

ILMU KANURAGAN AT ROHMATUL UMMAH ASSALAFY PESANTREN OF JEKULO KUDUS

Mukhamad Rikza

The State Institute of Islamic Studies of Walisongo, Semarang

Abstract

Pesantren are one source of knowledge, especially in Indonesia. Almost in every district in Java region in particular there is a boarding school, from which inhabited tens to thousands of students. The style of education offered also varied, from the shape of the Salaf to modern. There is also a yellow book offers study programs in an effort to preserve the concept of shariah brought by salaf scholars who in fact are the inheritors of the prophets. In addition to studying the book of yellow, there is also a boarding school who study science kanuragan (supernatural power) or martial arts. All have their respective advantages which aims to preserve Islamic values berasas on the Qur'an and hadith. Yellow Book and science kanuragan into a Pesantren tradition that can not be released. Science kanuragan very beneficial, especially before the independence of Indonesia. Therefore, the students participate in running the missions and fight against criminals and invaders. Science kanuragan, when it plays a lunch the students to fight for independence and the provision of da'wah. Teaching science kanuragan felt to be more urgent for the "protection" in the face of the enemy. At that science to be excellent kanuragan interesting to study.

Keywords: *ilmu kanuragan, pesantren, Jekula kudus*

INTRODUCTION

There are four educational institutions which play a role in the internal structure of Islamic education in Indonesia, namely: Islamic boarding schools, madrasah education, Islamic-based public education and Islamic religious studies conducted in public schools (Mochtar Buchori, 1994: 243-244). He called the *Pesantren* as Islamic education that is organized traditionally, based on the teaching of the Qur'an and the Hadith and designing all of its educational activities to teach to Muslim students of as a way of life.

The Pesantren in Indonesia has become the center of teaching and *Da'wah* (Islamic proselytization). It has played an important role because it is the oldest system of learning and education in Indonesia (MA. Sahal Mahfudh, 1990: 1). Socially, the *Pesantren* has played an important role in the spread of Islam in Indonesia. It has become a formal socialization media where the beliefs, norms, and values of Islam are transmitted and cultivated through teaching.

It is a means for the development of Islamic teachings and maintenance of orthodoxy. The *pesantren* is only one of the examples of the tradition of scholarship and oldest traditional thoughts in Indonesia at present (Ismail SM et al, 2000: 171).

Life in the *pesantren* is a miniature of life in society. All aspects of life interact in the midst of life at the boarding school. This is where the *santri* (*pesantren* students) being intensively educated by the environment, and in turn they are capable of living in a community and even integrate themselves in the development of the dynamics of the community independently.

The guardians and scholars teach the substance of Islamic teachings that are close to the needs of the community. The model of spreading the Islamic religion is done in various ways. Its *muballigh*, both the guardians and the *ulemas* or *kiai* are required to be more competent compared to other members of the community. The competence of knowledge itself becomes the main requirement, but in addition to the knowledge, they need to have extra skills, such as the pleasant-sounding voice, special knowledge in the treatment of diseases, and expertise in conquering the spirits, criminals or repelling evil spirits. Otherwise, their presence is considered incompetent of protecting those whom they come to preach on.

With the extra skills they have, they can easily combine the Islamic *Da'wah* with the teaching of *tawhid* (oneness of God) and *suwu'* (the Islamic mantra). That way many people can learn spells to survive the catastrophe, and consequently more people will be interested in studying religion. Through rescue and protection, people will finally be interested in embracing Islam. Such activity is synonymous with the tradition of *ilmu kanuragan* (literally: *Kanuragan* science).

Ilmu kanuragan is often identified with supernatural power and skills in spiritual treatment. People with this power are beyond the limits of human nature and considered to have a superior *kanuragan* science. In some boarding schools --although not officially-- the practice to achieve certain supernatural power is taught to the students. However, most people consider the practice of *kanuragan* does not come from the teachings of Islam but from *kejawen* (Javanese culture). In fact, the *pesantren* should become a pioneer to provide enlightenment that such supernatural power should be derived from the Qur'an, the Hadith or the Yellow Books (Islamic manuscripts).

One of the *Pesantren* that teaches a blend of *kanuragan* science and the Yellow Books is the *Rohmatul Ummah Assalafy Pesantren* of Jekulo Kudus. The boarding school was officially established on January 10, 1989. This *pesantren*

has since been known as the *kanuragan* boarding school characterized by its long haired students. The principal of the boarding school, KH Mahmudi is also also called *Kiai Gondrong* (Long-haired *Kiai*) as he has long hair.

