



Perspective of Faith According to Sheikh H. Mukhtar in *the Book of Al-Sholah*

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Abstract. Sheikh H. Mukhtar was a prominent Muslim scholar from Kerinci whose religious thought influenced Islamic communities in Kerinci, Malaysia, and the surrounding regions. As a leading figure in Islamic da'wah, he played an important role in strengthening religious life, particularly in the domain of faith. This study employs qualitative research using a library research approach complemented by field research to examine the religious thought of Sheikh H. Mukhtar and its influence on contemporary religious practices in Kerinci. The research results show in theological matters, K.H. Mukhtar emphasized the purification of Islamic belief from superstition, bid'ah, and shirk, while firmly grounding faith in the teachings of the Qur'an and Sunnah. His understanding of iman, Islam, and tawhid reflects the theological orientation of Ahl al-Sunnah wa al-Jamā'ah, with a clear tendency toward the Ash'ari tradition. Faith, according to K.H. Mukhtar, is not merely inner belief but must be affirmed verbally and manifested through righteous practice in accordance with divine guidance and the attributes of Allah. This perspective demonstrates his contribution to shaping a balanced and orthodox understanding of Islamic faith within the Kerinci Muslim community.

Key Word: Faith, Shaykh H. Mukhtar, Book of Prayer

Abstrak: Syekh H. Mukhtar adalah seorang ulama Muslim terkemuka dari Kerinci yang pemikiran keagamaannya memengaruhi komunitas Islam di Kerinci, Malaysia, dan wilayah sekitarnya. Sebagai tokoh terkemuka dalam dakwah Islam, beliau memainkan peran penting dalam memperkuat kehidupan keagamaan, khususnya dalam bidang iman. Studi ini menggunakan penelitian kualitatif dengan pendekatan penelitian kepustakaan yang dilengkapi dengan penelitian lapangan untuk mengkaji pemikiran keagamaan Syekh H. Mukhtar dan pengaruhnya terhadap praktik keagamaan kontemporer di Kerinci. Hasil Penelitian menunjukkan dalam hal teologi, K.H. Mukhtar menekankan pemurnian keyakinan Islam dari takhayul, bid'ah, dan syirik, sambil tetap berlandaskan pada ajaran Al-Qur'an dan Sunnah. Pemahamannya tentang iman, Islam, dan taubid mencerminkan orientasi teologis Ahl al-Sunnah wa al-Jamā'ah, dengan kecenderungan yang jelas terhadap tradisi Asy'ari. Menurut K.H. Mukhtar, iman bukanlah sekadar keyakinan batin tetapi harus ditegaskan secara lisan dan

dimujudkan melalui praktik yang benar sesuai dengan petunjuk ilahi dan sifat-sifat Allah. Perspektif ini menunjukkan kontribusinya dalam membentuk pemahaman yang seimbang dan ortodoks tentang iman Islam dalam komunitas Muslim Kerinci.

Kata Kunci: *Iman, Syekh H. Mukhtar, Kitab Doa*

INTRODUCTION

Sheikh H. Mukhtar is a scholar who has a wide influence in Kerinci and its surroundings (Ahmad Zuhdi, 2021). Sheikh H. Mukhtar Bin Abdul Karim, a prominent scholar in Kerinci Regency, plays an important role as a reference in various religious and social problems. The works he left behind have become a guideline for many people in living a religious life. Born on September 25, 1902 in Ambai Village, Kerinci Regency, to a farming family. As a Muslim intellectual, Sheikh H. Mukhtar has produced four works as follows: First, *Risalah Falahiyah fi Fiqh al-Sholah*, this book is a collection of prayer fiqh books that describe the provisions of prayer, both harmony and the legal conditions of prayer. Second, *Risalah Mardiyah*, 1373 H. This book is an explanation of circumcision prayers., Third, *Risalah Margbobah* 1396 H. Saadijah Putra, Padang Pajang-Jakarta 1971 This treatise contains a discussion of the wisdom in various worships, both obligatory worship and circumcision. and Fourth, *Risalah Bahiyah*, H Saadijah-Padang Pajang 1394 H/1974. M This Treatise is a study that discusses the faith of the Sunnah. This treatise begins with a study of the law of reason, the attributes of God and its divisions, the Godhead, and the Virtues and ends with a warning to be mindful. (Iskandar, 2022)

