely and the like of it with it, they would [attempt to] ransom themselves thereby from the worst of the punishment on the Day of Resurrection. And there will appear to them from Allah that which they had not taken into account.

How do we protect ourselves from the punishment of the Day of Resurrection? The ultimate way is to think about by remembrance and should not deny the facts that we will be old, ill, and dead, and leave this world for the Supreme Court to be asked some questions. So, we must think them firmly.

Al-Mulk 10:

And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze."

KH Ahmad Dahlan said: Imagine that you will be prisoned, and brought before the court. In this case, you must think that you will be brought into justice, and you cannot sleep well and take bad taste. You must look for lawyers with any attempt in order to free from punishment.

Does Muslim believe in the Resurrection Day? KH Ahmad Dahlan said: “We face the real great danger that lies ahead. Think about it truly and leave anything!”

Hadith on the Resurrection Day

We refer to hadith narrated by Muslim, Abu Hurairah said the Prophet as saying:

In the Resurrection Day, all people will be gathered in a very hot place. They will be in hard times, severe pains that unable to hold. They will wonder each other, how come we are? Do we look for salvation? Some of them answer: You should meet the Prophet Adam.

They come to Adam and say: O Prophet Adam, you are the father of humankind. Allah created you and gave you the life (ruh) and the Angels were ordered to bow down before you. We ask for you to save us and ask for Allah the salvation. Do you see us that we are damaged?

The Prophet Adam says: “My Lord now is really angry like it was not before. I ate the fruit, and I made mistake and

sinful. I now must think about myself, and advise to come to Noah.”

They say before the Prophet Noah: O Prophet Noah, you the first Apostle in this world and Allah gave reputation for those who thank to Him. We call on you to ask for Allah’s salvation. You see, we are suffering from the heat.

The Prophet Noah answers: “My Lord now is really angry like it was not before. And I have a sinful son when we were in great flood. I now must think about myself, and advise to come to Abraham.”

They come to the Prophet Abraham and say: “O Prophet Abraham, you are Allah’s Apostle, the Allah’s beloved; we call on you to ask for Allah’s salvation. Do you see, we are suffering a lot?”

The Prophet Abraham answers: “My Lord now is really angry like it was not before. And he describes his mistakes and sins. “Thus, I now am thinking about myself, and advise to come to Moses.”

They come to the Prophet Moses and say: “O Prophet Moses, you are Allah’s Messenger and received divine revelation, so you should implore Allah for our salvation. Do you see, we are suffering a lot?”

The Prophet Moses says: “My Lord now is really angry like it was not before. I killed someone in which there was no order from Allah. I have great sin. Kindly, go to Isa.”

They come to the Prophet Isa, then say: O Prophet Isa, you are Allah’s Apostle; you spoke to people when you were minor. You are Allah’s words given to Maria, and you are the life of Allah, so you should implore Allah for our salvation. You see, we are suffering a lot.”

The Prophet Isa says: “My Lord now is really angry like it was not before. I affirm that you should meet Muhammad (Peace be upon him).”

They, then, meet the Prophet Muhammad and say: “O Prophet Muhammad, you are the Messenger of Allah and the last Apostle. Allah has forgiven you on your old and new sins. You should implore Allah for our salvation. Do you see, we are suffering a lot?”

I (Muhammad) come to the Throne of Allah and bow in which I never did it before. Allah says: “Raise your head, and ask for whatever, salvation!”

I raise my head and beg: O My God, my people, my people.”

Allah says: O Muhammad, come into Heaven for My people without any measure from right gate and other ones.”

In this hadith, Abu Huraira also narrated that the Prophet Muhammad (Peace be upon him) as saying: “The bridge will be built for my people entering Heaven, and the Prophets will beg Allah: “My God, save me from the Hell.”

The day is the most critical one due to everyone just think about their selves. That is all on KH Ahmad Dahlan saying, Protect yourself.

Al-Hashr 19:

And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient. Do you see, we are suffering a lot?”

The Prophet Muhammad said:

“Do not take this world as the most important thing, see the Hereafter obviously as your last aim.”

SEVENTEENTH CATEGORY HAS TIME NOT COME

Al-Hadid 16:

Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient.

It is the last category of verses that is paid more attention by KH Ahmad Dahlan.

1. When do we truly remember Allah?
2. Do we suspend it?

KH Ahmad Dahlan reflected people as follow:

1. The other religion adherers leave Islam
2. The condition of Muslim
3. Think about yourself

When do the believers awake to uphold al-Qur'an, the Truth? And when are they submissive at Allah?

