



Wazīfa Sanad Network of Pesantren Al-Fithrah Surabaya with Ba'alawi Sufi Figures

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Abstract: Pesantren Al-Fithrah Surabaya, established by KH. Ahmad Asrori al-Ishaqi functions not only as an educational center but also as a hub for the Tariqa Qadiriyya wa Naqshbandiyya al-Utsmaniyyah (TQN al-'Utsmaniyyah). *Wazīfa*, spiritual practices, rooted in Sufi Ba'alawi tradition, have become a necessity for students in this pesantren. This study aims to uncover the spiritual chain (*sanad*) of the *wazīfa* and to reveal why Ba'alawi Sufi works are widely used at Pesantren Al-Fithrah. Using a qualitative approach, the data in this study were collected from library research, field observations, and interviews. For analysis, it applies descriptive-analytical methods. The findings indicate that the practice of *wazīfa* is rooted in Ba'alawi Sufi traditions, due to some factors, including love (*mahabbah*) for Ba'alawi as the descendants of Prophet Muhammad, Kiai Asrori's lineage with Ba'alawi Sufi figures, the connection of tariqa between Kiai Asrori and Ba'alawi figures, and kinship ties between Kiai Asrori and Ba'alawi Sufi figures.

Contribution: This study contributes to revealing the *wazīfa sanad* network of Pesantren Al-Fithrah Surabaya, which serves as a TQN al-Utsmaniyyah headquarters while adopting many spiritual practices, especially those derived from the works of Ba'alawi Sufi figures.

Keywords: *wazīfa*; Al-Fithrah; Kiai Asrori; TQN al-'Utsmaniyyah; Ba'alawi Sufi.

Introduction

Pesantren education possesses distinctive features that set it apart from other educational systems. Here, students learn not only scientific knowledge but also how to practically apply it in their everyday lives.¹ While pesantrens aim to educate students within an Islamic setting and promote Islamic customs, they each adopt distinct methods. For example, Pesantren Al-Fithrah of Surabaya, East Java, founded by KH. Achmad Asrori al-Ishaqi serves as a guide to the Qadiriyya wa Naqshbandiyya (TQN) Order.² Kiai Asrori's order follows his father, KH. Muhammad 'Utsman al-Ishaqi's guidance, which later became known as TQN al-'Utsmaniyyah. As a result, the Pesantren Al-Fithrah continues to serve as the hub for TQN al-'Utsmaniyyah's religious rituals to this day.

As a pesantren that serves as the center of TQN al-'Utsmaniyyah activities, Al-Fithrah has a distinctive characteristic in its religious ritual activities. In addition to learning and reciting the Qur'an, students (*santri*) of Al-Fithrah are consistently educated to perform practical activities such as the five daily congregational prayers, the *wird* (repeated invocation) after the five daily prayers, the daily sunnah prayers, and weekly, monthly, and annual religious rituals. These routine activities and practices within the Pesantren Al-Fithrah environment are then known as *wazīfa*, an activity and a routine practice that has been guided by the founder of the Al-Fithrah and must be followed and practiced by the santri and congregants of TQN Al-'Utsmaniyyah.³ Interestingly, although Al-Fithrah is a TQN Pesantren, some of the *wazīfa* routinely practices are derived from the works of Ba'alawi Sufi figures.

Previous studies on this issue have been conducted. Ach. Sayyi found that the implementation of the Sufi education model at the Pesantren Al-Fithrah is oriented toward cleansing the heart of bad traits and drawing closer to Allah through *wazīfa* activities, making Al-Fithrah the center of TQN Al-'Utsmaniyyah activities.⁴ Then Mochamad Abduloh affirms that the *wazīfa* implemented at the

¹ Syarifah et al., "Fostering Tolerance Through the Hidden Curriculum: An Ethnographic Study of Inclusive Education in an Indonesian Islamic Boarding School," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 6, no. 4 (2025): 603–617, <https://doi.org/10.31538/munaddhomah.v6i4.1960>.

² Abdul Kadir Riyadi, "The Concept Of Man In Ahmad Asrori's Anthropology Of Tasawuf," *Journal of Indonesian Islam* 11, no. 1 (2017): 223–46, <https://doi.org/10.15642/JIIS.2017.11.1.223-246>.

