

Exploring the Sufistic Essence of the Tijaniyah Tariqa in the Book *Syarah Al-Mufid 'Ala Al-Muniyatul Murid*

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Abstract

The teachings of Tijaniyah Tariqa have distinctive characteristics and unique. The aim of this research is to describe the condition of the manuscript of *Syarah al-Mufid 'Ala al-Muniyatul Murid* (SMAMM); identifying and elucidating the sufistic values contained within it, which are connected with the principles of the Tijaniyyah Tariqa and the values upheld by it; and discussing the relevance of the content of the SMAMM manuscript in relation to the development of the Tijaniyah Tariqa in the present time. The method employed is philological research with a semiotic approach. The importance findings indicate that the condition of the SMAMM manuscript is still in good and legible and the content of this manuscript encompasses the core values and principle of the Tijaniyah Tariqa. The sufism values revealed in the SMAMM manuscript remain highly relevant for application in the lives of Muslims today.

Keywords: Manuscript, Sufism, Tijaniyah Tariqa

Abstrak

Ajaran Tarekat Tijaniyah memiliki keunikan dan ciri khas yang berbeda dengan *tariqa* pada umumnya. Karenanya kontroversi seringkali mengiringi langkah perkembangan tarekat ini. Artikel ini bertujuan untuk menjelaskan kondisi naskah *Syarah al-Mufid Ala al-Muniyatul Murid* (SMAMM) terutama terkait dengan aspek fisik karya tulis naskah dan mengungkap isi kandungan nilai-nilai sufistik di dalamnya, dikaitkan dengan prinsip-prinsip ajaran Tarekat Tijaniyah dan nilai-nilai yang dikembangkannya. Serta mendeskripsikan relevansi kandungan naskah SMAMM dengan konteks perkembangan Tarekat Tijaniyah saat ini. Metode yang digunakan adalah studi filologi dengan pendekatan semiotik. Hasil analisis menunjukkan bahwa kondisi naskah SMAMM masih cukup baik dan masih terbaca dengan jelas yang membantu penulis untuk dapat memahaminya dan naskah ini berisi tentang nilai dan prinsip-prinsip ajaran pokok Tarekat Tijaniyah dan ia menjadi referensi penting bagi para penganutnya. Adapun nilai-nilai sufisme yang tertuang dalam naskah SMAMM ini masih sangat relevan untuk diaktualisasikan dalam kehidupan umat Islam hingga kini.

Kata kunci: Naskah, Sufisme, Tarekat Tijaniyah

Introduction

Research on manuscripts within the Islamic knowledge heritage is considered part of an exclusive academic discipline, as very few scholars are interested in specializing in it. Nonetheless, exploring and analyzing manuscripts has many benefits, such as reviving the values of scientific knowledge and moral messages that have been part of the intellectual legacy of past scholars or scientists. To ensure that the moral messages contained within them can be understood by society and future generations as bearers of the nation's leadership legacy in the future, it is important to republish them. The authors argue that in this rapidly changing era, a re-examination of past manuscripts is a pressing and crucial necessity. Because besides being intellectual wealth, manuscripts are also valuable legacies of past traditions that should not be forgotten and must be preserved. The moral messages contained within them are still relevant to this day. (Anshori et al., 2021). Therefore, it is important to rediscover, disseminate, and explain their contents using narratives that are suitable for the demands of the current time and context, without losing the original meaning contained in the manuscripts.

The manuscript of the book *Syarah al-Mufid 'Ala al-Muniyatul Murid* (SMAMM) is one of the primary sources on the Tijaniyah Tariqa that one of the author discovered through online searches, related to the influence of Sufi practices in the archipelago region. Initially, this stemmed from research the author conducted on the Tijaniyah Tariqa five years ago (Wardah, 2010). From the findings, the SMAMM manuscript has become very important for further exploration. There

are two reasons why this SMAMM work is important for further exploration. Firstly, SMAMM is a written work originating from one of the muqaddams or sheikhs of the Tijaniyah Order from Morocco. Secondly, the manuscript of SMAMM largely contains important values within the teachings of the Tijaniyah Order itself (Muzaiyana, 2019).

Conceptually, this research employs philological theory with a semiotic approach. Given that the manuscript under study is rich with messages and spiritual values of Islam, the study approach utilizes scholarly tools from the Islamic civilization, particularly those related to the development of tariqa. Although the research focuses on textual analysis, its methodology is detailed. It is crucial for the researcher that the analysis pursued not only revolves around the study of the text itself, as is typical in philological research, but also emphasizes the importance of exploring the messages or values contained within the text.

Research on this manuscript has indeed been conducted by many scholars previously, employing various objects of study and different approaches. One example is the study titled "*Naskah Paririmbun Tatanen: A Study of Philology and Structure*" by Ripal Maulana (Maulana, 2022), which examines ancient Sundanese manuscripts using philological methods with descriptive analysis through manuscript transliteration. Due to its nature as a literary work, the researcher not only relies on literary study methods but also conducts interviews as a data collection technique, combining library research with field studies.