Sheikh H. Mukhtar was a scholar in carrying out da'wah with various approaches such as carrying out non-formal education and formal education. In the form of non-formal education, it opens taklim council activities which are carried out daily, weekly and monthly. It is in the form of formal education by building a Salafiyah Islamic Boarding School which later developed into a modern Islamic boarding school, namely by combining traditional Islamic boarding school education with madrasah education from the madrasah level of Ibtidaiyyah, Tsanawiyah and 'Aliyah. (Nasrun, 2015, p. 25)

In the perspective of Islamic law, Sheikh H. Mukhtar has a tendency towards one madhhab. This thinking can be seen in the view of the legal provisions in ibadah mahdhoh such as prayer, fasting, zakat and hajj

according to the Shafi'i madhhab. The provisions of the terms and conditions and the harmony are seen to be very close to Islamic law among the Shafi'i madhhab. In the theological aspect, it has the same view as the Ash'ariah and Maturidiah Tradition, which have a basis in understanding the question of faith based on revelation and reason. The views of Syaikh H. Mukhtar Ambai are as follows; in the ability of man in trying to have a close relationship with the power of Allah known as *al-kash*, about the nature and substance of Allah according to Sheikh Mukhtar Allah has nature and substance, about good and bad he also views that man knows good and bad by revelation through the Prophets and Messengers and several problems related to the problem of kalam. (Nurmansyah et al., 2025)

In the perspective of Sufism, there is a tendency in Sufism *amali/akhlaki*, namely as the practice of Sufism thought Imam Ghazali Sufism is Sufism that focuses on the purification of the soul, both through innate practices and inner practices, which include; *takballi* (emptying oneself from reprehensible qualities), *taballi* (filling with praiseworthy qualities) and *tajali* (the opening of the hijab between the servant and Allah or the teaching of perfection and purity of the soul by regulating mental attitudes and strictly discipline of behavior with the aim of achieving maximum happiness. (Masyharuddin, 2002, p. 45)

As a scholar and educator, Sheikh H. Mukhtar has produced several written works in the form of books and manuscripts as guidelines for Muslims in general and students in particular. The process of education and da'wah that has been carried out has certainly influenced the congregation, students and other Muslims in the practice of worship that continues to this day. Although there are currently various religious ideas developed both in creed, shari'ah and mualah, the teachings and practices conveyed by Shaykh H. Mukhtar are still practiced by some of the Islamic community in Kerinci and its surroundings

As found in the initial observation, his studies and thoughts have an influence on various aspects of religion, be it faith, worship, sharia and muamalah. Thus, the results of interviews with several scholars stated that the studies and practices they carried out in the faith, worship and Islamic law referred to the da'wah and teachings delivered by Sheikh H. Mukhtari. (Muhammad Idris, personal communication, August 26, 2022) In

the aspect of Islamic law that is so concerned about the law of marriage which includes; nikah, talaq and reference. The aspect of talaq is so concerned that the pilgrims and students who are married are careful not to play with talaq, as well as marriage and referral.

From the perspective of spreading the teachings of Islam, Sheikh H. Mukhtar not only conveyed with lectures but also documented Islamic thought in several books and manuscripts as guidelines and guidance for the community in various aspects of Islam such as; Faith, Shari'a, Morals and Muamalah. So great is the contribution of Shaykh H. Mukhtari in various aspects of Islam. encourage the importance of conducting research, especially on the practice of faith (imana, islam and tauhid) taught and written by Sheikh H. Mukhtar in Kerinci Regency.

This study employs qualitative research using a library research approach complemented by field research to examine the religious thought of Sheikh H. Mukhtar and its influence on contemporary religious practices in Kerinci. The study applies historical-intellectual, theological, and sociological approaches. The historical approach is used to trace Sheikh H. Mukhtar's intellectual background and social context; the theological approach analyzes his views on faith and theology—particularly in relation to Ash'ariyah and Maturidiyah—while the sociological approach examines the manifestation of these ideas in community religious life.

Data sources consist of primary and secondary data. Primary data include Sheikh H. Mukhtar's works—*Risalah Falabiyah fi Fiqh al-Sholah*, *Risalah Mardiyah*, *Risalah Marghobah*, and *Risalah Bahiyah*—as well as manuscripts and da'wah documents, supported by interviews with scholars, community leaders, students, and followers of his teachings. Secondary data are drawn from books, academic journals, theses, and other relevant literature on Islamic theology and the local Islamic history of Kerinci.

Data were collected through documentation, observation, and in-depth interviews. Data analysis employed descriptive-analytical and content analysis techniques, followed by interpretive analysis to assess the relevance and influence of Sheikh H. Mukhtar's thought in shaping the religious practices of the Kerinci Muslim community.