In light of the above information, a study on *Rahmatul Ummah Pesantren* as a model of *Kanuragan* -based boarding school is very significant to be conducted. The results of this research are expected to be a reference for the development of *pesantren* in order to keep the tradition of the Yellow Books and preserve the tradition of *kanuragan* science by practicing the values of the Qur'an and Hadith. Today, the *kanuragan* science has started to lose devotees, so it needs to be preserved for future enthusiasts.

The focus of this study is: what *kanuragan* science is taught in this the *Rahmatul Ummah pesantren*? What is the students' motivation for learning the *kanuragan* science at the *Rahmatul Ummah pesantren*? What is the purpose of learning the *kanuragan* science at the *Rahmatul Ummah pesantren*? How is the *kanuragan* science taught at the *Rahmatul Ummah pesantren*? This study employs the continuity description that has the characteristics of qualitative research. The continuity description is doing research in a descriptive manner conducted continuously over an object of research (Moh. Nazir, *Metode Penelitian*, 2005: 56). So, in researching the *kanuragan* science at the *Rahmatul Ummah Pesantren*, the researcher will examine and describe systematically the overview, facts and nature of the existing phenomena.

A BROADER DEFINITION OF THE KANURAGAN SCIENCE

The *Kanuragan* Science has always been identified with a science that provides supernatural power in a person. The *kanuragan* science in the Javanese term, is also known as *ngelmu kanuragan*. The word *ngelmu*, derived from the Arabic word "*ilmu*", means knowledge and skills. However, in the Javanese language, the word "*ngelmu*" has a much broader meaning that includes sayings, oath, or spell. The Javanese people also define *ngelmu* as practical skills to perform special deeds (Capt. R.P. Suyono, 2009: 77).

There are two types of *Ngelmu*, namely the first *ngelmu* and second *ngelmu*. The first *ngelmu*, consisting of a number variants, each having its own spell, is characterized by the presence of a script, calculation, or certain things that give a person certain power. However, at present, only little is known, where most has been mixed in the transition of knowledge from a father to a son or from a teacher to students.

While the meaning of *kanuragan* is very diverse. Obviously, *kanuragan* is a term in the Javanese language. In the Javanese language dictionary (*Bausastra*

Jawa), it is explained that *kanuragan* means *kedotan* (Widada et al, 2008: 338). *Kedotan* means power, so *kanuragan* can be defined as a science that studies power. Budiono Heru Satoto gave another definition. The word *kanuragan* is derived from the old Javanese word “*anuraga*” which means great. The greatness is not resistance that comes from outside, but the subtle unseen energy that appears and expands in the body of a person derived from his/her own power, thanks to the training in accordance with the principles and methods of *mesubudi* and *mesuraga* that are taught by a teacher. Parsudi Suparlan (2001) explained that:

“*Elmu Kanuragan* (knowledge for strengthening the body; *kanuragan* is derived from the word *raga* or body) ... *Elmu kanuragan* is also designed to prepare the young to attain more power from the universe and knowledge of *elmu* ... They said that the best way to learn things is through a teacher, but especially for the *elmu kanuragan*, any slight error may endanger one’s life. It’s out there but not many young Javanese today know *elmu kanuragan* “.

However, some interpret the word *kanuragan* as physical exercise through the art of *persilatan* (martial arts) (Budiono Heru Satoto, 2009: 2003). The art of *persilatan* is a means of physical exercise in the form of physical techniques (kicks, hand strikes, avoiding attack or defending/fortifying oneself, etc) in martial arts. As practiced in *jaya kawijayan*, in the *kanuragan*, the moves are used for self defense from attack (*digdaya*). *Pencak silat* is the skill on the outside, while the power inside is called *kadibyan jati* (pure power or power that exceeds the ordinary power).

So *kanuragan* is the science that serves to defend oneself in a supernatural way. This knowledge includes the ability to survive against attack and the ability to attack with an extraordinary power, for example using the angelic *hizib* science, inner power *hizib*, ultimate *shahada*, and so on (Aulia, 2009: 67). To embody the teachings of the Islamic-based *kanuragan*, the *pesantren* needs to perform it with a mix of a study of the Yellow Books. It is from the teachings of the Yellow Books that the students can get the Islamic values, especially in terms of the spiritual treatment and martial arts through strengthening faith psychologically. Therefore the *pesantren* remains at its position as a keeper of the Islamic traditions which have an important role, especially in the development of religious values in society. In addition, the *pesantren* has a duty in serving as a “traditional medicine” because the role of traditional medicine practitioners in rural communities is still important.