Meanwhile, there is also a study titled "Manuskrip Al-Ḥikam: Text Edition and Translation" conducted by Alhafiz Kurniawan (Kurniawan, 2019). This research focuses on manuscripts containing studies of sufism directly related to the Syadziliyah Tariqa. This indicates that the spread of Islam through the dimension of sufism is increasingly influencing society at large. Particularly, this order is popular in Sumatra, Java, and Kalimantan. Therefore, it is not surprising that in scientific development, many manuscripts related to sufi works affiliated with this order are found in Javanese and Malay languages.

Research on manuscripts in Indonesia, particularly those concerning sufi themes as historical evidence of Islam's spread in Indonesia through peaceful approaches infused with Sufism, has been extensively conducted. However, up to this point, researchers have not obtained precise information regarding the exact number of manuscripts that have been studied. As inheritors of intellectual heritage in this country, it is quite reasonable to boldly step forward and participate in

honoring and deeply studying the intellectual legacy left by previous elders, teachers, and Islamic scholars.

In this context, research on the manuscript titled *Syarah al-Mufid 'Ala al-Muniyatul Murid* by Sheikh Sayyid Muhammad bin Ahmad bin Faraj is relevant. Although not a work by Islamic scholars from Indonesia, this book is associated with the Tijaniyah Tariqa. This tariqa is still relatively new in its development in East Java and has sparked controversy among its followers due to its unique characteristics, particularly in terms of membership and doctrinal teachings perceived by some observers to have political dimensions. Nevertheless, from the authors' perspective, this work holds significant value in tracing the intellectual and scholarly development within the Tijaniyah Tariqa, which continues to have many followers in Indonesia to this day.

Research on the manuscript of the SMAMM employs a philological approach with semiotics. This research method focused on the general physical analysis of the manuscript, known as an objective approach, with the primary data source originating from the texts of the manuscript itself, which have been transformed into writings that are easily understood by many. Subsequently, the results of this content analysis are described by explaining the meanings contained within the texts of the manuscript.

The SMAMM manuscript consists of handwritten texts in Arabic totaling 241 densely packed pages. To streamline the research process, the authors divided it into two parts. The first part, comprising 120 pages, is the current focus of the research, while the subsequent pages will serve as a research project for the next stage.

Description of Manuscript Text

The initial search began with conducting a thorough investigation to ascertain the location of the manuscript in museums or libraries (Baried et al., 1983). However, it was not found in the museums or libraries that were researched. The SMAMM manuscript was initially accessed by one of the author online through a website, but later the website became inactive, indicating that the manuscript could not be found again.

The SMAMM manuscript is one of the rare ones, difficult to track down its whereabouts, but the authors suspect that it is located in Morocco. The website containing this manuscript is owned by one of the followers of the Tijaniyah Tariqa

in Morocco. The manuscript of *Syarah al-Mufid 'Ala al-Muniyatul Murid* (SMAMM) is written in Arabic with a distinct Moroccan style of handwriting. The Moroccan style of Arabic writing has characteristics different from standard Arabic script, such as that used in the Quran or in general "kitab kuning" (literature: yellow book).

According to Eva Syarifah Wardah (Wardah, 2010), there are important components that need to be elaborated upon, such as the manuscript's identification number, title, storage location, origin, condition, size, thickness, number of lines, type of script, language, and the content of the story contained in the manuscript in question.

Here is a more detailed description of the SMAMM manuscript: (a) no identification number was found in the manuscript; (b) manuscript title: *Syarah al-Mufid 'Ala al-Muniyatul Murid*; (c) the manuscript is stored on the website www.cheikh-skirejd.com, which is currently inaccessible/closed; (d) manuscript origin: Found on the website of a sheikh of the Tijaniyah Tariqa in Morocco; (e) manuscript condition: Appears to be in fairly good condition and still legible. However, some pages have ballpoint pen marks and stains. The paper is dark brown and dull. There is no manufacturing year indicated in the manuscript; (f) manuscript size: width 20.5 cm, length 29 cm; (g) manuscript thickness: 241 pages; (h) number of lines: average of 24 lines per page; (i) script, language, and letters: The manuscript uses Moroccan Arabic script with the Arabic language. The text is written in black ink; (j) writing style: the text is written vertically from right to left. The first and second pages are covers, the following pages contain the table of contents up to page nine. The content of the manuscript starts from page ten, with page numbering starting from page nine; (k) correction marks: it is observed that several pages of the manuscript have marginal notes containing corrections to letters deemed to be written incorrectly. Sometimes, these marginal notes also provide explanations. The ink color of the marginal notes may differ from the color or intensity of the ink used in the manuscript's text; (l) manuscript material: The manuscript is made of plain brown paper that has slightly yellowed, without any watermark or other image marks. On the first and second pages, which serve as the cover, faint lines of a folio can still be seen despite fading; (m) author identity: The name of the author, Muhammad al-Arusi bin Farraj at-Tijani, is mentioned without specifying a year or city name.

Manuscript Text Material

Below, the authors present an example text that clearly reflects the ideology or distinctive teachings of the Tijaniyah Tariqa. This text is written using Moroccan Arabic script or characters. The authors endeavor to transliterate the text using more common standard Arabic script (Ni'mah, 2019).

At the beginning of the manuscript, after the phrase *basmalah*, there is a prayer called *salawat* Fatih.

"اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ الْفَاتِحِ لِمَا أُغْلِقَ وَالْخَاتِمِ لِمَا سَبَقَ نَاصِرِ الْحَقِّ بِالْحَقِّ
الْهَادِي إِلَى صِرَاطِ مُسْتَقِيمٍ وَعَلَى آلِهِ حَقَّ قَدْرِهِ وَمِقْدَارِهِ الْعَظِيمِ."

The mention of the *salawat* Fatih prayer in the SMAMM manuscript clearly indicates the affiliation of the author with the Tijaniyah Tariqa. The presence of the *salawat* Fatih prayer serves as a significant marker within the Tijaniyah Tariqa (Choiriyah, 2013). The *salawat* Fatih (Anwar, 2007) prayer holds a very special position, akin to a light illuminating the previously dark sky. In fact, describing it is almost impossible with any words, like an endless ocean.

The argument is constructed by the authors based on the content of the SMAMM manuscript, as explained below:

Picture 1. The contents of the SMAMM manuscript



The writing above was found on page nine of the manuscript, even though the page is labeled "first page." This text comes after the table of contents. At the beginning of this text, after the *basmalah* word, it is followed by the *salawat* Fatih. Next, the author elaborates through a copy of the text written in standard Arabic and with diacritical marks.

"اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ الْفَاتِحِ لِمَا أُغْلِقَ وَالْخَاتِمِ لِمَا سَبَقَ نَاصِرِ الْحَقِّ بِالْحَقِّ
الْهَادِي إِلَى صِرَاطِ مُسْتَقِيمٍ وَعَلَى آلِهِ حَقَّ قَدْرِهِ وَمِقْدَارِهِ الْعَظِيمِ مِنْ لَدُنِّكَ مَا عَلِمَ
وَعِنْدَهُ مَا عَلِمَ وَزِنَةُ مَا عَلِمَ، الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ صَلَالَةٍ مِنْ طِينٍ ثُمَّ

سَوَاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ ۖ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ۖ أَمَّا بَعْدُ فَيَقُولُ أَفْقَرُ الْعَبْدُ
الرَّاجِي عَفْوَ مَوْلَاهُ ۖ بِإِعْدَادِ وَإِلْهَامِ وَتَيْسِيرِ بَيْنَ شَرَحِ مُفِيدِ عَلَى مَنِيَّةِ الْمُرِيدِ ۖ أَنَّهُ وَلِيُّ
غَالِي وَإِنْقَادُ عَلَيْهِ مُحَمَّدُ بْنُ أَجْرَ بْنِ فَجْرِ التَّيجَانِيِّ ۖ أَمَدَنَا اللَّهُ مِنْ أَسْهَارِ بِأَعْظَمِ
الْأَوَّلِينَ.

Meaning: In the name of Allah, the Most Gracious, the Most Merciful. Allah, bestow blessings upon our master Muhammad, the opener who has closed, the seal of what has come before, the defender of truth with truth, the guide to the straight path. Send blessings upon his family according to their rightful position and His greatness, as much as He knows and possesses, and as much as He weighs. All praise is due to Allah, who created man from clay, then perfected him and breathed His spirit into him. So glorified is Allah, the best of creators. After that, this humble servant seeks forgiveness from Allah, with the arrangement, inspiration, and ease in explaining the beneficial explanations regarding the intention of this heart, that he is the beloved saint and Muhammad bin Ajar bin Faraj al-Tijani has submitted to him. May Allah expand His bounty upon us in the midst of the most glorious times (Farraj, n.d.).

According to the viewpoint of the Tijaniyah Tariqa, someone who deeply understands the meaning and value of the *salawat* Fatih is considered to possess a very high level of spiritual charisma. For a follower of the Tijaniyah Tariqa who is in the process of spiritual development, a profound comprehension of the *salawat* Fatih, along with the ability to internalize and reflect its values accurately, while emulating the character of Prophet Muhammad (peace be upon him), can have a significant impact on their behavior and life (Sentosa, 2023).

From the description, it is evident how important and extraordinary the role of *salawat* Fatih is in the teachings of the Tijaniyah Tariqa. Thus, from the above excerpt, it can be understood and reinforced that this manuscript holds tremendous significance for the followers of the Tijaniyah Tariqa. *Salawat* Fatih holds a very special meaning in the teachings of the Tijaniyah Tariqa. *Salawat* Fatih is the greatest form of salutation (*sayyidus salawat*), taught directly by Prophet Muhammad to Sheikh Ahmad Tijani, not in a dream. Followers of this tariqa believe that reciting *salawat* Fatih with full faith even once can serve as a deliverance from the fires of hell, among other benefits (Muzaiyana, 2024).

