



Riwayah : Jurnal Studi Hadis

issn 2460-755X eissn 2502-8839

Available online at: journal.iainkudus.ac.id/index.php/riwayah

DOI: <http://dx.doi.org/10.21043/riwayah.v8i2.12099>

LIVING HADITH IN THE PERSPECTIVE OF THE HAQ NAQSHBANDI SUFI ORDER

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Abstract

This study aims to determine the implementation of hadith contents in the *tariqa* world. The command of the hadith in question is the command of *dhikr*. Therefore, this article discusses the practice of *dhikr* orders in hadith, based on the views of the Haq Naqsyabandi Order. This congregation was founded by Maulana Sheikh Tuan Guru Haji Abdussomad Al-Haqqi Habibullah in Lombok, West Nusa Tenggara, in 1986. Its followers have various backgrounds and have spread throughout the archipelago, even in foreign countries. To examine in more depth about this issue, researchers used qualitative methods and phenomenological descriptive research approaches. The data sources in this study are sourced from two things: primary sources (*Murshid, Badal Murshid, Foundation Management, College Management,*

and active congregations) and secondary sources (relevant previous literature studies). The data collection technique in this study is the PAR (Participation Action Research) technique. At the same time, the data analysis technique used the *takhrij al-ḥadīth* analysis technique followed by *sharḥ al-hadith*. This article finds that many scholars recognize the command to *dhikr* to make Muslims generally remember Allah. However, the scholars still have their respective views on the practice of the command of *dhikr* from the perspective of hadith, giving rise to many kinds of implementation. Likewise, with the Haq Naqsyabandi Order, the *dhikr's* obligation starts from the congregation taking allegiance (*tawajjuh*) with stages determined and decided by the *murshid* of the *tariqa*.

Keywords: practice, *dhikr*, hadith, tarekat, Haq Naqshbandi

Abstrak

Penelitian ini bertujuan untuk mengetahui tentang bagaimana implementasi makna hadits dalam dunia tarekat. Perintah hadits yang dimaksud adalah perintah dzikir. Oleh karena itu, artikel ini membahas tentang pengamalan perintah dzikir dalam hadits, berdasarkan pandangan Tarekat Haq Naqsyabandi. Tarekat ini adalah sebuah tarekat yang didirikan oleh Maulana Syekh Tuan Guru Haji Abdussomad Al-Haqqi Habibullah di Lombok, Nusa Tenggara Barat, pada tahun 1986. Para pengikutnya terdiri dari berbagai kalangan, dan telah menyebar ke seluruh nusantara, bahkan di manca negara. Untuk mengkaji secara lebih mendalam mengenai persoalan ini, peneliti menggunakan metode kualitatif dan pendekatan penelitian deskriptif fenomenologis. Sumber data dalam kajian ini bersumber pada dua hal yaitu sumber primer (*Mursyid, Badal Mursyid, Pengurus Yayasan, Pengurus Perguruan, dan jamaah aktif*) dan sumber sekunder (kajian kepustakaan terdahulu yang terkait). Teknik pengumpulan data dalam kajian ini melalui teknik PAR (*Participation Action Riseach*). Sedangkan teknik analisis data menggunakan teknik analisis *takhrij al-ḥadīth* yang dilanjutkan dengan *sharḥ al-ḥadīth*. Artikel ini menemukan bahwa perintah untuk berdzikir diakui oleh banyak ulama sebagai upaya agar umat Islam secara umum dapat mengingat Allah. Namun, para ulama masih

memiliki pandangan masing-masing dalam pengamalan perintah dzikir perspektif hadis sehingga menimbulkan banyak macam pelaksanaannya. Demikian juga dengan Tarekat Haq Naqsyabandi, bahwa kewajiban dzikir dimulai dari sejak jamaah berbai'at (ditawajjuh) dengan tahapan yang telah ditentukan dan diputuskan oleh mursyid tarekat.

Kata-kata Kunci: pengamalan, dzikir, hadis, tarekat, haq naqsyabandi

Introduction

Dhikr (remembrance of Allah) is a critical aspect that aims to strengthen our faith as Muslims as it is enjoined by Islamic teaching. Apart from the Qur'an that has instructed this practice, it is also stated and narrated in the hadith of the prophet. The Messenger of Allah said: "Do more *dhikr*, even if they say that you are crazy." In another hadith, the Prophet also said: "God *Azza wa Jalla* will say on the Day of Judgment, "*Ahlil Jam'i* will know *Ahlil Karam*". Then someone asked, "Who is the people of *Karam*, O Messenger of Allah?". He said: "The *dhikr* assemblies in the mosque" (Ibn Hanbal, 2010).

The two hadiths above clearly emphasise the importance of *dhikr* in Islam. That is why in *tariqa* (sufi order), *dhikr* is the most critical ritual to achieve closeness to Allah SWT. In the *tariqa*, *dhikr* is conducted in various ways, according to the teachings of its founder.