RESULTS AND DISCUSSION

Faith in the Perspective of Islamic Thought

The word "faith" comes from the Arabic word, namely "إيمان" which means safe, peaceful, and peaceful. In another sense, faith also refers to belief or belief. (Zaini, 1983, p. 51) The word "faith" consists of three letters, namely *hamzah*, *min*, and *nun*. In the book *Mu'jam Mufabros* It is stated that the total number of verses in the Qur'an that are rooted in the letters a-m-n is 387. (Shidqi' Athori, 2010, p. 14) Etymologically, the word "faith" means to justify or believe (at-tasdiq), which is the opposite of the words al-Kufr and at-Taqdzib. (Al-Misri, 1990, p. 21)

Faith according to shari'i terminology, scholars of interpretation have diverse opinions, Muhammad Nawawi Al-Jawi argues that faith is a belief that is believed wholeheartedly. Faith is not just a mere speech, but a sincere belief from the heart. According to him, faith is about believing with all one's heart, not like people who only speak words but their hearts do not match what he says. (Al-Jawi, 2011, p. 8) Baidhawi defines faith in terms of language, the word "faith" is taken from the word *al-amm*, which means one who justifies something. A person who has faith will secure his or her beliefs from lies and incompatibility. In other words, faith brings protection against things that are believed to be distorted or contradictory. (Al-Bazdawi, 2002, p. 265)

According to *Mutakallimin* in general, formulating the elements of faith consists of *al-tasdiq bi al-qalb*; *al-Iqrar bi al-lisan*; and *al-'amal bi al-jawarih*. Some argue that the third element with another term: *al-'amal bi al-arkan* means to carry out the pillars of Islam. For the Khawarij, the faith is, to make a vow in the heart and to vow with the tongue and to abstain from all sins

Faith according to Mu'tazilah in the first and second elements, has the same view as khawarij but differs in the third element in the aspect of abstinence from all sins, for Khawarij it is a minor sin. As for Mu'tazilah, it is only to abstain from the great sin Murjiah in this aspect of faith thinks that faith is only *Ma'rifah* to Allah alone. As for Ash'ariyyah, faith is justifying with the heart, and that is *iktikad*. (Al-Bazdawi, 2002, p. 270)

The Maturidiah school is of the opinion that faith is a belief in the heart that is born or expressed orally, while obedience to the commandments

of Allah is the result or fruit of faith itself. (Halim, 2008, p. 188) Whereas in the Sunni view, especially the Ash'ariah, which is somewhat more complete about the faith as given by al-Baghdadi quoted by Harun Nasution, it explains that there are three parts. *Stuttgart*, Faith that makes people come out of the disbelievers and not remain in Hell, namely: Acknowledging God, the Book, the Apostles, *Qadar* good and evil, the attributes of God and all other beliefs recognized in the Shari'a. *Second*, Faith that requires justice and obliterates the name *Fasiq* From a person who is released from Hell, i.e. to do all that is obligatory and to stay away from all great sins, and *third*, Faith that makes a person gain priority to enter heaven directly without calculation, namely doing everything that is obligatory and circumcision and shunning all sins

Based on his understanding of faith is From the above description, that the concept of faith from these five schools, in general, can be divided into two: *the* concept that accepts the elements of faith firmly in all three, namely, *al-tasdiq bi al-qalb; Al-Iqrar bi al-lisan, al-'amal bi al-Jawarib* or *al-'amal bi al-arkan*. *Second*. A concept that emphasizes only the first element of the three elements. The second and third elements of this group are only branches of faith. This second opinion is found in those who argue that the meaning of faith is *ma'rifah* and *tasdiq*. This group includes Murjiah, Ash'ariyyah and Maturidiyyah. (Nurmansyah et al., 2025)

The Life History, Scholarly Works, and Faith Thought of K.H. Mukhtar

Biography of Sheikh H. Mukhtar

Sheikh Mukhtar Ambai, whose given name was Mukhtar, was born in 1902 (Zuhdi, 2021, pp. 255–268). He was awarded the title *Sheikh* after completing twelve years of study in Mecca. The appellation “Ambai” refers to his place of origin, Ambai Village, which is administratively located in Sitinjau Laut District, Kerinci Regency. In both oral and written Islamic scholarly traditions, prominent figures—particularly religious scholars—are often identified by their place of origin, a practice widely recognized and documented in the literature. Examples include Sheikh ‘Abd al-Ra’ūf al-Singkilī from Singkil (Aceh), Sheikh Yūsuf al-Makassarī from Makassar, Sheikh Nawawī al-Bantanī from Banten, Sheikh Aḥmad Khatīb al-

Minangkabawī from Minangkabau, and Sheikh Muḥammad Yāsīn al-Fadānī from Padang (Iskandar, 2022, p. 106).