In general, the author categorizes the content of this manuscript into five main categories: monotheism (tauhid), ethics, the figure of saints (sheikhs) or mentors, the nature of humanity (including obligations and rights as servants, good

and bad deeds), and the eschatological concepts and teachings regarding the assurance of entry into paradise. The findings in the SMAMM book can be explained as follows: 1) The teaching of tauhid is the fundamental basis for followers of the tariqa, where its presence is crucial to avoid dangers and misguidance. 2) Ethical conduct or noble character in the context of Sufism begins with *tazkiyatun nafs*, which plays a significant role in purifying the soul from negative aspects and replacing them with virtuous values and commendable traits, akin to the Noble Attributes of Allah. 3) The Sheikh or guide within the tariqa plays a vital role as a giver of guidance and spiritual mentor to the seekers, similar to clear water for travelers in the midst of a desert, capable of quenching their thirst under the blazing sun. 4) Understanding the fundamental qualities of humans, both good and bad, is taught to the followers of the tariqa, along with steps to control negative traits and enhance positive ones. 5) The doctrine of assured entry into paradise is intriguing to followers of this tariqa, despite historical controversies in Indonesia. However, to this day, this belief remains a crucial aspect for adherents of the tariqa (Muzaiyana, 2024).

The Structure of the Syarah al-Mufid 'Ala al-Muniyatul Murid Manuscript

At the beginning of the manuscript, the text starts with "*bismillahirrahmanirrahim*." This phrase, known as the *basmalah*, serves as an essential opening, reflecting the power and assistance of Allah. Every individual who begins their activities by reciting the *basmalah* shows a strong submission to Allah SWT. It signifies a deep awareness and belief that nothing can escape the observation of Allah SWT, the Creator and Ruler of all things.

The opening phrase *basmalah* in this book appears twice at the beginning of the text. First, it is placed after the cover and before the table of contents. Then, it is repeated after the table of contents before starting the opening sentence. There is a difference in the writing, where after the table of contents, the *basmalah* is followed by the *salawat* Fatih, a special prayer from the Tijaniyah Tariqa. After the *salawat* Fatih, it continues with praise to Allah SWT.

The textual structure of the manuscript indicates that it is composed in a deep narrative form. The moral teachings related to the relationships between humans, nature, the environment, and the Creator contained within it hold rich esoteric values. In terms of content, this manuscript clearly reflects profound spirituality.

In the content of this manuscript, the use of free narration is similar to other written works, but occasionally the author employs the form of *qasidah* in several pages. (Lestari 2018) The term *qasidah* is acknowledged by the author in the manuscript. One example is as follows:

"أَحْيَا طَرِيقَةَ أَهْلِ اللَّهِ فَهِيَ بِهِ مُؤَلَّفُ شَمَلَهَا وَالْكَسْرُ مَحْبُورٌ
شَيْخُ الْمَسَايِخِ مَرَّ بِئِي طَيِّبٍ بَزْدَتُهُ جَنِيبٌ عَلَى اللَّفُورِ وَالنَّهَارِ مُزْرُورٌ
مَنْ ذَالَاهُ جَنَّةُ الْفِرْدَوْسِ وَهُوَلُهَا رِضْوَانٌ خَازِنُهَا أَذْكَارُهَا الْحُورُ
يُعِينُ فِي سَلْسَبِيلِ الذِّكْرِ كَوَثْرُهَا جَا شَرِبَ مُعْجَزَهَا بَانَتْ مَأْجُورُ
أَوْرَادُهُ عَنِ رَسُولِ اللَّهِ قَدْ رُوِيَتْ كَذَلِكَ أَفْعَالُهُ وَالسِّرُّ مَأْنُورُ
هَا فَقُلْ بِدَيْتِكَ فِي آثَارِهِ قَدِيمًا بَابٌ فَعَلْتُ بِذَاكَ النَّقْلَ مُدْخُورُ
وَآخِرُصَ بِإِزْتِبَتِهِ يَوْمًا لِجَانِبِهِ بِحَالٍ مَنْ يَنْتَمِي أَيَّ مَوْجُورُ."

Meaning: "I breathe the ways of the Ahlullah, where treasures lie, and prayers bloom with hope's sweet sigh. Masters of masters, in surprise they came, revealing the path to Firdaus' heavenly flame. With celestial whispers, joy in their song, they guide to the garden where angels belong. In the river of zikr, like Kauthar's flow, all needs are met, every heart aglow. They come and drink of its wondrous hue, filled with the rewards, pure and true. From the Prophet's lips, prayers cascade, his deeds and secrets, in stories conveyed. In the footprints I tread, doors open wide, deeds awaiting, by their side. And I long to stand, someday, somehow, as one granted the honor, beside them now (Farraj, n.d.)."

The *qasidah* excerpt above illustrates how the dhikr or prayers recited by a seeker in pursuit of the path to paradise are individual needs. All hopes, aspirations, and happiness can be realized through the means of prayer, dhikr, and good deeds under the guidance of a mentor. This conveys an important moral message, emphasizing living a life full of sincerity. Pray is the tools of the believers. To pray means to acknowledge one's weakness in the face of Allah's greatness, acknowledging how weak we truly are. Without the intervention and assistance of Allah SWT, life would certainly be meaningless.