Ibn Atha'illah, in his book *al-Hikam*, as quoted by M. Asywadie Syukur, divides *dhikr* into three; First, *dhikr jali* (clear, real *dhikr*), which is an act of remembering Allah in the form of oral speech which means praise, gratitude, and pray to God with a clear voice to guide the impulse, for example, by reading *tahlil* (saying the sentence *La ilahailallah*), *tasbīh* (saying the sentence *Subhanallah*), *tahmīd* (saying the sentence *Alhamdulillah*), *Takbīr* (saying the sentence *Allahu akbar*), and reading

the Qur'an or other prayers. Secondly, *khafi dhikr*, which is done solemnly by internal memory, whether accompanied by oral *dhikr* or not. People who can do such *dhikr* argue that they have a close relationship with Allah. Thirdly, *dhikr haqiqi* is carried out by all body and soul, outwardly and inwardly, anytime and anywhere, by tightening efforts to maintain the entire body and soul from Allah's prohibition and do what He commands (Syukur, 1978).

The rapid development of science and technology today has led to a religious crisis, especially for those unable to balance it with the affairs of the hereafter (Al-Syarif, 2009). Because of technological advances, modern life is filled with conveniences. Those unable to deal with these changes will be more easily complacent, so they forget their duties and obligations on earth (Abror, 2002).

The implementation of *dhikr* is seen from a very modern life today, and it is not accessible to *istiqomah*, but instead taking a path that prioritises *dhikr* at all times, such as the teachings contained in the *ṭarīqa* which requires practising it. Many congregations of *muktabarah* (legitimate) *ṭarīqa* in Indonesia have many followers, including the Qadiriyyah, Naqshbandiyyah, Qadiriyyah wa Naqshbandiyyah, Syadziliyyah congregations, and so on; one of them is the Haq Naqshbandi *Ṭarīqa* based in Lombok, West Nusa Tenggara (Masyhuri, 2011; Mulyati, 2004).

This study will uncover how the Haq Naqshbandi Order is practicing the command of *dhikr* as stated in the hadith. The method in this study applies a scientific approach to obtaining data with specific purposes and uses (Sugiyono, 2017).

This article is qualitative-based research with a descriptive-phenomenological approach. Data collection techniques use participant observation, non-participant observation, interviews, and

documentation. The data can be compiled or organised based on the data collected, then grouped and qualified according to type, nature, or condition (Koentjaraningrat, 1983).

The data in this article uses primary data which were taken directly from the primary sources related to this study: observation, interviews, and documentation. Informants in this study include *Murshid*, *Badal Murshid*, Foundation Management, College Management, and active congregations who carry out *dhikr* processions, whether routine, programmed, or incidental. Secondly, secondary data that were obtained from a literature review to reinforce the theoretical basis. The data obtained from the field study will be further processed with several supporting books that can strengthen in answering the formulation of the problem in this study.

This study is necessary to discover the existence and role of Sufism or *tariqa* amid the onslaught of modern technological attack. At the same time, it can be an alternative way for the Muslims in seeking peace in modern society's hustle and bustle.

Haq Naqshbandi Order

The Haq Nasyabandi Order is a congregation attributed to Sheikh Bahauddin An-Naqshbandi, founded by Sheikh Abdussamad Habibullah in 1986 in Mataram, West Nusa Tenggara. This *tariqa* has developed in various regions in the archipelago, including in the provinces of West Nusa Tenggara, East Nusa Tenggara, Bali, East Java, Central Java, West Java, West Kalimantan, East Kalimantan, South Kalimantan, Batam, Riau, Central Sulawesi, Irian Jaya, and others. Even pilgrims from abroad, including the Netherlands, Tunisia, the United States, Malaysia, and Australia (Hadjar, 2011), join this Sufi order. The congregation was followed by various groups, ranging from farmers, fishermen, labourers,

civil servants, and the police to middle and lower entrepreneurs.

This activity was initially focused on efforts to foster spiritual welfare by conducting research and reviewing the development and practice of Islamic teachings in a *kaffah* manner through the Haq Naqshbandi *Tariqa*. However, in line with the demands of the times, more comprehensive service activities have been developed, both spiritual and physical, aimed at Muslims in particular and society in general.

The teachings of the Haq Naqshbandi Order, which were brought and developed in Lombok by Maulana Syech KH Muhammad Ali Batu, Batu Bangka Sakra, East Lombok (1821) after a long journey, on April 1, 1960, or coinciding with 5 Zulhijjah 1380 were excavated and redeveloped by Maulana Syeikh KH Abdussamad Habibullah at Taman Daya Puyung Village, Central Lombok, NTB. The ups and downs of this *tariqa* are marked by many challenges, slander, and gossip that hit, but all of them can be passed patiently, sincerely, and safely (Hadjar, 2012).

The Regional Head of the NTB Department of Religion at that time, H.L. Nuruddin S.H., Head of the NTB Religious Information Service, H. Achmad Usman, also the Chairman of the Indonesian Ulema Council Province NTB and Office Head of the Ministry of Religion of Central Lombok Regency, H. Lalu Unca, dismissed the allegations and slander by stating that the teachings developed in the Haq Naqshbandi Order were true and sourced from the Qur'an and the Sunnah of the Prophet (Hadjar, 2011).