The use of geographical identifiers in scholars' names serves several purposes: honoring the scholar, preserving the name of the place of origin, and distinguishing between scholars with identical or similar names. This latter function is particularly relevant in the case of Sheikh Mukhtar Ambai, as another scholar named Mukhtar lived in Pulau Tengah Village, Keliling Danau District, Kerinci Regency. The geographical designation thus differentiates Sheikh Mukhtar Ambai from Sheikh Mukhtar of Pulau Tengah. A comparable case can be found in Minangkabau with Sheikh Muḥammad Jamil Jaho (1875–1945) and Sheikh Muḥammad Jamil Jambek (1862–1947), two contemporaneous scholars distinguished by their places of origin (Iskandar, 2022, p. 106).

Mukhtar was born to Haji Abdul Karim and Siti Saltut (Ahmad Zuhdi, 2021, pp. 255–268), and his full name is therefore often written as Sheikh Mukhtar ibn 'Abd al-Karīm Ambai or Sheikh Mukhtar 'Abd al-Karīm Ambai. The honorific "Haji" attached to his father's name indicates that he came from a family with strong religious and scholarly traditions. Prior to the second half of the twentieth century, undertaking the pilgrimage to Mecca was an arduous and lengthy journey, particularly for inhabitants of Kerinci. Limited transportation infrastructure and significant risks—ranging from natural hazards to human threats—meant that travel from Sumatra to Mecca could take several years. Pilgrims from central Sumatra typically traveled overland to Aceh, continued by sea to India, and then proceeded to Arabia, as described by Hamka in *Mementoes of Life* (van Bruinessen, 2012). An alternative route, commonly taken by Kerinci pilgrims including Mukhtar Ambai, involved traveling via the east coast of Sumatra to Malacca, onward to Thailand, and then continuing to Mecca or via India.

Despite the considerable challenges of time, cost, and personal safety, many Muslims from the Indonesian archipelago who traveled to Mecca did so not only to perform the *ḥajj* but also to pursue advanced religious learning under renowned scholars in the Holy City (van Bruinessen, 2012). Consequently, those who returned were not merely recognized as pilgrims but were often accorded the honorific title "Haji" as a mark of distinction. Many were regarded as pious figures, having spent years studying in Mecca,

and rulers of several kingdoms in the archipelago also utilized the *hajj* journey as a means of reinforcing political legitimacy and authority.

Mukhtar Ambai was the youngest of four siblings and received his earliest religious instruction from his parents, both of whom were scholars. At the age of twenty-two, in 1924, he left Kerinci to pursue further Islamic studies, traveling with Ahmad Faqir, who later became a prominent scholar in the region. Although their primary destination was Mecca, they first stopped in Kedah, Malaysia, where they studied with Pattani scholars.

During this period, Mukhtar Ambai engaged with various Islamic texts and disciplines, including *Tafsir al-Jalalayn*, *Minhaj al-Talibin*, *Minhaj al-'Abidin*, *Tazkiyat al-Qulub*, and *Maw'izat al-Mu'minin*. In addition to studying, he worked in Kedah for approximately one year to finance his onward journey to Mecca.

In 1925, after accumulating sufficient funds and completing his studies in Kedah, Mukhtar Ambai continued his journey to Mecca, where he spent twelve years studying various branches of Islamic sciences with scholars from diverse regions. During this period, he also traveled to several countries, including Syria, Egypt, Pakistan, and Jerusalem, to broaden his intellectual horizons. In Mecca, he formed close ties with fellow scholars from Kerinci, notably Sheikh Muhammad Sekin, who later became a leading religious figure in the region. Following the death of Sheikh Muhammad Sekin in 1954, many of his students continued their studies under Sheikh Mukhtar Ambai, reflecting the close scholarly relationship between the two. (Iskandar, 2022, p. 106).

Upon completing his studies in Mecca, Mukhtar Ambai returned to Southeast Asia but initially settled in Hulu Klang, Selangor, Malaysia, where many of his relatives resided and had become permanent citizens. Responding to the requests of the local community, he founded an Islamic educational institution known as *Madrasah Falabiyah*. The institution attracted significant interest, enrolling approximately five hundred students from Hulu Klang and surrounding areas. His contributions to Islamic education in the region received recognition from the Sultan of Selangor, who conferred an award upon him, and his legacy was further commemorated by naming a street in Hulu Klang after him.