In line with the development, the role of traditional healers has started to be developed with a blend of classical sciences (*Salafiah*) based on the Yellow

Books and modern science. The *kanuragan* science is also closely related to the traditional medicine and has widely been known. Syekh al-Zarnuji explained the nature of science; the science of things, the science of *wasilah*, the science of *ahwal al-Qulub*, the science of personality and science *ketabiban* (traditional medicine practitioner). The science of *ketabiban*, as al-Zarnuji described, is the science of health, drugs and diseases. In addition to these, there are four science disciplines that need to be learned, namely: philosophy, the science of *manthiq*, *jidat* and *nujum* (Busyairi Madjidi, 1997: 111-112).

KANURAGAN SCIENCE AT THE ROHMATUL UMMAH ASSALAFY PESANTREN

The *Rohmatul Ummah Assalafy Pesantren* founded by K.H. Mahmudi Amam on January 10, 1989 is located on the Jalur Pantura on the 9th km between Kudus -Pati. After a few years of running, the second *pesantren*, *Rohmatul Ummah Assalafy II* was founded in 1994 and led by Kyai Ahmad Syadzalie Ridwan. Later, in 1997 Kyai Abdul Madjid founded the third *pesantren* bearing the same name, Rohmatul Assalafy III. In its development, the three boarding schools have their own autonomous entities managed by each principal, but certainly in the management of the educational program, they use the curriculum agreed upon together.

The name “Rohmatul Ummah Assalafy “ was selected as by Kyai Mahmudi with a hope that the cadres or alumni will provide bring grace and protection to all walks of life. This is in accordance with the verse of the Quran: “*Wama arsalnaka Illa rohmatan lilalamin*”. What Kyai Mahmudi meant is that the knowledge acquired at the Rohmatul Ummah, should really be practiced and spread so that it can be a good role model for society.

KH Mahmudi explained that “the long hair tradition” is among the characteristics of the Rohmatul Ummah *Pesantren*. However, the characteristic is not synonymous with negative behavior. The bottom line is the desire to face of life with determination and resilience, having a view into the future symbolized by hair growing lengthwise. The students who study at the Rohmatul Ummah *pesantren* always have lessons combined with moral education in one package. Therefore, many students --in addition to active learning-- also observe fasting every Monday and Thursday, as well as the every-other-day fasting of the Prophet David, and observe annual fasting (*dalail*). The tradition is called *tirakat*.

The main tenets of the *pesantren* are teaching the students to be flexible rather than to be aggressive and radical. The students are also expected to continue inter-discipline education as a legacy of the *salaf* ulemas. With the combination

of the education system, the pesantren's obsession is to retain the *salafi* values. These values do not oppose changes or modernization, but represent a symbol of honesty and a filter in stemming the tide of globalization and the culture that might harm the personality of the nation.

The secret to becoming successful students at the *Rahmatul Ummah pesantren* is embodied in symbols of being AKIK (*aktif, kreatif, imajinatif, dan komunikatif*) (active, creative, imaginative, and communicative). In addition, there is still one more slogan: DUIT (*doa, usaha, iman, dan takwa*) meaning prayer, effort, faith and piety. The two slogans are always instilled to students that efforts are essential for their development to face life in the community. Therefore, in order to be a religion expert who has the competence in the field of the *kanuragan* science and the Yellow Books one needs to be educated at the *Rahmatul Ummah pesantren* independently.

Types of *Kanuragan* Science

Kyai Mahmudi always give advice to the students:

1. *Bocah-bocah santri wajib ngaji* (students must recite the Qur'an)
2. *Bocah-bocah santri wajib hormat, tunduk lan ngladeni marang guru* (students must respect the teachers)
3. *Bocah-bocah santri podo meluho jamaah lan mujahadah bareng guru*

Besides, another advice is: *Kowe yen kepingin results science benefits blessings dunyo akirat lakonono lan antengono vou mahu pensioner studios utowo sinahu lan ngibadah!* The researcher divided the three kinds of *kanuragan* that are learnt by the students at *Rohmatul Ummah pesantren*.