³ Ahmad Asrori Al-Ishaqi, *Apakah Manaqib Itu?* (Surabaya: Wawa, 2010), 26.

⁴ Ach. Sayyi, "Implementasi Model Pendidikan Sufistik Tarekat Qadiriyyah Wa Naqsyabandiyyah Dalam Pendidikan Islam Di Pondok Pesantren Assalafi Al-Fithrah

Pesantren Al-Fithrah significantly influenced the formation of students' spiritual attitudes.⁵ While Rosidi and Abdulloh Hanif examine the involvement of Muhammadiyah members in the tariqa's religious activities at the Pesantren Al-Fithrah in Surabaya.⁶ Again, Ahmad Faizal Basri discusses Selawat al-Husainiyyah as a psychospiritual therapy. Selawat al-Husainiyyah is one of the *wazīfa* for santri at the Pesantren Al-Fithrah and the Al-Khidmah congregation.⁷ Similarly, Abdulloh Hanif and Silviana discuss a guidance-and-counseling model for santri at Pesantren Al-Fithrah.⁸ In contrast, Muhammad Nurush Shobah and Imam Ubaidillah examine how the pesantren tariqa can continue to exist and offer moderate ideas amid the rapid spread of extremist ideas.⁹ Last but not least, Nashiruddin discusses the role of the Kiai Asrori Congregation in shaping education in accordance with the character of national education.¹⁰

Yet, these studies do not discuss the *wazīfa* sanad network of the Pesantren Al-Fithrah. Therefore, this study aims to uncover the network of spiritual lineage (*sanad*) of the *wazīfa* at Pesantren Al-Fithrah Surabaya with Ba'alawi Sufi figures and to analyse why the works of Ba'alawi Sufi figures are widely practiced as *wazīfa* at Pesantren Al-Fithrah, which is basically a TQN Al-'Utsmaniyyah pesantren.

Surabaya” (UIN Maulana Malik Ibrahim Malang, 2014); Soleh Hasan Wahid, “Rebuilding Ḥabā'ib Authority in the Digital Age in Indonesia: Jamā'ah Relations, Social Action, and Transparency,” *Cogent Arts & Humanities* 12, no. 1 (2025): 1–24, <https://doi.org/10.1080/23311983.2025.2508025>.

⁵ Mochamad Abduloh, “Implementasi Wazifah Sebagai Upaya Pembentukan Sikap Spiritual Santri (Studi Kasus Di Pondok Pesantren Assalafi Al Fithrah Surabaya)” (UIN Sunan Ampel Surabaya, 2016).

⁶ Rosidi Rosidi dan Abdulloh Hanif, “He Motives of Muhammadiyah Community Following the Majelis Dzikir of Al-Khidmah: Case Study of Tarekat Community of Al-Qadiriyyah Wa Al-Naqsyabandiyyah Al-Utsmaniyyah,” *International Journal of Islamic Thought and Humanities* 2, no. 2 (2023): 210–221, <https://doi.org/10.54298/ijith.v2i2.103>.

⁷ Ahmad Faizal Basri, *Terapi Psiko-Spiritual Dalam Selawat Al-Husainiyyah* (Yogyakarta: Penerbit Samudra Biru, 2023).

⁸ Abdulloh Hanif and Silviana, “Pembinaan Tasawuf Dalam Kegiatan Bimbingan Konseling Santri Putri Pondok Pesantren Assalafi Al Fithrah Surabaya,” *Khidmatuna: Jurnal Pengabdian Masyarakat* 1, no. 1 (2022): 24–35, <https://doi.org/10.36781/khidmatuna.v1i1.344>.

⁹ Achmad Imam Bashori, Muhammad Nurush Shobah, and Imam Ubaidillah, “Eksistensi Pesantren Tarekat Di Tengah Radikalisme Beragama,” *PUTIH: Jurnal Pengctahuan Tentang Ilmu Dan Hikmah* 8, no. 1 (2023): 27–40, <https://doi.org/10.51498/tk1xx438>.