The presence of the Darul Ismul Haq Foundation at this time intends to provide spiritual and physical freshness for the ummah in particular and society in general through religious, social, and humane activities based on the foundation of faith and piety, to gain the pleasure of Allah in realising true happiness in the world and the hereafter.

Living Hadith in the Haq Naqshbandi Order

This article employs the living hadith theory, how daily life is coloured by the practice of the verses of al-Hadith. Living hadith was first popularised in Indonesia by the lecturers of Tafsir-Hadith at UIN Sunan Kalijaga Yogyakarta, along with the development of the results of a seminar entitled “Living Qur’an: Al-Quran in Daily Life” in 2005. This seminar was organised by the Indonesian Tafsir-Hadith Student Communication Forum (FKMTHI) (Muhtador, 2014). In simple terms, “living hadith” can be interpreted as a symptom that appears in the community through behavioural patterns that originate from the hadith of the Prophet Muhammad (Faiqah, 2017).

Therefore, this article attempts to reveal how the practice of hadiths is realised in daily life by the Haq Naqshbandi Order. The form of the exercise of the verses of the hadith can be seen from the rule of the command of *Dhikr*, which is carried out in a structured and systematic manner.

The Prophet is the foremost interpreter figure in Islam, who translates all the commands of Allah SWT in the Qur’an into an attitude, word, and deed that his people should do. *Dhikr* is one of the commands of Allah in the Qur’an. Therefore, before arriving at the command of remembrance in the hadith, it would be better if the author first describes the roots of this commandment of remembrance in the Qur’an.

The Command of Dhikr in the Qur’an

The word *dhikr* is a derivative form of the verb *ذَكَرَ* which is rooted in the word *ذ - ك - ن*. It means to keep something by mentioning it or remembering it (Idris, 2016, p. 30). Its derivation is “*dzakara-yadz-kuru-dzikron*”, which means to say, remember and give advice (Munawwir, 1984, p. 396). While terminologically, *dhikr* is wetting the tongue with

praise to Allah. According to Ibn Atha'illah al-Sakandari, *dhikr* is to escape from negligence by consistently presenting the heart with *al-Haqq* (Allah). Al-Ghazali explained that *dhikr* is a way to gain knowledge of *ma'rifat* (spiritual knowledge). Ibn Qudamah said, "There is no worship that is more important for the tongue after reading the Qur'an than *dhikr* to Allah and conveying all needs through sincere prayers to Allah" (Fatoni, 2020, p. 3).

Dhikr is a combination of all movements and conscience. Every speech, attitude, and action of humans as a servant of Allah and caliph on earth has been assigned to them. Thus, *dhikr*, merely expressing words without a sense of *hudhur* (presence), is called verbal remembrance. *Dhikr* by feeling the presence of Allah in the heart is called remembrance of the heart. In contrast, *dhikr* without realising the existence of anything other than Allah is called remembrance (Fatoni, 2020).

There are three verses of the Qur'an that instruct Muslims to do *dhikr*. These verses are Q.S. Al-Ahzab [33]: 41, Q.S. Al-Anfaal [8]: 45, and Q.S. Al-Jumuah [62]: 10. In detail, according to Sahabuddin in the Encyclopedia of the Qur'an: Study of Vocabulary, it was found that the word *dhikr* in the Qur'an was mentioned 267 times (Sahabuddin, 2007, p. 191-192). Furthermore, the word *Dhikr* here has specific meanings according to the context of the sentence, such as remembering, prayer, mentioning the name of Allah, lessons/wisdom, thinking about natural phenomena, knowledge, warnings, and the books of Allah (Ulpah, 2018, p. 105).

According to Tengku Muhammad Hasby ash-Shiddieqi, *dhikr* is to mention Allah by reading *tasbih* (*subhan'allah*), *tahlil* (*la ilaha illallah*), *tahmid* (*alhamdu lillah*), *taqdis* (*quddusun*), *takbir* (*Allahu Akbar*), *hauqalah* (*la hawla wa la quwwata illa billah*), *hasbalah* (*hasbiyallahii*), *basmalah* (*bismillahirrahmanirrahim*), the Qur'an Majid and prayers that

ma'tsur, namely the blessings received from the Prophet (Ash-Shiddiqy, 1997; Fatah, 2019).

Thus, it can be concluded that the command of remembrance in the Qur'an includes several forms: 1) remembrance in oral form, namely by saying certain words that have been determined as a form of expression of praise to Allah SWT; 2) *dhikr* in the form of thoughts, namely by thinking about the greatness of God over what was created, to reach the exaltation of God's power; 3) *dhikr* in the form of awareness, namely by being aware of the existence of self and God, so that he does not forget who he is and his God.