After four years in Selangor, Mukhtar Ambai received a request from the residents of Ambai to return to his hometown and disseminate his religious knowledge. In 1942, shortly before the Japanese replaced Dutch colonial rule, he returned to the village he had left sixteen years earlier. By this time widely known as a *Sheikh*, Mukhtar began conducting religious instruction in the form of *halaqah* study circles, which quickly gained popularity and attracted an increasing number of participants. These activities, however, were soon curtailed due to Japanese restrictions on organizations and gatherings deemed incompatible with their political interests, particularly religious activities.

In response to the deteriorating political situation, Sheikh Mukhtar Ambai sought to mobilize local communities in support of the struggle for independence. He organized young men from Ambai and surrounding areas to raise awareness of the importance of national resistance, leading to the establishment of *Jāmi'at al-Iḥsāniyyah* on January 1, 1945, several months before Japan's surrender to the Allied forces. Originating in Ambai, the organization rapidly expanded throughout Kerinci due to strong youth participation. During the Dutch military aggression in 1947, when the Netherlands sought to reassert control over Kerinci, *Jāmi'at al-Iḥsāniyyah* was reactivated and called for *jihad*. Similar mobilization efforts were undertaken by other Islamic organizations in Indonesia, including Muhammadiyah, which issued a *Jihad Mandate*; Nahdlatul Ulama (NU), which proclaimed the *Jihad Resolution* and formed the Hezbollah militia; and the Tarbiyah Islamiyah Association (Perti), which established Lasykar Muslimin Indonesia (Lasymi).

Following the end of armed resistance against Dutch and Japanese colonial forces, Sheikh Mukhtar Ambai resumed his teaching activities, which once again attracted large numbers of students from Kerinci and neighboring regions such as Bangko and Sarolangun. As enrollment increased, his *halaqah* gradually evolved into an institutionalized form, culminating in the establishment of the *Jāmi'at al-Iḥsāniyyah Mukhtariyyah* Islamic boarding school (*pesantren*) in 1968. Many of its graduates later became prominent religious scholars, some of whom founded their own *pesantren* in their respective hometowns.

Sheikh Mukhtar Ambai passed away on October 5, 1977, at the age of seventy-five, after receiving medical treatment at the Central General

Hospital in Padang. His funeral was attended by thousands of mourners, with coverage by *Ampera* print media and Radio Republik Indonesia (RRI). He was laid to rest in the *Jāmi'at al-Iḥsāniyyah* pesantren complex in Ambai Village. He left behind a lasting legacy in the form of scholarly works, educational institutions, devoted students, and a profound sense of loss among the people of Kerinci and his followers across the region.

Works of Sheikh Mukhtar Ambai

Sheikh Mukhtar Ambai, as a scholar committed to preserving scholarly traditions, produced at least four written works. One of them is the treatise *Marghubah fi Fawā'idah Ukbrawiyah*. This treatise consists of 56 pages and was written in Dhu al-Qa'dah 1386 H. It was later published by Sa'diyah Putra Padang Panjang in 1971. The treatise contains recommendations and motivational guidance on religious practice, particularly prayer. In the *muqaddimah*, the author states that the treatise was written in response to the fact that many people in his community had abandoned prayer and other religious obligations. The author divides the treatise into three chapters: the first discusses the virtues of performing the five daily prayers; the second explains the punishment for those who neglect prayer; and the third elaborates on the *faḍīlah* (merits) of congregational prayer (Mukhtar, 1967).

This treatise was compiled with reference to authoritative works by leading scholars of the Shāfi'ī school, particularly *al-Ḥāwī al-Kabīr* by Abū al-Ḥasan 'Alī ibn Muḥammad al-Māwardī, a prominent jurist of the 'Abbāsīd period and author of *al-Aḥkām al-Sultāniyyah*. As a major commentary on *Mukhtaṣar al-Muẓanī*, which derives from *al-Umm* by Imām al-Shāfi'ī, *al-Ḥāwī al-Kabīr* occupies an important position within Shāfi'ī jurisprudence. The treatise also cites *al-Jawāzīr* by Ibn Ḥajar al-Haytamī, a work focusing on major sins, which is used to explain the threats and punishments for abandoning prayer.