¹⁰ Nashiruddin, “Pendidikan Tarekat Perspektif KH. Achmad Asrori Al-Ishaqi Dan Relevansinya Terhadap Tujuan Pendidikan Nasional,” *PUTIH: Jurnal Pengctahuan Tentang Ilmu Dan Hikmah* 3, no. 1 (2018).

Literature Review

Pesantren Al-Fithrah Surabaya and TQN Al-Utsmaniyyah

Pesantren Al-Fithrah was established by KH. Ahmad Asrori Al-Ishaqi, who is the son of KH. Muhammad Utsman al-Ishaqi and Hj. Siti Qomariyah. The surname "al-Ishaqi" references "Maulana Ishaq," Sunan Giri's father, making Kiai Utsman a 13th-generation descendant of Sunan Giri. Kiai Asrori is a murshid of the Qadiriyya wa Naqshbandiyya (TQN) order, inheriting his murshid lineage from his father, Kiai Utsman. This order traces back to KH. Romli Tamim Rejoso of Peterongan, Jombang. To distinguish his lineage from other TQN lines, Kiai Asrori added "al-'Utsmaniyyah" to his order's name, signifying its adherence to the *wazīfa* compiled and guided by KH. Muhammad 'Utsman al-Ishaqi.¹¹

Kiai Asrori was inaugurated as a murshid by his teacher and father, Kiai Utsman al-Ishaqi, on Monday, 17 Ramadan 1398 H, or coinciding with August 21, 1978 M. The *sanad* of Kiai Asrori's tariqa is KH. Ahmad Asrori al-Ishaqi, from Shaykh Muhammad 'Utsman al-Ishaqi, from Shaikh Muhammad Ramli al-Tamīmī, from Shaikh Muhammad Khoḥil Rejoso, Shaykh Ahmad Hasbillāh al-Madūrī, from Shaykh Ahmad Khāṭib al-Sambasi, from Shaykh Shamsuddīn, from Shaykh Murād, from Shaykh 'Abd al-Fattāḥ, from Shaykh Kamāl al-Dīn, from Shaykh Uthmān, from Shaykh 'Abd al-Raḥīm, from Shaykh Abū Bakr, from Shaykh Yahyā, from Shaykh Hishām al-Dīn, from Shaykh Waliy al-Dīn, from Shaykh Nūr al-Dīn, from Shaykh Zayn al-Dīn, from Shaykh Sharaf al-Dīn, from Shaykh Shams al-Dīn, from Shaykh Muḥammad al-Hattaki, from Shaykh 'Abd al-'Azīz, from Shaykh 'Abd al-Qādir al-Jīlānī, from Shaykh Abu Sa'īd al-Mubārak al-Makhzūmi, from Shaykh Abu al-Ḥasan 'Alī al-Hakkari, from Shaykh Abū al-Farj al-Ṭurtūsī, from Shaykh 'Abd al-Waḥīd al-Tamīmī, from Shaykh Abū Bakr al-Shiblī, from Shaykh Abū al-Qāsim Junayd al-Baghdādī, from Shaykh Sāri al-Saqāṭi, from Shaykh Ma'rūf al-Karkhi, from Imām Abū al-Ḥasan 'Alī Ridā, from Imām Mūsā al-Kaẓīm, from Imām Ja'far al-Ṣādiq, from Imām Muḥammad al-Bāqir, from Imām 'Alī Zainal 'Ābidīn, from Imām al-Ḥusayn, from Imām 'Alī bin Abī Ṭālib, from the Prophet Muhammad saw., from the Angel Jibril as., from Allah Swt.¹²

¹¹ Abduloh, "Implementasi Wazifah Sebagai Upaya Pembentukan Sikap Spiritual Santri (Studi Kasus Di Pondok Pesantren Assalafi Al Fithrah Surabaya)," 81.

¹² Ahmad Asrori al-Ishaqi, *Al-Muntakhabāt fī Rābiḥah al-Qalbiyyah wa Ṣillah al-Rūḥiyyah*, Vol. 4 (Surabaya: Idarah al-Thariqah al-Qadiriyyah Wa al-Naqsyabandiyyah al-'Utsmaniyyah, 2015), 71-74.