The Commands of Dhikr in the Hadith

The command of *dhikr* can be found in the Musnad of Ahmad (Imam Ahmad bin Muhammad bin Hanbal). In the 11593 hadith, it is explained that it has been narrated that the Prophet said: "God *azza wa Jalla* will say on the Day of Judgment, "*Ahlil jam'i* will know *Ahlil Karam*". Then someone asked, "Who is the Expert of *Karam*, O Messenger of Allah?". He replied, "The *Dhikr* assemblies in the mosque". Then, in another hadith, the Prophet said: "Remember Allah more, until people say that you are crazy" (Ibn Hanbal, 2010).

In the Musnad Abi Sa'id Al Khudri.

مسند أحمد ٦٢٢١١: وَيَهْدَا الْإِسْتَادِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَكْثَرُوا ذِكْرَ اللَّهِ حَتَّى يَقُولُوا
مَجْنُونٌ

Musnad Ahmad 11226: Through the same way of narration as the previous hadith from Abu Sa'id: With this chain too, that the Messenger of Allah (SAW) said: 'Make lots of *dhikr* of Allah, even if they say that you are crazy.

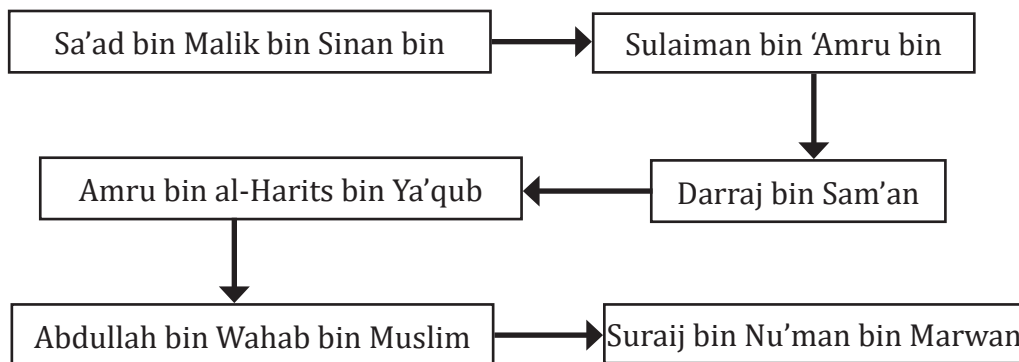
In the Shahih Ibnu Hibban:

صحيح ابن حبان ٧١٨: أَخْبَرَنَا عُمَرُ بْنُ مُحَمَّدٍ الْهَمْدَانِيُّ، قَالَ: حَدَّثَنَا أَبُو الطَّاهِرِ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ، أَنَّ أَبَا السَّمْحِ حَدَّثَهُ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: أَكْثَرُوا ذِكْرَ اللَّهِ حَتَّى يَقُولُوا: مَجْنُونٌ.

Shahih Ibn Hibban 817: Umar bin Muhammad Al Hamdani told us, he said: Abu Ath-Tahir told us, he said: Ibn Wahb told us, ‘Amr bin Al-Harith told us, to Abu As-Samh told it from Abu Al-Haitsam, from Abu Sa’id Al-Khudri, that the Messenger of Allah said, “Make lots of *dhikr* of Allah until people think (you are) crazy”.

These two *sanad* (chains) of the hadiths declared hasan. However, in the first hadith, Al Haitami is judged to be weak, as stated in the Kitab Al Majma’, because there is a narrator named Darraj. He also said that one of Ahmad’s sanad is Tsiqah. This is in line with Al Mundziri’s statement in At Targhib. In the second hadith, Al Haitami stated that Ahmad narrated it with two sanad, one of them hasan. Likewise, Al Mundziri said that these two hadiths were narrated by Ibn Hibban in the hadith numbers 817 and 816 (Ibn Hanbal, 2010).

If viewed from the sanad viewpoint, it will appear the names of the leading hadith narrators, starting from Sa’ad bin Malik bin Sinan bin ‘Ubaid, Sulaiman bin ‘Amru bin ‘Abd, Darraj bin Sam’an, Amru bin Al Harith bin Ya’ qub, Abdullah bin Wahab bin Muslim, and Suraij bin Nu’mān bin Marwan.



First, Sa’ad bin Malik bin Sinan bin ‘Ubaid. He has *Kunyah* of Abu

Sa'id from the lineage of al-Khudriy al-Ansariy, so he is better known as Abu Sa'id al-Khudriy. He was among the Companions who lived in Medina and died in Medina in 74 H H (Syihab, 1995). He died in Medina in the year 74 H. The names of his teachers were Prophet Muhammad SAW, Usaid bin Khudloir, Jabir bin Abdullah, Zaid bin Thabit, Umar bin Khattab, Usman bin Affan, Ali bin Abi Tahlib, Abu Bakr as-Shidiq. While his students were Ismail bin Abi Idris, Hafs bin Ashim, Sa'id bin Haris al-Ansari, Sa'id bin Abdurrahman al-A'sya, Sa'id bin Musayyab, Sa'id al-Maqburi, Abdullah bin Abbas (Mizzy, 2013).