At the end of this manuscript, precisely on the first half page of the entire content of this research object, the author found the expression of the book author as follows:

" وَقَالَ أَنْ سَيِّدَنَا الشَّيْخُ رَضِيَ اللَّهُ عَنْهُ وَعَنَا بِهِ ءَامِينَ رَجَعَ عَمَّا كَانَ أُذِنَ فِيهِ قَبْلَ مِنْ زِيَارَةِ الْأَمْوَاتِ وَنَهَى عَنْهُ نُظْلُقًا آهًا خَرِيدَةً وَيَدُلُّكَ عَلَى فَضْلِهَا عَلَى سَائِرِ الطَّرِيقِ وَإِنْ أَصْحَابُهَا لَا يَزُورُونَ أَحَدًا مِنَ الْأَوْلِيَاءِ لَا حَيًّا وَلَا مَيِّتًا بِالنَّهْيِ لَهُمْ مِنْ سَيِّدِ الْوُجُودِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آهًا الْجَامِعِ وَفِي الْخَرِيدَةِ وَأَمَّا قَوْلُهُ رَضِيَ اللَّهُ عَنْهُ وَأَرْضَاهُ وَعَنَا بِهِ أَيُّ صَاحِبِ الرُّمَاحِ فِي الشُّرُوطِ الثَّلَاثِينَ شَرَطًا وَمَنْ لَمْ يَسْتَكْمِلْهَا فَلَيْسَ مِنْ أَهْلِ الطَّرِيقَةِ أَيُّ مِنْ الْكَامِلِينَ الرَّاسِخِينَ فِيهَا وَإِلَّا فَمَنْ تَمَسَّكَ بِوَرْدٍ."

The meaning of the above quote is that Al-Farraaj (the author of the book) stated that *Sayyidina* Sheikh Ahmad Tijani (may Allah be pleased with him) had initially prohibited visiting the deceased but later granted permission to do so. This indicates the virtue of his tariqa teachings. Naturally, his followers do not visit anyone among the saints/wali, whether alive or deceased, besides those within their tariqa, following the prohibition from *Sayyidul Wujud* (Prophet Muhammad), who is the perfect example for his community. In his books 'al-Jami' and 'al-Kharida', he also mentioned that anyone who does not fulfill the thirty conditions mentioned in the book 'Sahib ar-Rumah' is not among those who are perfect and steadfast in his tariqa (sufi path), except those who adhere to the remembrance (*dhikr*) of Wazifah (Farraj, n.d.).

From the explanation above, it shows that the followers of this tariqa are essentially individuals bound by a high level of commitment and loyalty in adhering to and abstaining from all the regulations within this tariqa. If not, they are not yet considered part of the group of seekers of this tariqa, and only reach the stage of practicing the *dhikr* intended in the order.

Language and Writing Style in the Manuscript Syarah al-Mufid 'Ala al-Muniyatul Murid

In terms of language and writing style, the manuscript uses a non-standard Arabic writing style compared to other Arabic texts. Generally, works originating from a certain region are influenced by local culture and traditions. This manuscript is a Sufi work authored by scholars from Morocco, thus reflecting the influence of local culture and language. One of the main differences of this manuscript compared

to other manuscripts is the Moroccan Arabic writing style, which is quite different from the standard Arabic script typically recognized, such as that found in the Quran.

In several pages, the use of *qasidah* and *nadzam* poetry is found. The writing style of *qasidah* and *nadzam* in this context provides its own richness to the beauty of the manuscript, while the moral messages conveyed by the author are also intriguing to enjoy and follow its narrative flow. If we return to the review of the table of contents, there is irregularity in the page numbering made by the manuscript's author, and there are even repeated page numbers. However, upon comparison with the content of the manuscript, it is not actually an error in writing, but rather the manuscript's author seems to have grouped or classified their writings based on their main themes according to the focus of his research.

Sufistic Analysis of Syarah al-Mufid 'Ala al-Muniyatul Murid Manuscript

Spiritual Guiding

The spiritual teachings conveyed in the SMAMM manuscript remain relevant. In today's modern world, filled with incessant busyness, success is often measured by worldly standards. The glitz of materialism sometimes blinds people to the spiritual aspect of life. Spiritual practices rooted in religious values have a positive impact on the development of civilization and the happiness of humanity. The spiritual dimension provides guidance for the journey of human life. In the context of religious diversity, spirituality can be directed towards God, nature, or universal ethical principles (Safia et al. 2023). However, it must be acknowledged that the role of spirituality for modern humans who possess scientific understanding grounded in true spirituality will always foster optimism and resilience when facing life's challenges (Zubaedi & Utomo, 2021).

Improving worship practices, strengthening dhikr, enhancing the quality of prayer with full concentration, praying, reading the holy scriptures, and interacting with righteous people (Qudsiyyah et al., 2024) are part of relieving muscle and nerve tension. Thus, this can bring inner peace and create a more positive and comfortable feeling in the heart (Yahya et al., 2024). The importance of spiritual development depicted in the SMAMM manuscript emphasizes that spiritual practices have significant impacts on both mental and physical health. One of the observable effects is on physical appearance, where individuals who regularly perform the tahajud prayer tend to have a radiant, glowing aura and appear youthful (Abdurrahman &

Ma'sum, 2022). In terms of health, engaging in *qiyamul lail* practices can also lead to more stable blood pressure, enhanced immune system, and even help in healing other chronic illnesses.

Research shows that spiritual development has significant benefits for humans as it helps maintain balance between the physical and psychological dimensions. Dhikr practices involve not only physical movements but also demand psychological engagement (Aisyatin Kamila, 2022). Furthermore, through the process of spiritual development, individuals eventually have a significant positive influence in achieving a quality and meaningful life for others.