Mujahadah	Riyadlah	Fasting
Yellow Book recital	Nasi jagung	David
Berjanjen	Telo	Dalail khairat
Tahlil	Nggondrong	Dalail al-Qur'an
Istighatsah	Ngrowot	Ninggal nyowo
Alfiyahan	Hizb	Monday-Thursday
Manakiban	Malakut	Pathi geni
Bai'atan	Karamahan/Setruman	Rejeb
	Ngebleng	Syuro
	Asma'	Syawal
	Pengisian	Muthih

Ustadz Sofwan as the *badal ndalem* explained that the *raga mini* is in accordance

with the rules and the purpose of the *salafi* ulemas. Where *mujahadah* is its readings obligated by the religion of Islam. While the *riyadlah* is mentioned as a form of restraint of lust or in the Javanese language term it is called *tirakatan*, derived from the Arabic word *taraka*, meaning to restrain. So *riyadlah* contains *nakirah*, restraining from all the things forbidden by Allah. *Riyadlah* can be done in a variety of ways, such as *melek mbengi* (staying awake), learning and fasting. The book used in the teaching of the *kanuragan* is called al-Mujiz. The book written by KH Mahmudi contains *asma'*, *hizb*, *shalawat* and has 232 pages that give details about the *kanuragan* science.

THE MOTIVATION OF STUDENTS IN LEARNING THE KANURAGAN SCIENCE

The students are expected to be really able to respond and anticipate all the problems of life that come to the surface as the impact of globalization or the demands of the times with full confidence, constancy and confidence which is always based on the wise and discerning nature, in which the students are expected to have a strong, consistent commitment and their existence can be accounted for, so in the end the students will become flexible, not aggressive and radical, as well as being able to support education in order to realize and preserve the struggle of the scholars and the legacy of the *salafi* ulemas.

The expected result is that the education system will maintain the *salafi* values (innocence). The real meaning of innocence here is not opposing changes or and modernization, but rather a symbol of honesty to prevent the negative effects of the globalization that may destroy the personality of the nation, and to keep the Islamic *aqeedah* strong from uprising that may affect the Islamic religious order and authority.

With regard to the long hair tradition which is the typical of this *pesantren*, it is not a symbol of negative behavior, but rather a characteristic that needs to be analyzed and examined in depth that at its core is a desire to have a vision into the future, like growing hair lengthwise that reflects perseverance in the "fight for the religion to the last blood". In fact the final message emphasized by *pembaurekso* is to become successful students they should be "AKIK" (active, creative, imaginative, and communicative) and be strong in "DUIT" (prayer, effort, faith and piety). Should the two principles be achieved and expressed in life, then it is not impossible that someone could reach the happiness of the world and the hereafter.

The students of *Rohmatul Ummah* have a different motivation in learning the science of *kanuragan*. This motivation can be divided into two major categories, namely worldly motivation and unworldly motivation. Due to the education

students receive is far from a model of modernization, the tendency to think in an worldly manner is very high. Based on interviews with the students, the research results in the field can be categorized as follows:

Worldly Motivation	Unworldly Motivation
Protecting yourself from cults	Integrating <i>syari'ah</i> and <i>hikmah</i>
Making <i>jadhug</i>	Practicing <i>salafi</i> teachings
Learning martial arts	Seeking divine reward
Learning traditional healing	Helping others
Aiming for <i>thuma'ninah</i> way of life	Abstaining from immoral deeds

VARIOUS BENEFITS OF LEARNING THE KANURAGAN SCIENCE

Fasting is a means of restraining oneself from lust. The true results of the fast are to live peacefully, and to not easily lose temper. Only in the tranquility of life will one's prayers be heard by God. In that sense, the fast also includes efforts to restrain oneself from lust in everyday life and to practice good behavior in life.

The practice of the prayer song is highly recommended by *mutih* fasting for 40 days. Observing *mutih* fasting for 40 days and getting up early at dawn while reciting a prayer song with patience and gratitude become the basis of establishing the will and obtaining the power from God. *Mutih* fasting should be observed in one's spare time; it is when there is no hardship. In the words of the Hadith, utilizing the opportunity before the arrival of hardship. This is called *tirakat* in the term of Javanese Islam.