Secondly, Sulaiman bin 'Amru bin 'Abd. His kunyah is Abu Haitsam from the lineage of al-Laitsi al-Atawariy. He came from the ordinary *Tabi'in* circle, but Ibn Hajar al-Asqalani and Yahya bin Ma'in considered him *Tsiqah*, while Ibn Hibban considered him *al-Tsiqat* (Syihab, 1995). He had eight teachers including Sulaiman bin Amru, Abdur Rahman bin Jabir, Amru bin al-Hakim, and so on. He also had ten students including al-Laits bin Sa'id, Amru bin al-Harits, and so on (Mizzy, 2013).

Thirdly, Darraj bin Sam'an. His kunyah is Abu As-Samah, from the ordinary *Tabi'in* and died in 126 H. Ibn Hibban, Ibn Shahin and Yahya bin Ma'in considered him *tsiqah*. However, Ahmad bin Hanbal regarded him as Munkar (Asqalani, 1995). He had eight teachers, including Sulaiman bin Amru, Abdur Rahman bin Jabir, Amru bin al-Hakim, and so on. He also had ten students including al-Laits bin Sa'id, Amru bin al-Harits, and so on (Mizzy, 2013).

Fourth, Amru bin Al Harith bin Ya'qub. His *kunyah* is Abu Umayyah from the lineage of al-Ansariy. He came from the Old *Tabi'ut Tabi'in* who died in 149 H. Hadith scholars commented that he was *tsiqah*; even *Tsiqah Faqih Hafidz*, such as Abu Zurrah, An-Nasai, Al 'Ajli and Yahya bin Ma'in. While Ibn Hibban considered him *Al-Tsiqaat*. Ibn Hajar al-Asqalani called him *Tsiqah Faqih Hafidz* (Asqalani, 1995). He had 55 teachers, including

Abi Zubair al-Makkiy, Yazid bin Abi Habib, Yahya bin Maimun, and so on. He also had 14 students, including Nafi 'bin Yazid, Mujahid, Abdullah bin Wahab, and so on (Mizzy, 2013).

Fifth, Abdullah bin Wahab bin Muslim. His *kunyah* is Abu Muhammad al- Quraishi, who died in 197 H. Adz-Dzahabi called him one of the experts of science. al-Ajli and Yahya bin Ma'in called him *tsiqah*. Ibn Hajar al-Asqalani regarded him *tsiqah hafidz*. Meanwhile, an-Nasa'i considered him *la ba'sa bih* (Asqalani, 1995). He had 103 teachers, including Yahya bin Ayub, Ya'qub bin Abdur Rahman, Amru bin al-Haris and so on. He also had 76 students, including Harmalah bin Yahya, Muhammad bin Daud bin Abi Najih, Ghalib bin al-Wazir, and so on (Mizzy, 2013).

Sixth, Suraj bin Nu'man bin Marwan. His teacher is Abu Al-Husayn. his *laqab* is al-Lu'luiy. He came from the Old *Tabi'ul Atba'* who lived in Baghdad and died in 217 H. Hadith scholars such as Abu Daud, al-Ajli, and Muhammad bin Sa'd considered him *tsiqah*. Ad-Daruqutni considered him *tsiqah ma'mun*, and adz- Dzhabi called him *tsiqah 'alim*. Meanwhile, an-Nasa'i considered him *laysa bihi ba's*. Meanwhile, Ibn Hibban considered him *ats-tsiqat* (Asqalani, 1995). His teacher was Fulain bin Sulaiman. He had a student named Abu Bakr ibn Syaibah. He is a *tsiqah* narrator.

Based on the assessment of the narrators above, it can be concluded that in this hadith, only one narrator is considered *munkar* by Ahmad bin Hanbal. Meanwhile, three commentaries of the hadith scholars (Ibn Hibban, Ibn Syahin and Yahya bin Ma'in) think him *tsiqah*. The narrator is Darraj bin Sam'an or Abu Samah.

However, *Rijal al-Sanad*, from the first to the last, is *muttasil* (continued) and *marfu'* (to the Messenger of Allah). Each sanad is based on the assessment of the Ulama' *al-jarh wa al-ta'dil*. Many are *tsiqah*,

but there are *daif*, namely Darraj bin Sam'an. According to ad-Daruqudni and Abu Hatim, this narrator is a *daif* person. Thus, this hadith is seen in terms of its sanad, including a *daif* hadith.