In addition to these written sources, Shaykh Mukhtar Ambai referenced the opinions of prominent scholars such as Ibn Ḥajar al-Haytamī, Imām al-Nasā'ī, Imām Abū Dāwūd, Imām al-Bukhārī, al-Bayhaqī, al-Ṭabarānī, Imām Abū Ḥanīfah, and Imām al-Tirmidhī. Qur'ānic verses and ḥadīths are consistently integrated throughout the discussion, with each

citation accompanied by its original wording, translation, and brief explanation.

The second work is *Mardiyah fī Bayān al-Rawātib al-Qabliyah wa al-Ba'diyah wa Ghayrihā min al-Sunan*, a 53-page treatise completed in Jumādā al-Ākhirah 1374 H. and published by Kahamy Publisher in Bukittinggi. The treatise draws upon classical works by prominent scholars, including *al-Mukhtār min Kalām al-Akhyār* by Shaykh 'Alwī al-Mālikī, *Maṭāli' al-Anwār*, *Bidāyat al-Mujtahid* by Ibn Rushd al-Qurṭubī, *al-I'tisām* by al-Shāṭibī, and *I'ānat al-Ṭālibīn* by Sa'īd Bakrī Shaṭā. Rather than formal chapters, the discussion is organized under thematic headings such as *tanbih*, *fā'idah*, and *maw'izah*. The treatise addresses various devotional practices, including fasting in Ramaḍān, the recitation of *qunūt* at dawn prayer, pronouncing *basmalah* at the beginning of each sūrah, wearing a turban as a sunnah, and performing two adhāns before Friday prayer. It concludes with quotations and explanations of *ḥadīth qudsī* concerning excessive attachment to worldly life (Mukhtar, 1960).

Mardiyah fī Bayān al-Rawātib al-Qabliyah wa al-Ba'diyah wa Ghayrihā min al-Sunan is a 53-page treatise completed in Jumādā al-Ākhirah 1374 H. and published by Kahamy Publisher in Bukittinggi. Drawing on classical works by leading scholars—such as *al-Mukhtār min Kalām al-Akhyār* by Shaykh 'Alwī al-Mālikī, *Bidāyat al-Mujtahid* by Ibn Rushd al-Qurṭubī, *al-I'tisām* by al-Shāṭibī, and *I'ānat al-Ṭālibīn* by Sa'īd Bakrī Shaṭā—the treatise discusses various devotional practices. Its content is organized thematically under *tanbih*, *fā'idah*, and *maw'izah*, rather than formal chapters, and addresses issues such as fasting in Ramaḍān, *qunūt* in the dawn prayer, reciting the *basmalah*, the sunnah of wearing a turban, and the practice of two adhāns before Friday prayer. The treatise concludes with reflections on *ḥadīth qudsī* concerning excessive attachment to worldly life (Mukhtar, 1960).

Fourth, *Risālah Babīyyah fī I'tiqād Abl al-Sunnah* is a 40-page treatise completed in 1373 H and published in 1974 by Sa'ādīyah Putra Padang Panjang in two versions, Arabic–Malay and Latin. Written at the request of readers seeking clarification of *Abl al-Sunnah wa al-Jamā'ah* doctrine, the work is intended primarily for lay audiences and beginner students. The treatise opens with a foreword by Shaykh Sulaiman al-Rasuli, a prominent Minangkabau scholar and founder of the Tarbiyah Islamiyah movement. Of

Shaykh Mukhtar Ambai's four treatises, two—including this work—received forewords by Shaykh Sulaiman al-Rasuli, while the others were introduced by Buya Ya'kub Kari, whose scholarly lineage is likewise connected to him (Iskandar et al., 2021).

Rather than formal chapters, the treatise employs thematic markers such as *tanbîh*, *fawā'id*, and *fā'idah* to organize discussion. While primarily devoted to theology (*'aqidah*), covering topics such as divine attributes, prophethood, faith, and *dhikr*, it also addresses issues of *fiqh* and *taṣawwuf*, including intention in prayer, *talqin* for the deceased, and the relationship between *shari'ah*, *ṭarīqah*, *ḥaqīqah*, and *ma'rifah*. This thematic overlap reflects a broader integrative approach, similar to the third treatise, which—despite its focus on prayer—opens with an extended discussion of theology