The Meaning of Basmalah

In Islamic teachings, it is recommended to recite the phrase "*basmalah*" or "*bismillahirrahmanirrahim*" at the beginning of every activity. *Basmalah* affirms a strong acknowledgment of the existence of God, demonstrating belief in Allah, who is the Most Merciful, the Most Compassionate. Literally, it means "in the name of Allah, the Most Gracious, the Most Merciful". According to the SMAMM manuscript, the meaning contained within *basmalah* is very rich. In the context of Sufism, the recitation of the *basmalah* serves as the initial indication of entering the gateway to spiritual awareness and reflection for individuals who profess Islam as their faith (Farraj, n.d.).

In the phrase *basmalah* there are two very special names of Allah, namely the Most Compassionate (*rahman*) and the Most Merciful (*rahim*). These two names have the same meaning but with a difference. The attribute of *rahman* is bestowed upon all creatures on earth indiscriminately. Whereas the attribute of *rahim*, Allah grants it only to the believers. They deserve it because they are individuals who sincerely seek and love Him, are highly obedient, and always strive to draw closer to Him. However, fundamentally, the attributes of *rahim* and *rahman* of Allah SWT are expressions of His love and care for all His creatures.

According to the SMAMM manuscript, reciting the *basmalah* holds a high spiritual significance for a Muslim. Uttering the *basmalah* at the beginning of each activity can bring protection from Allah against the temptations of evil beings. This is aimed at safeguarding the heart of a Muslim, particularly for followers of the Tijaniyah Tariqa, from contamination that disturbs the purity and sincerity of their intentions.

Saints, Sheikhs, or Guiding Teachers and Lineage of the Sheikh of the Tijaniyah Tariqa

The founder of this order is Sheikh Ahmad At-Tijani. Several sources mention that Sheikh Ahmad Tijani was born in Algeria, precisely in Ain Madi in the year 1150 AD/1737 AH (Wright, 2020). From a lineage aspect, Sheikh Tijani is believed to be connected to Prophet Muhammad SAW, through the lineage of Siti Fatimah az-Zahrah. In the year 1171 AH, when Sheikh Ahmad Tijani reached the age of 21, he decided to start studying Sufi sciences in the city of Fez, Morocco, where he studied the book *Futuh al-Makkiyyah* under the guidance of Al-Tayyib Ibn Muhammad Al-Yamhali and Muhammad Ibn Al-Hasan Al-Wanjali. Later, Al-Wanjali said to him, "You will attain the rank of sainthood just as Abu Hasan As-Syadzili (the founder of the *Shadhiliyya* order)."

At the age of 31, Sheikh Ahmad Tijani diligently attended Sufi gatherings and actively participated in their rituals and dhikrs. He also joined several tariqas, including the Qadiriyya, Nasiriyya, Tawwasiyya, Khalwatiyya, and others. His journey along the Sufi path was the result of his intellectual interactions with various Sufi masters. This ultimately led Sheikh Ahmad Tijani to become a knowledgeable scholar who eventually received the spiritual allegiance (*bai'at barzakhi*) from Prophet Muhammad SAW (Muzaiyana, 2019).

According to the SMAMM manuscript, a saint or sheikh of a tariqa plays a central role in carrying on the legacy of its teachings. Within the community of *tariqa* followers, there is a saying that someone seeking the path to Allah must follow the guidance of their teacher; otherwise, their teacher is a devil. A saint or sheikh of a tariqa indeed holds spiritual responsibility as a teacher and guides seekers of truth on the right path.

In terms of role, a sheikh of a tariqa has the authority to grant *bai'at* and *ijazah* regarding the dhikr, which then serve as guidelines for their disciples (Dickson, 2022). When a disciple meets with the sheikh and prepares to receive *bai'at*, they must prepare a pure soul with sincere intentions. This aims to maintain continuity and trust between them, much like a blank sheet of paper ready to be filled with the gnosis knowledge from the teacher (Lutfauziah et al., 2022).

The Rank of Wali (Saints or Sheikhs) as the Successors of the Prophet Muhammad

To discuss the *wali* as the successor of the Prophet, the authors will quote from the first authentic source, namely verses from the Quran, Yunus verse 62-63. The verse above states that those beloved by Allah never feel sad, worried, or anxious about anything that happens to them. Strong faith in the Almighty Lord brings about a blessed sense of peace within their hearts. As a result, Allah will always protect them and bestow His mercy upon them, both in this world and in the hereafter (Suyuti & Muhaili, 1989). In several books of hadith, the Prophet Muhammad also stated that Islamic scholars are the successors of the Prophet:

"Whoever embarks on the path of seeking knowledge, Allah will facilitate their journey to Paradise. Indeed, the angels will spread their wings for those who seek knowledge, pleased with their pursuit. Those who impart knowledge will be sought forgiveness by creatures in the heavens and on earth, even by the fish in the sea. The superiority of a scholar over a worshipper is like the superiority of the moon over all the stars. The scholars are the heirs of the Prophets, and indeed the Prophets did not leave behind dinars or dirhams; they only left behind knowledge. Whoever acquires knowledge has gained the most valuable portion. (Reported by Ahmad, At-Tirmidhi, and Abu Dawud)."