Da'if hadith itself is a hadith that does not meet the criteria of authentic hadith and hasan hadith. This can be from the aspects of *sanad* and *matan*. *Da'if*, from the *sanad* viewpoint, is due to disconnection, the narrator's defective moral quality (fairness) and the narrator's intellectual quality (*dabit-an*) are damaged. In fact, because the chain of the narrators is problematic, the content of the hadith is ambiguous, contrary to the Qur'an, authentic hadith, historical facts, and common sense. *Daif* hadith with broken *sanad*, such as *mursal*, *mu'allaq*, *mu'dal*, and *munqathi* hadiths, are considered "light" *daif* hadiths so that their quality can turn into *hasan li gayrih* hadiths (because of other hadith) if there are other hadiths that support and strengthen them. Likewise, *daif* hadiths, because their narrators are *mubham* (vague identity) or lack of memorisation, can also change their quality into *hasan li gairihi* hadiths. It is different from *daif* hadith because the moral quality of the narrator is flawed, such as lying, being accused of lying, or having committed a crime. Such *daif* hadiths are considered "heavy" or very *daif*, even approaching the level of *mawdu'*, so they cannot change their quality or be helped and supported by other hadith (Sayadi, 2012).

Thus, the above hadith is *da'if* in a sanad because one narrator is considered *munkar* by the hadith scholars (Ahmad bin Hanbal). In addition, two more hadith scholars, Ad-Daruqutni and Abu Hatim, believe them *daif* so that these narrators can be categorised as *da'if*. In their opinion, it is impossible for the Messenger of Allah to command his people to do something until other people think he is crazy, even though it is a good deed. The *matan* of the hadith is challenging to accept. However, the hadith contains the command of *dhikr*, where there are many commands in the Qur'an. On the other hand, one hadith supports

it, even though it comes from the same sanad, namely the hadith about *ahlil karam*.

In the concept of Sufism, the hadith is the commandment of the Prophet Muhammad. Whatever the form, if it has been attributed to the Messenger of Allah, it will still be accepted as long as it does not conflict with the Qur'an. At the same time, the hadith about *dhikr* above supports various verses of the Qur'an that command *dhikr*. Thus, Sufis scholars make *dhikr* part of the breath of their journey. They make *dhikr* a daily habit in the context of living the sunnah of the Prophet (Living Hadith).

Living Hadith with the Practice of Dhikr in the Haq Naqshbandi Order

In the world of *Tarīqa*, *Dhikr* is called the main gate to encounter Allah. *Dhikr* is utterly attentive to Allah by ignoring everything other than Him. Ibn Athaillah al-Sakandary, in the book *Al-Hikam*, said that remembrance according to *tarīqa* teachings must be done according to the vision of the heart or mind and arises from the most profound. There will be no remembrance unless it arises from inner thoughts and visions (Fatoni, 2020, p. 3).

1. Requirements for Receiving the Chain of *Dhikr* of the Haq Naqshbandi Order

To receive the chain of *dhikr* of the Haq Naqshbandi Order, there are several conditions that must be met by its followers as follows:

- a. Abstain from shirk and ask forgiveness from Allah SWT with a sincere heart by saying *astaghfirullahal adzim* 3x (Q.S. an-Nisa [4]: 48, 116).
- b. Establish prayer (prayer) five times according to the pillars (Q.S al-Baqarah [2]: 43, an-Nur [24]: 37,56 and al-A'la [87]:14).
- c. Abstain from immoral acts such as adultery, intoxicating drinks, lying,

- persecution, humiliation, and disobedience. (Q.S al-Isra' [17]: 32,38).
- d. Will not do anything contrary to the law in force in the Unitary State of the Republic of Indonesia, and will not carry out any actions that cause chaos such as inciting and fighting (provocative) (Q.S. an Nisa' [4]: 59, al-Qasas [28]: 83).
 - e. Sincerely surrender yourself to Allah SWT (Q.S Ali Imran [3]:159, Shad [38]: 83).
 - f. *Ridho*; accepts all trials and insults and will not take revenge. (Q.S. al-Baqarah [2]: 45, al-Ankabut [29]: 2, al-Anbiya [21]: 5).
 - g. Will not turn away to Allah SWT even if disaster strikes (Q.S. Thaha [20]: 124, Lukman [31]: 17).
 - h. Resists lust from anger, *ujub*, arrogance, arrogance, *takabbur*, and other despicable qualities (Q.S. al-baqarah [2]:10, 34).
 - i. Humble, polite, smooth speech to fellow human beings, fellow Muslims and all worshipers (Q.S al-Mukmin [40]: 60, al-Hadid [57]: 23).
 - j. This *mushahadah* knowledge is used solely to seek the pleasure of Allah SWT and His Messenger (Q.S al-Hasyr [59]: 22, az-Zariyat [51]: 21).
 - k. Always obey the lessons and instructions given by *Mursyid* (Hadith Qudsi).
 - l. Sincerely bind the promise of brotherhood with the servant of Allah (Q.S al-Baqarah [2]: 38, az-Zariyat [51]: 49).

2. The Division of *Dhikr* in the Haq Naqshbandi Order

In the Haq Naqshbandi, there are two kinds of *dhikr*:

a. *Dhikr Qalbu*

Dhikr Qalbu, or the remembrance by heart, is also called secret

dhikr or remembrance of *sir*, or the remembrance of *khofi*, which is the remembrance that was first taught (Maulana Sheikh TGH Abdussamad Habibullah) at the time of his graduation. The *salik* does secret *dhikr* according to his *maqam* (level). As the name implies, such *dhikr* is not recited, not spoken, not punished but in the heart. It is enough to look at *dhikr*, which is quiet from letters and sounds. Called secret *dhikr* as it is done secretly.