Faith Thoughts of Syeikh H. Mukhtar

As has been stated, the thought of faith according to Hajj Mukhtariah Iman is to believe in everything that the Prophet (peace and blessings of Allaah be upon him) brought. The concept of Hajj Mukhtariah Faith refers to the six pillars of faith, namely believing in Allah, believing in all angels, believing in all books, believing in the next day and believing in good and bad profits coming from Allah SWT. (Mauliyani, 2024)

The view of faith put forward by Syeikh H. Mukhtar has a correlation with the view of Sunnah wa al-Jamaah experts that the meaning is to believe in everything conveyed by the Prophet Muhammad SAW. The thoughts of Syeikh H. Mukhtar are also in line with the faith contained in the Qur'an and the Hadith of the Prophet Muhammad SAW. Especially from the Ash'ari thought, faith is *tasdiq bi qalbi* which contains ma'rifah towards Allah (*qaulun bi al-nafs ya tadhammanu a'rifatullah*). Ash'ariyah argues that human intellect cannot be ma'rifah and charity. Man can know duty only through revelation that he is obliged to know God and man must accept it as a truth. Therefore, faith for them is *tasdiq*. (Nasution, 1978, p. 147) This opinion is different from that of the Khawarij and Mu'tazilah, but it is close to the Jabariyah. *Tasdiq* according to Ash'ariyah is limited to God and what His Messenger brings. *Tasdiq* is a confession in the heart that contains the ma'rifah of Allah. (Musa, 1975, p. 248) Therefore, faith according to this group is only *tasdiq*, because

tasdiq is the essence of ma'rifah for the person who knows something is true, he will justify it with his heart

According to Haji Mukhtariah, the condition of faith is ten things of love for Allah, *Second*, love for all the apostles, *third*, love for angels, *fourth*, love for the book, *fifth*, love for the guardians of Allah, *Sixth*, Hatred of the enemies of God. *Seventh*, Fear of the Punishment of Allah. *Eighth*, Hope for Allah's mercy *ninth*, To magnify Allah ta'ala and *tenth*, raising the Prophet.

Based on the conditions of faith which contain various forms of goodness that must be performed, the perfection of faith is in line with the view of the sunnah wa al-Jamaanh as stated by Syahrastani, who highlights the view of al-Ash'ari saying: faith is *essentially tasdiq bi al-Janan*. While *qaul bi al-lisan* and *'amal bi al-arkan* are just *furu'* of faith. Therefore, a person who justifies the oneness of God with his heart and also justifies His messengers and what he brings from Him, then such faith is a valid faith, and a person will not lose his faith unless he denies any of them. (Repelita et al., 2023)

According to Syeikh H Mukhtar who cancelled faith as a sweat, *First*, Supplication to Allah ta'ala, *Second*, abandon evil talk and believe in its halal, *third*, destroying the property of the believers or their homes. *Fourth*, and to make it lawful to destroy the property and dwellings of the believers. *Fifth*, playing with the shari'a. *Sixth*, There is no fear of the loss of faith with the gholib taking an oath. *Seventh*, mixed with other people of Islam because of the love of their religion. *Eighth*, despair of the mercy of Allah ta'ala, *Ninth* cursing the veiled clothes of the Sekafir to worship idols and walking with them to the gharij. *Tenth*, he was reluctant to obey the Muslim qibla, namely Hajj rather than the Muslim qibla. (Mukhtariah, n.d., p. 15)

In the view that cancels the faith, Sheikh H. Mukhtar also has a view that is in line with the view of the ahlu sunah wa al-Jamaah that the faith becomes corrupted if a Muslim has committed an act of shirk. Along with the views of Ash'ari Ash'ari in his book, *Maqalat, al-Ibanah* and *al-Luma'* leads to a point of meeting. (I. A. al-H. Al-Ash'ari, 1969, p. 123) For al-Ash'ari, the perpetrator of a great sin declares his position by not disbelieving those who prostrate themselves towards the Baitullah (*Ahl al-Qiblat*) even if they commit serious sins such as adultery, and stealing. According to them, they are still believers even if they commit great sins. However, if he does it by considering that the act is permissible (halal) and does not believe in its

haram, then that person is considered to have disbelieved. (A. al-H. Al-Ash'ari, 1940, p. 10)

The view of Sheikh H. Mukhtar is different from Khawrij who states that faith is damaged if a believer has committed a great sin. Sheikh H. Mukhtar's perception is also different from Murjiah's view that leaving to Allah the decision for the person has left Islam. Thus far from the view of Mu'tazi who places the person who has gone out of faith between two places (*manzilah bain al-Manzilatain*).