The role of a spiritual teacher or wali is very vital as the successor of the teachings of Prophet Muhammad. The task of a spiritual teacher is to propagate Islam as done by the Prophet. The term "successor" is not merely symbolic; rather, a wali not only acts as a mentor but also as a protector and is expected to serve as a mediator in the relationship between humans and Allah.

There is a well-known expression among Sufis, *"Do not be too impressed by someone remarkable even if they have extraordinary abilities, until you understand well how they implement their religious beliefs, because they may be in league with demons or jinn."* The statement of the Sufi master above describes the extraordinary events often experienced by seekers of truth due to their special relationship with Allah SWT, as a result of intense spiritual practices or worship. However, these extraordinary events can also occur due to the intervention of jinn or demons, who typically demand recompense and often violate Islamic principles (Achlamy & Siti, 2020).

Wali, as the successors of the Prophet's teachings, play a role as disseminators of goodness, guides, teachers, and instructors in both the exoteric and esoteric aspects of religious teachings (Naila et al., 2023). They guide and introduce

people to Allah SWT. In Sufism, the relationship between humans and Allah is built on love (Ardiwisastra Mu'allim, 2023), not bondage like that between a slave and their master. Love and compassion form the basis of this relationship. It is an intimate relationship filled with affection, with the aim of awakening positive emotional awareness from an esoteric perspective. In history, it is noted that a female Sufi figure reached the highest level of *mahabbah*, producing poetry that captivated her listeners. Her poetry became very famous and characteristic of her, making her a Sufi figure with an approach centered on *mahabbah* (Yanti & Bahagia, 2023). This figure is Rabia Al-Adawiyya said:

"I do not worship God out of fear of God. If I did, I would be like to the disobedient slave-girl who only works when she is afraid. Nor (do I worship God) out of love for heaven. If I did, I would be like the disobedient slave girl who only works when she is given something. Instead, I worship God out of love for Him alone and out of desire for Him (Cornell, 2019)."

According to the SMAMM manuscript, the role of a wali (Fauzi, 2024) can be seen as a series of levels akin to a staircase. These levels of wali achievement depict their relationship with Allah SWT. Similar to the process of spiritual journeying, there are stages that an individual must traverse. Each level of wali has the ability to guide their students, reflecting their awareness in attaining closeness to Allah SWT.

Many tariqa teachers have a keen inner vision, enabling them to understand the thoughts of their disciples when facing challenges in their Sufi journey. Before the disciples verbalize their questions, the answers are often already available, facilitating problem resolution without the need for them to be asked. This is one of the advantages possessed by tariqa teachers.

Guided by the wali, seekers of truth in the Tijaniyah Tariqa earnestly strive to understand and discover their identities through enhancing their worship practices to attain a closer relationship with Allah SWT. A seeker of truth has a moral responsibility to respect the teacher, wali, or sheikh within the tariqa. As a spiritual guide within the tariqa, the wali must be loyal and committed to accompany their students on their spiritual journey. The student must maintain their enthusiasm for seeking knowledge without violating the ethical principles established by the teacher. With this guidance, they can reach the highest level of spiritual awareness, namely the recognition of Allah, achieved with His permission (Muzaiyana, 2019).

Hadith: The Virtue of Respecting Mothers

In SMAMM (Farraj, n.d.), there is a detailed explanation of the hadith. The translated narrative is quoted as follows:

"... from Abu Hurairah, he said: A man came to the Prophet Muhammad (peace be upon him) and asked, 'Who is most deserving of my good companionship?' The Prophet said, 'Your mother.' He asked again, 'Then who?' The Prophet answered, 'Your mother.' The man asked again, 'Then who?' The Prophet replied, 'Your mother.' Then he asked again, 'Then who?' The Prophet said, 'Your father.'"

The author of the manuscript greatly honors and venerates the status of women. Prophet Muhammad (peace be upon him) taught the Islamic community to honor a mother. In the Islamic perspective, a mother is considered a noble figure and irreplaceable in a child's life (Amanda, 2023). Therefore, the immense respect given to a mother by the Prophet, as conveyed in the hadith above, clearly emphasizes that a mother's position is three levels higher than that of a father.

Prophet Muhammad (peace be upon him) recorded a warning to his people regarding the sacrifice of a mother. In this hadith, it is depicted that the teachings brought by Prophet Muhammad have affirmed that the position of a mother in Islam is highly respected and elevated. These teachings actually contradict or condemn the practices in pre-Islamic societies that often degrade women. At that time, women were often viewed as objects, placed in positions that were less humane or second class, and considered as property that could be inherited. The condition of women before Islam was truly saddening.

There is no higher social status difference between men and women based on gender, but rather, the honor of an individual, whether male or female, is judged by their level of obedience to Allah SWT as Allah SWT stated in the Quran, Surah Al-Hujurat, verse 13. With a fundamental level of piety, it is hoped that they can become ideal representatives of God in the world, which is referred to in the Qur'an as khalifah as Allah SWT stated in the Quran, Surah al-Baqarah verse 30. The narration of the hadith above clearly illustrates the importance of a mother's position in Islam. Mothers are given high priority in their social interactions, and as children, we are obliged to serve, obey, respect, and treat our mothers well.