According to him, *dhikr* in the heart is very important. He explained this based on the verses of the Qur'an and the hadith of the Prophet. *Dhikr* with the heart is made by reciting the Qur'an Sura al-A'rof verse: 55, which means: "Pray to your Lord with humility and a soft voice. Verily, Allah does not like those who transgress."

On various occasions explaining the high value of the remembrance of the heart, he, among others, cites the hadith of the Prophet: it is mentioned in al-Bukhari's *Shahih* of the Prophet that he said: "Allah says, I am according to my servant's suspicion. I am with My servant if he remembers Me. If he remembers Me in his heart, I remember him in Myself. When he remembers Me in association, I remember him in the better association" (HR Bukhari).

In addition to the many verses of the Qur'an and the hadith of the Prophet that he cited, he often quoted the words of leading Sufis who explained the high secret *dhikr* or *sir qalbu* before Allah.

b. Dhikr Jahr

Oral *dhikr* or *tahlul dhikr* is carried out by individuals or groups. *Jahr dhikr*, called real *dhikr*, or *dijahiran*, is done both morning and night, usually after the five daily *fard* prayers after dawn, *maghrib* or *Isha* prayers.

TGH Abdussamad Habibulloh strongly encourages his disciples

to do *jahr dhikr* in the congregation. *Dhikr* in congregation aims at strengthening brotherhood among disciples, as well as a vehicle for *da'wa* for the surrounding community. Therefore, every Thursday night, or Friday night, *jahr dhikr* is regularly held together at the Haq Naqshbandi College Center on Jalan Raya Bonjeruk Puyung, Central Lombok.

Dhikr Jahr begins by reciting *Laa Ilaha Illa Allah* three or five times. After that, it is just reciting *Illa Allah* or *Allah Allah* until it is finished. The head is up and down (like a nod) during *dhikr*. When saying "illa", the head is tilted upwards, and when saying Allah, the head is pierced downwards. The movement is done wholeheartedly so that the whole body vibrates, followed by a loud booming sound. Loud body movements and booming voices with *Dhikr Kalamul Asma Allah* will thrill the mind.

Dhikr jahr is usually done for 60 minutes or more. It means to achieve the benefit of *dhikr*. During the *dhikr jahr*, if a *salik* gains an inner experience, he must report to his *murshid*. The *murshid* then explains the meaning of the experience. To do *dhikr* properly and correctly, it must also be understood about the meaning and origin of the *lafadz dhikr laa ilaha illa Allah*. With the proper understanding, it can grow awareness and unshakable belief that lead to perfect *dhikr* results.

3. *Maqam* of Dhikr in the Haq Naqshbandi Order

Maulana Sheikh TGH Abdussomad Habibulloh, in applying the teachings of the Haq Naqshbandi Order, introduced several levels for the *salik* (spiritual traveller). *Maqam* is the level of the inner position of a seeker. The meaning is significant because the pattern of practice of a *salik* will conform to his level. The levels of *maqam* in the Haq Naqshbandi Order are as follows:

a. *Maqam Ruh Tabi'i*

Maqam Ruh Tabi'i is the starting *maqam*. A person who has just

joined tariqa, graduated, or to have taken allegiance is at this level. This *maqam* gradually has 7 *latifah* as follows:

- One : *Latifah Qolbi*
- Two : *Latifah Ruh*
- Three : *Latifah Siir*
- Four : *Latifah Khofi*
- Five : *Latifah Akhfa*
- Six : *Latifah Nafsii*
- Seven : *Latifah Qulub*

Dhikr qolbi in this *latifah* is known as “praise worship or praise/offerings” using the *lafadz Allah Allah Allah*. The etiquette of *dhikr* is done by sitting *Tawarruk*, facing the Qibla, holy from big and small *hadath* (dirtiness), eyes closed and hands placed on the right and left thighs relaxed. They are opening the truth, according to *latifah*. The tongue is folded against the roof of the mouth. The mind is rested. The heart is emptied of the trajectories of worldly thoughts. The inner view is directed at a point that has been pointed out by the *murshid*. Bow your head entirely and then state *Allah Allah Allah* in the heart as much as possible, followed by the index finger of the right hand moving up and down.

Therefore, practising this *qolbi dhikr* needs the guidance of the *Murshid*. Without instructions, the *salik* will have difficulty gaining the benefits and blessings of *dhikr*.

b. Maqam Ruh Hiddafi

Maqam Ruh Hiddafi is the second *maqam* also called the eighth *latifah* when calculated from the first *latifah* in the *tabi'i* spirit *maqam*.

Latifah in *maqam ruh hiddafi* is called *Latifah windu al-mukasyaf*.