After taking allegiance (*bay'at*) as the leader of TQN al-'Utsmaniyyah, Kiai Asrori moved to Kedinding Lor, Surabaya. This residence later became the foundation of a large Pesantren called "Al-Fithrah." In 1985, the Pesantren originated from Kiai Asrori's home and a prayer room. At that time, he was assisted by three students from Darul Ubudiyah Jatipurwo Pesantren. By 1990, several students had arrived to engage in worship activities and Qur'an *bandongan* (a group learning) in the prayer room. As interest in Quran studies grew, Kiai Asrori decided to establish a formal Pesantren with a traditional educational approach in 1994. Over time, the Assalafi Pesantren Al-Fithrah gained wider recognition within the community. This prompted many to request Kiai Asrori to admit female students. Motivated by this, in 2003, he opened registration to women, enrolling 77 students. Additionally, reflecting the community's enthusiasm for early childhood Islamic education, on Monday, 3 Dzuqa'dah 1431 H. or 11 October 2010 M., the boys' branch of Assalafi Pesantren Al-Fithrah was inaugurated for early childhood education. The boarding school provides lessons in the morning and afternoon, while evening classes cater to students from outside the community who attend public schools during the day, offering Qur'anic teaching (TPQ) and Madrasah Diniyyah Takmiliyah (MDT).¹³

Given the character of its founder, a murshid of the tariqa, Pesantren Al-Fithrah has distinctive educational features. It offers three main programs for students: education, *wazīfa*, and syi'ar. These programs are supported by an organizational structure divided into three main divisions: education, general and administrative, and *wazīfa*. Pesantren Al-Fithrah, established by KH. Ahmad Asrori al-Ishaqi, offers not only academic education but also trains students in performing *amaliah* (religious rituals), known as "wazīfa." This role is integral to Al-Fithrah's identity as a pesantren, serving as the hub of TQN al-'Utsmaniyyah's '*amaliyya* activities. Consequently, students' daily routines at the pesantren are quite busy, encompassing both academic learning and non-academic activities such as regular worship rituals called *wazīfa*.

***Wazīfa* at Pesantren Al-Fithrah Surabaya**

The term *wazīfa* is commonly used in Islamic education. Some Islamic figures use this term to describe the "duties" a student must fulfill to achieve the

¹³ A. Fatikhul Amin Abdullah and Yudi Prasetyo, "Educational Models and Strengthening Spiritual Values at Al Fithrah Islamic Boarding School Surabaya During the Covid-19 Pandemic," in *Proceedings of the 5th International Conference on Islamic Studies* (Pemekasan: IAIN Madura, 2021), 27–38, <https://doi.org/10.19105/iconis.v5i1.212>.

teacher's teaching goals. In al-Ghazali's view, *wazīfa* can also be interpreted as the inner duties, the discipline of the heart, and the etiquette that a student must understand and implement when performing acts of worship.¹⁴ At the Pesantren Al-Fithrah, the term *wazīfa* refers to daily, day-and-night, weekly, monthly, and annual amaliah, including all activities outside of academic activities, and has been determined by KH. Achmad Asrori al-Ishaqi. It must be carried out consistently by all students.¹⁵ In other words, the *wazīfa* or routine activities of the students at Pesantren Al-Fithrah can be classified into four, namely daily *wazīfa* or routine activities all day and night, weekly *wazīfa* or routine activities once a week, monthly *wazīfa* or routine activities once a month, and annual *wazīfa* or routine activities once a year. In general, *wazīfa* at Pesantren Al-Fithrah culminates in one point, namely *shidq al-tawajjuh* (sincerity in facing the presence of Allah SWT), which is the spirit of Sufism.¹⁶

The daily routines at the Pesantren Al-Fithrah Surabaya include: 1) The five daily prayers in congregation, complete with the following rituals, 2) Sunnah prayers every day and night, including sunrise prayer (*ishrāq*), forenoon prayer (*dūhā*), prayer of seeking protection (*isti'ādha*), prayers for maintaining faith (*li thubūt al-īmān*), prayer of need (*li qaḍa' al-ḥājat*), supplication prayers (*tasbīh*), and odd-numbered prayer (*witr*), 3) Togetherness in reciting praises before the five daily prayers, 4) Togetherness in reciting the Burdah poem by al-Bushīrī after the Maghrib prayer.¹⁷