Viewed from its benefits, the *kanuragan* science taught the *Rohmatul Ummah pesantren* can be divided into three categories:

<i>Ibadah</i>	Spiritual power	Healing
Staying close to Allah	Balancing bodily and spiritual needs	Helping members of the community in the form of spiritual healing
Practicing <i>salafi</i> ulemas' teachings	Promoting physical self-confidence in defending Islam	Providing assistance for those possessed by spiritual beings
Staying away from vice	<i>Ora tedhas wadhung lan linggis</i>	Helping someone to be patient when dealing with illness

Observing <i>tirakat</i> and <i>taubat</i>	Becoming a guard in war to uphold Islamic teachings	Giving assurance that every illness has its own cure
--	---	--

KANURAGAN SCIENCE TEACHING MODEL

The teaching of the *kanuragan* science at the Rohmatul Ummah *pesantren* is not simply a specially standardised subject but it has become a unique science that has always been the characteristic of the *salafi Pesantren*. The *Kanuragan* science teaching Model in this *pesantren* still qualifies as very traditional, where the *kanuragan* is taught with an *ijazahan* model. When students need specific science, they could immediately come to *Kiai/badal* as the *Mujiz*. After describing the type of science they need, the *Mujiz* will provide a set of practices that must be done. After the practices were given, the students are required to complete them.

KH. Mahmudi said that “*ojo gampang batalke (ifthar) ijazah*” (do not easily cancel the *ijazah* given by *Kiai*). It indicates a spiritual pledge between a student and *Kiai* that the science is to be completed. As for the model, it can be categorized into two teaching models:

Individually	Collectively
Students come directly to ask for the <i>ijazah</i>	<i>Bai'at missal</i>
<i>Kiai</i> provides practices to the students in person	In a <i>pengajian</i> (Qur'anic recitation), the <i>Mujiz</i> gives the students the <i>ijazah</i>
	<i>Tafa'ulan</i> (transferring spiritual power)

The Books of wisdom used in the *kanuragan* include: *Manbaul Hikmah*, *Syamsul Ma'arif*, *Khuzainatul Asrar*, *Ta'lif Hikmah*, *Silahul Mu'min*, *Mujarrabat Kubra*, *Manaqib*, *Dalailul Khairat* and so forth.

CONCLUSION

The science of *kanuragan* has become a unique tradition in Java. In fact, the *kanuragan* science is also taught at the *pesantren*. This paper presents several important issues which are the results of research conducted. First, the *kanuragan* science taught at the Rahmatul Ummah *pesantren* is a kind of *kanuragan* based on the science of wisdom — which contains *asma'*, *hizb*, *shalawat*, traditional medicine and martial arts. Second, the motivation of the students learning the *kanuragan* at the Rahmatul Ummah *pesantren* is for *taqarrub ila Allah*. The other goal is to help others, both physical assistance or self-defense and medical aid.

Third, the benefits of learning the *kanuragan* science at the Rahmatul Ummah *pesantren* are very diverse. At least there are two benefits; for the students and for others. The student can benefit from the science in the form of *jadhug* and self-confidence. Other benefits include making people comfortable and free from diseases. Fourth, the teaching of the *kanuragan* science at the Rahmatul Ummah *pesantren* can be done individually (from the *Mujiz* to the students directly according to the levels of science, and collectively (joint practices).

BIBLIOGRAPHY

- Abdul Fattah Jalal. 1998. *Min Ushu al-Tarbiyah fi al-Islam*, terj. Hery Noer Ali Bandung: Diponegoro
- Abdurrahman Saleh Abdullah. 2005. *Pendidikan Berdasarkan Al-Qur'an*. Jakarta: Rineka Cipta.
- Achmad Chodjim. 2003. *Mistik dan Makrifat Sunan Kalijaga*. Jakarta: Serambi Ilmu Semesta.
- Aulia. 2009. *Ritual Puasa Orang Jawa*. Yogyakarta: Narasi
- Brian Morris. 2007. *Antropologi Agama*, cet.2. Yogyakarta: AK Group
- Budiono Heru Satoto. 2009. *Konsepsi Spiritual Leluhur Jawa*. Yogyakarta: Ombak
- Bustanudin Agus. 2007. *Agama dalam Kehidupan Manusia*. Jakarta: PT. Raja Garafindo Persada
- Capt. R. P. Suyono. 2009. *Mistisisme Tengger*. Yogyakarta: LKiS
- Endang Saifuddin Anshari. 1991. *Ilmu, Filsafat dan Agama*. Surabaya: Bina Ilmu
- Haidar Putra Daulay. 2004. *Pendidikan Islam dalam Sistem Pendidikan Nasional di Indonesia*. Jakarta: Kencana.
- Husni Rahim. 2001. *Arah Baru Pendidikan Islam di Indonesia*. Jakarta: Logos Wacana Ilmu.
- Khoiron Rosyadi. 2004. *Pendidikan Profetik*. Yogyakarta: Pustaka Pelajar.
- Marshal G.S Hodgson. 1999. *The Venture of Islam: Iman dan Sejarah dalam Peradaban Dunia Masa Islam Klasik*. Jakarta: Paramadina
- Mochtar Buchori. 1994. *Spektrum Problematika Pendidikan Islam di Indonesia*. Yogyakarta: Tiara Wacana Yogya
- Muhammad Fadlil al-Jamili. 1966. *Al-Falsafah al-Tarbawiyah fi al-Qur'an*. Dar Kitab: Al-Jadid
- Muhammad Sa'id Ramadan. 1998. *Finding Islam Dialog Tradisionalisme-Liberalisme Islam*. Jakarta: Erlangga
- Muhtarom HM. 2005. *Reproduksi Ulama di Era Globalisasi Resistansi Tra-*