The manner of *dhikr* on this *Latifah* is different; that is, sitting in a cross-leg position. Both palms are placed relaxed on the thighs. Or it can also include relaxing, holding on to one another with closed eyes, resting body and mind, and heart must be vacant from any thought. Do the opening of the essence of yourself according to *maqam*. It then continues with *dhikr* by reciting *Allah Hu Allah Hu Allah Hu*. When the heart says Allah, the head is lifted with a loud inhalation, and when the heart says Hu, the head is lowered, followed by exhalation from the nose. The movement is like a nod of the head. Such a *dhikr* technique is carried out continuously during secret *dhikr* until there is a command to stop by the murshid. When the *dhikr* is carried out in the congregation, but if it is alone, it can be dismissed when the *dhikr* done is deemed sufficient.

Nodding your head loudly will cause your body to move hard too. Do *dhikr* as much/as long as possible, according to their respective abilities, to get the benefit or benefit of the great and noble *dhikr*, which will bring good luck and a high degree in the sight of Allah SWT.

c. Maqam Ruh Ruhani

This *maqam* is also called *Latifah windu al-mukasyaf*. The manner of *dhikr* of this *maqam* is the same as that of the *maqam* of *Latifah amar*. The way of sitting, the practice of *dhikr*, and the way of breathing, are not changed. What is different is that *lafadz* opens the essence of self, intention and direction of view directed by the teacher. *Lafadz dhikr* reads *Yaa Huu Yaa Huu Yaa Huu*.

d. Maqam Ruh Rabbani

It is the last *maqam*. And the peak *maqam*, which is the goal of every *salik*. To achieve this *maqam*, a *salik* must undergo a unique process called *Muraqabah*. The *muraqabah* is performed jointly by two or more

people. It is held after fulfilling the mental and external requirements determined by the *murshid*, and its implementation is carried out with special ceremonies, unique places, special times and special procedures.

Muraqabah activity is one of the main events on the anniversary of the college every year. It is usually conducted after the *Isha* prayer until it is finished, in the middle of the night. In this event, guided by the presenter, starting with the opening, new remarks, then the *murshid* leads the *muraqabah* ritual by starting with reading the complete genealogy of the Haq Naqshbandi congregation, followed by *dhikr jahr* for 1 hour, prayers and *shalawat anbiya* and closed with advice from the *murshid* to the whole congregation. After all the series of ceremonies are completed, proceed with the hospitality of the banquet that the committee has prepared. Before the congregation returns home, they are welcome to ask for permission and shake hands with the *murshid*, *badal mursyid* and college administrators/elders sitting close to the *murshid*.

In this *maqam*, there are three levels of *latifah*, namely the tenth, eleventh and twelfth *latifah*, also known as a parrot I, parrot II and parrot III. The transfer from *Latifah* 10 (bayan I) to the eleventh (bayan II) and from *Latifah* 11 (Bayan II) to *Latifah* 12 (bayan III) must also be carried out through a *muraqabah* process and requires special requirements that have been determined by the *murshid* and based on the approval/assessment of the *murshid*. Therefore, students do not have the authority to ascend *Latifah* even though they feel physically and mentally capable if the *murshid* has not pleased or approved it. Faith, etiquette and how to practice these *dhikrs* require special instructions from the *murshid*, so it is impossible to describe here.

Conclusion

The command for the practice of *dhikr* stated in the hadith is plentiful. The implementation is also varied; it can be in the form of verbal, deed, thought, or feeling. The primary purpose of the command of *dhikr* is that the Muslims, in general, will remember Allah. Slightly different from the *tariqa*, that *dhikr* is a way for someone to meet Allah SWT. Therefore, *dhikr* in the *tariqa* is carried out so that someone who adheres to the teachings of the *tariqa* can get closeness to Allah. That is why *dhikr* in the *tariqa* is a routine activity that cannot be separated from daily life. Likewise, with the Haq Naqshbandi Order, *dhikr* in the Haq Naqshbandi *Tariqa* starts since someone takes *bai'at*, or allegiance (*tawajjuh*). Furthermore, *dhikr* is carried out in stages per the provisions and decisions of the *Murshid* of the *tariqa* until the end until he is declared to have completed his *dhikr* ritual and has the right to teach the *tariqa* to others.

The practice of *dhikr* as described above, of course, requires much time and must be done every day at any time. Such a practice later became a habit in the daily life of the followers of the Haq Naqshbandi Order. The command of *dhikr* is derived from the verses of the Qur'an and the hadith of the Prophet Muhammad. Therefore, in addition to the living Qur'an, the practices of the followers of the Haq Naqshbandi Order can also be referred to as living hadith.

Yet, this article still has limitations. Therefore, for further research, many aspects can still be studied in this Sufi Order. In this regard, the author view from the living hadith perspective. So, other researchers can examine from a sociological perspective, for example, the role of the Haq Naqshbandi Order in social life. Or, from a psychological perspective, how is the spiritual experience of the *salik* in the Haq Naqshbandi Order, and many more.

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