The question of the verse must be answered immediately as follow:

1. The believers of recent religion are the strong nation, intelligent and wealthy, the colonial power oppressing the people. If we do guide immediately the people based on al-Qur'an, it is possible that the coming days are Great War in this world. Hence, we must preach for commanding the good, and forbidding the evil, for those who do not like yet to learn Islam
2. For other believers, let us unite to be self- sacrificing for Allah, no other. Let us purify our heart from any dirty materiality. Let us revive the humanity, love each other, under equality, cooperation fairly.
3. For Muslim, look the destruction of people due to they have left the religion. It is enough the lesson of the condition of Muslim years before. Let us return to al-Qur'an and the Prophet's Tradition.

Has the time not come? What do we wait for? Remember Allah immediately, wholeheartedly and return to Islam like it was the Prophet Muhammad and his companions in Mecca and Medina.

Reflect truly that the proclamation is not only the word Freedom, but we must carry on struggle, liberation, sacrifice and hardship. The calling for prayer is not enough. The inspiration must take immediately for struggle and integrity.

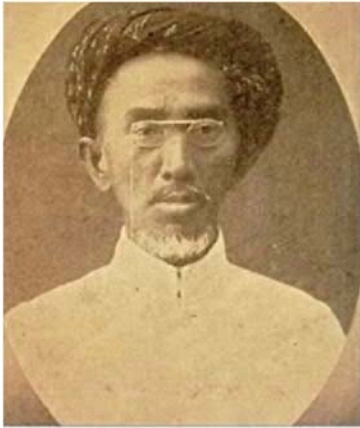
Al-Anfaal 30:

And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners.

That is all on the seventeenth category based on KH Ahmad Dahlan teachings, for initial notification, guidance, learning and provision to uphold Islam in Indonesia and the entire world.

We wish Allah Guidance of the straight path.

“The death is the great danger, keep it in mind. Get ready for the death by accomplishing your life with Allah and people.” (KH Ahmad Dahlan)



KYAI HAJI AHMAD DAHLAN

(Arabic: أحمد دحلان; 1 August 1868 – 23 February 1923), born Muhammad Darwis, was an Indonesian Islamic revivalist who established Muhammadiyah in 1912. He became a national hero according to presidential decree number 157 in 1961.

Education

Muhammad Darwis, commonly known as Ahmad Dahlan, was born in the Muslim quarter of Yogyakarta behind the Yogyakarta Sultan's Great Mosque. His father was the Imam of the mosque, and Dahlan learned that language from his father. He was the 12th generation descendant of Maulana Malik Ibrahim with lineage traces back to Muhammad. It is Muslim belief that one should recite the Quran in its original language (however translations can be used for

people who can not understand Arabic), but very few Indonesians at this time knew Arabic, and those who could were considered people of great knowledge. Dahlan was sent to an Islamic boarding school or pesantren.

As one of his five obligations as a Muslim, he went on a pilgrimage to Mecca where he studied with Ahmad Khatib, the renowned religious teacher. It was during this pilgrimage Dahlan changed his name from Muhammad Darwis to Ahmad Dahlan. This latter name was given by the syaikh of Shafi'i school of law, Sayyid Bakri Shatta.

Dahlan associated with fellow Indonesian pilgrims from Sulawesi, West Java, Minangkabau, Aceh and other areas of strong belief, which helped them both conceive of a common interest against the Dutch colonial masters of Indonesia and the need to purify and renew Islam in Indonesia.

Muhammadiyah

After returning to Java around 1888, he married the daughter of the head (imam) of the Great Mosque in Yogyakarta. As one of the growing group who regarded themselves as modernists, he was concerned at the many Javanese practices not justified by Islamic scripture and argued for the creation of a renewed purer Islam more in step with the modern world. The efforts of Western Christian missionaries also concerned him. He joined Budi Utomo in 1909, hoping to preach reform to its members,

but his supporters urged him to create his own organization.

He created Muhammadiyah in 1912 as an educational organisation as a means of realising his reformist ideals. It was quickly joined by traders and craftsmen. In 1917 added a women's section named Aisyiyah, which played a significant role in modernising the life of Indonesian women. Spreading to the Outer Islands, Muhammadiyah established a strong base in Sulawesi only a decade later after it was founded. It was one of a number of indigenous Indonesian organisations founded in the first three decades of the twentieth century; a time known as the Indonesian National Revival; that were key in establishing a sense of Indonesian nationalism, and ultimately independence. Today, with 20 million members, Muhammadiyah is the second largest Muslim organisation in Indonesia after Nahdlatul Ulama.

Ahmad Dahlan died, aged 54, in Yogyakarta.