- disional Islam*. Yogyakarta: Pustaka Pelajar
- Olaf Schumann. 2001. *Pemikiran Keagamaan dalam Tantangan*. Jakarta: Gramedia Widiasarana
- Parsudi Suparlan. 2001. *The Javanese in Suriname: Ethnicity an Ethnically Plural Society*. New York: Program for South Asian Studies ASU
- Sindu Galba. 1991. *Pesantren Sebagai Wadah Komunikasi*. Jakarta: Rineka Cipta
- Syed Sujud Husain & Syed Ali Ashaf. 1398. *Crisis in Muslim Education*. Jeddah: Hodder and Stoughton.
- Tjaroko Hp Teguh Pranoto. 2007. *Spiritualitas Kejawen*. Yogyakarta: Kuntul Press
- Toha Jahja Omar. 1971. *Ilmu Dakwah*. Jakarta: Pertjetakan Negara
- Widada dkk. 2008. *Kamus Bahasa Jawa (Bausastra Jawa)*. Yogyakarta: Penerbit Kanisius
- Yasmadi. 2002. *Modernisasi Pesantren Kritik Nurcholish Madjid Terhadap Pendidikan Islam Tradisional*. Jakarta: Ciputat Press

Pendidikan Karakter di Pesantren Darul Falah Kecamatan Jekulo Kabupaten Kudus. MM Rohman, DL Setyowati. Journal of Educational Social Studies 1 (2), 131-137, 0.Â 2019. Pelatihan Penulisan Artikel Jurnal untuk Jurnal Fakultas Ilmu Sosial Universitas Negeri Semarang. W Wasino, S Amin, T Azinar. JURNAL PANJAR: Pengabdian Bidang Pembelajaran 1 (2), 104-106, 2019. Ilmu kanuragan at rohmatul ummah assalafy pesantren of jekulo kudus. December 2013 Â· Al-Albab. Mukhamad Rikza.Â Yellow Book and science kanuragan into a Pesantren tradition that can not be released. Science kanuragan very beneficial, especially before the independence of Indonesia. Therefore, the students participate in running the missions and fight against criminals and invaders. Science kanuragan , when it plays a lunch the students to fight for independence and the provision of daâ€™TMwah. Teaching science kanuragan felt to be more urgent for the â€œprotectionâ€ in the face of the enemy. At that science to be excellent kanuragan interesting to study. Keywords: ilmu kanuragan, pesantren, Jekula kudus. Read Jumuâ€™TMah salaah is fard-e-ayn . It has been established from the Quran, Hadith and the consensus of the ummah. It is one of the most salient features of Islam. The person who rejects jumuâ€™TMah salaah is a kaafir. Get in touch with vina rohmatul ummah (@vinarohmatulummah) â€” 43 answers, 24 likes. Ask anything you want to learn about vina rohmatul ummah by getting answers on ASKfm.Â This user hasnâ€™TMt answered any questions yet. Ask vina rohmatul ummah a question now. 43. Posts. 24. Likes. About vina rohmatul ummah: About ASKfm Terms of use Safety center Privacy policy Help Cookies policy. Language: English. Domla. Darslik. queue_musicAbdulloh Domla. Dolzarb Yangi 2020. chevron_right. queue_musicAbdulloh Domla. Asmaul Husnaa 2019. chevron_right. queue_musicAbdulloh Domla. Buyuklarning Sirlari 2018. chevron_right. queue_musicAbdulloh Domla. Hujurot 2018. chevron_right. queue_musicAbdulloh Domla. Mazhabboshilar 2017. chevron_right. queue_musicAbdulloh Domla. Sahobai kiromlar 2017. chevron_right. queue_musicAbdulloh Domla. Ali ibn Abu Tolib 2016. chevron_right. queue_musicAbdulloh Domla. Ota-ona ila muomala 2016. chevron_right. queue_musicAbdulloh Domla. Ramazon 2016.