Implications and Influence of Hajj Mukhtariah Faith Thought

The thought of Hajj Mukhtariah on the aspect of faith as stated in the Book of Prayer has been followed and believed by its students and has developed until now. They have the same view of faith, namely believing in everything brought by the Prophet SAW as stated in the pillars of faith.

This view is expressed by scholars in Sitinjau Laut District who have participated in the recitation of Hajj Mukhtariah that in matters of faith is believing in everything that is part of the pillars of Faith, namely faith in Allah, faith in Angels, faith in the Book of Allah, faith in the Prophet and Messenger of Allah, faith in the Day of Judgment, faith in qada and qadar of Allah. (Asrar, personal communication, June 12, 2023)

The same view on the meaning of faith as stated by Muslim, one of the former teachers of the Mukhtariah Ambai Islamic Boarding School, states that Faith is a belief in everything brought by the Prophet SAW in belief in Allah, Angels, the Book, the Messenger, the Day of Resurrection and good and bad benefits from Allah SWT. (Muslim, personal communication, June 14, 2023.) Likewise, the same view was expressed by several students of Hajj Mukhtariah who stated that in the concept of faith he taught that faith believes in everything conveyed by the Prophet which concerns belief in Allah, the Angels of Allah, the Book of Allah, the Messenger of Allah, the Day of Resurrection and good and evil profit.

Likewise, the requirements of faith conveyed and taught by Haji Mukhtariah have garnered the insight of the students and followers of the study. They state that to achieve perfection faith must have ten conditions that must be practiced in faith such as; of Allah, *Second*, love for all the apostles, *third*, love for angels, *fourth*, love for the book, *fifth*, love for the

guardians of Allah, *Sixth*, Hatred of the enemies of God. *Seventh*, Fear of the Punishment of Allah. *Eighth*, Hope for Allah's mercy *ninth*, To magnify Allah ta'ala and *tenth*, raising the Prophet. (Ahmad Sofyan, personal communication, June 13, 2023.)

The view as above is stated by buya Kairul Asrar "that to achieve faith must meet ten conditions must begin with loving Allah as the first condition because it is impossible to realize faith if there is no love/affection for Allah, secondly loving all apostles, third love for angels, love for the book, love for Allah's guardians, hatred for Satan, fear of punishment, hope for Allah's mercy, glorify Allah and exalt the Messenger of Allah. (Khairul Asrar, personal communication, June, 12, 2023)

This thought is as expressed by Muslims, in understanding the conditions of faith we follow as taught by Buya Mukhtariah that the conditions of faith must include ten principles such as love for Allah, love for the Messenger, love for the angels of Allah, love for the Book of Allah, love for the saints, hatred of the enemies of Allah, fear of Allah's punishment, hope for Allah's mercy, magnify Allah and magnify the Messenger of Allah.

As for those who cancel their faith, the students and pilgrims of Hajj Mukhtariah Ambai also practice outlines that cancel faith such as; Praying to Allah ta'ala (shirk), abandoning evil talk and believing it to be halal, destroying the property of the believers or their homes. and to make it lawful to destroy the property and dwellings of the believers. Playing with the Shari'a, having no fear of the fall of faith by the gholib swearing, mixing with other people of the Islamic religion because of the love of their religion. He was reluctant to obey the Muslim qibla, namely performing Hajj rather than the Muslim Qibla. (Burhanuddin Zakaria and Muhammad Amin, personal communication, June 14, 2023)

CONCLUSION

Based on the exposure of the research findings and discussion, the thoughts of Sheikh H. Mukhtar can be concluded as follows: The Thought of Faith of Syekh H. Mukhtar is in principle a thought of faith that is derived from the Qur'an and the Hadith of the Prophet Muhammad SAW which has a tendency to think that has similarities with members of Sunnah wa al-Jamaah. In the concept of faith, the sheikh views all forms of belief that

originate from the Prophet Muhammad SAW as stated in the pillars of faith. In the concept of Islam, Sheikh Mukhtar has the view that Islam is the realization of the commands of the Prophet Muhammad SAW in the pillars of faith. Meanwhile, in the aspect of monotheism, Sheikh H. Mukhtar is of the view that monotheism is divided into three types, namely Rububiyah monotheism, Uluhiyah monotheism and monotheism of substances, traits and asthma. The implications of the thought of faith, Islam and tauhid of Sheikh H. Mukhtar have colored the beliefs of the people of Kerinci Regency in general as reflected in their beliefs and religious practices on the question of faith which is a confession in the heart and spoken orally and practiced in deeds.

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