The Eschatological Values and Teachings of the Guarantee of Entering Paradise

Through the text of SMAMM, one discovers teachings that are both crucial and intriguing, requiring deeper understanding, one of which is the assurance of collectively entering paradise (Farraj, n.d.). The concept of entering paradise within the framework of the beliefs of the Tijaniyah Tariqa originates from the fundamental principles of Islam, emphasizing practices aimed at enhancing spirituality. This includes maintaining a spiritual connection with Allah, continually improving righteous deeds with a focus on the hereafter and fostering good moral behavior in daily life. Spiritual guidance is provided to guide followers toward attaining paradise.

Entry into paradise for followers of the Tijaniyah Tariqa is considered the greatest gift from Allah SWT bestowed upon those who earnestly and sincerely practice the dhikr rituals taught within this tariqa. Research indicates that followers of the Tijaniyah Tariqa exist in many parts of the world, and they believe that entry into paradise is not only a personal goal but also a reward and honor bestowed by Allah SWT for their success in achieving the highest spiritual levels.

One of the main teachings of the Tijaniyah Tariqa is the practice of reciting the *salawat* Fatih. Followers of this tariqa have an obligation to regularly engage in dhikr activities by reciting the Salawat Fatih, which praises Prophet Muhammad and seeks blessings and mercy from Allah SWT. The practice of reciting Salawat Fatih is a distinctive feature of the Tijaniyah Tariqa, alongside the importance of other dhikr practices such as mentioning *la ilaha illa Allah*, *istighfar*, *tasbih*, and others.

The teachings of paradise within this tariqa are particularly special and intriguing because they involve the belief that blessings can be bestowed upon the family members of the seekers of truth. The concept of collectively achieving paradise is one of the main principles and distinctive identities of this tariqa. Sufi practitioners are highly motivated to enhance their spiritual journey by ensuring the sincerity of their hearts remains pure. A sincere heart does not require recognition or praise from others (Muzaiyana, 2019).

Generally, individuals who are religious hold beliefs in eschatology, where one of the ultimate goals of life in this world is to attain paradise. There is no guarantee for every believer to enter paradise except through sincere personal efforts as Allah SWT stated in the Quran, Surah Al-Hujurat, verse 13. The verse emphasizes the importance of humans seeking forgiveness from Allah, especially if

they continue to commit sins. Allah's forgiveness is vast and open to all. Repentance is crucial to keep the soul clean from sins and mistakes, as even though no one may see them, humans are always watched by Allah. Those who possess such qualities are called the righteous. They, according to Allah's promise in the verse, will attain a place in paradise (Suyuti & Muhaili, 1989).

Thus, one of the main keys for someone to enter paradise is to have piety. Individuals referred to as pious are able to apply their religious values in their daily lives and bring a positive aura to their surroundings. In the perspective of the Tijaniyah Tariqa, if a family member is active in practicing and participating in the tariqa, and performs all the prescribed dhikr of the tariqa, then they are considered as potential inhabitants of paradise (Muzaiyana, 2024). Based on field observations, the activity of a seeker or brother in attending the gatherings of knowledge and dhikr of the tariqa serves as a means for their family to attain paradise.

This viewpoint often sparks debate among followers of the tariqa. However, the authors do not have the authority to pass judgment here. Regarding paradise, the Quran provides abundant information about it. Paradise is described as a beautiful and eternal place, a destination longed for by many. Inside, there is eternal happiness, free from sadness or suffering as Allah SWT stated in the Quran, Surah al-Mu'minun verse 11. One of the greatest pleasures in paradise is meeting Allah and seeing Him directly, which is the pinnacle of happiness for the believers in paradise.

Conclusion

The manuscript *Syarah al-Mufid Ala al-Muniyatul Murid (SMAMM)* is a work by Sheikh Muhammad bin Ahmad bin Farag al-Tijani, one of the caliphs or teachers in the Tijaniyah Tariqa. This manuscript is kept in Morocco, and one of the author accessed it online through one of the websites owned by a muqaddam or teacher in the Tijaniyah Tariqa. However, currently, that website is inaccessible, making the manuscript rare for the author, and its existence still needs further investigation. Generally, SMAMM contains a Sufistic review that serves as one of the main references for followers of the Tijaniyah Tariqa worldwide, including in Morocco and Indonesia. Its content covers various themes such as monotheism, the role of teachers in the order or saints, the relationship between humans and Allah, and the relationship between humans.

Analysis of the SMAMM text is done by converting the text into standard Arabic commonly used because the original text is written in a Moroccan-style Arabic. Not many people are able to read it. The next step is to transliterate the text and language while adhering to the existing transliteration guidelines, while closely observing the formulated transliteration and punctuation marks that have been established. The teachings of Islam related to Sufism, particularly those associated with the values introduced in the Tijaniyah Tariqa, are elaborated in detail in the SMAMM manuscript. The topics covered include the importance of reciting the *basmalah*, the significance of prayer, the practice of dhikr, the role of Prophet Muhammad, the virtues of the companions, the essence of a saint (wali), the importance of respecting mothers, the dynamics of the relationship between tariqa teachers and students, and the concept of paradise.

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