For weekly *wazīfa*, Pesantren Al-Fithrah has scheduled activities starting from the recitation of *istighātha* (beseeching for help) and *tahlīl* (declaring Allah's oneness) every Friday night after Maghrib prayer, the recitation of the Prophet Muhammad's *mawlid* (time of birth) every Friday night after Isha prayer, the recitation of Manaqib Shaykh 'Abd al-Qādir al-Jīlāinī by the students every Sunday night after Maghrib prayer, and the special assembly every Sunday afternoon after Ashar prayer. This special assembly is an important assembly that must be attended by the congregation who have taken the oath of allegiance as

¹⁴ Abu Hamid Al-Ghazali, *Ihya' 'Ulūm Al-Dīn*, Vol. 1 (Semarang: Toha Putra, n.d.), 214.

¹⁵ Abduloh, "Implementasi Wazifah Sebagai Upaya Pembentukan Sikap Spiritual Santri (Studi Kasus Di Pondok Pesantren Assalafi Al Fithrah Surabaya)."

¹⁶ Abduloh.

¹⁷ Ahmad Asrori Al-Ishaqi, *Al-Wazā'if al-Yaumiyyah wa al-Lailiyyah* (Surabaya: Al Wawa Publishing, 2020).

murids of the tariqa. In the tradition of the Naqshbandiyya tariqa, this Khushusi assembly is known as Khatm al-Khawajjakan.¹⁸

The monthly *wazīfa* at the Pesantren Al-Fithrah Surabaya is the Early Sunday Assembly, which includes *istighātha* and the recitation of the Manaqib of Shaykh 'Abd al-Qādir al-Jīlāinī. This activity is held on Sunday evenings during the first week of each Islamic month, starting after the Maghrib prayer and continuing until the end. The congregation has come to know this activity as "Early Sunday Manaqib." This open Sunday Manaqib activity is attended by many congregants from within and outside Surabaya.

The annual *wazīfa* at Pesantren Al-Fithrah in Surabaya features major events, such as the Haul Akbar (grand annual commemoration), which takes place on Sunday nights and mornings during the first week of Sha'bān (the eighth month of the Islamic calendar). This gathering attracts hundreds of thousands of participants from both Indonesia and abroad. Additional commemorations include the Prophet Muhammad's mawlid, observed on the second Sunday of Rabi'ul Awwal, and the night prayer on the 27th of Ramadan, held every night during Ramadan. There are also smaller events such as the End and Early Year Assembly and the Ashura Day Assembly.

Method

This article is a qualitative study that uses library sources, field observations, and interviews. Therefore, this research focuses on the study of the books of *'amaliyya-wazīfa* at the Pesantren Al-Fithrah in Surabaya. There are approximately fourteen books of *'amaliyya*, daily, weekly, monthly, and annual, that have been guided by KH. Achmad Asrori al-Ishaqi is the founder of the Al-Fithrah Pesantren, which has become a reference for his students and followers. In addition to these books, a study was also conducted on *Al-Muntakhabāt*, a monumental work by Kiai Asrori al-Ishaqi. Field observations were conducted by participating in *wazīfa* activities that are routinely held at Al-Fithrah Surabaya. Meanwhile, in-depth interviews were conducted with informants to gather data on *wazīfa*, a practice carried out routinely at Pesantren Al-Fithrah in Surabaya.

The data analysis methods used in this study are content analysis and descriptive-analytical. Content analysis is conducted by examining the *wazīfas* regularly read at the Al-Fithrah Pesantren, which are the works of Ba'alawi Sufi

¹⁸ Amīn Al-Kurdī, *Tanwīr al-Qulūb* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1995), 571-576.

figures, through in-depth research and analysis to obtain reliable data. The *wazīfas* by these Ba'alawi figures will be inventoried and then described in relation to the author, reference source, and their meaning. While descriptive-analytical is conducted by analyzing the *wazīfas* connected to the Ba'alawi figures, in-depth analysis then examines the factors and motivations behind these *wazīfas* being practiced regularly at Al-Fithrah Surabaya, a TQN Pesantren.

Results and Discussion

Wazīfa of Ba'alawi Sufi Figures

1. The recitation of *Yā Arḥama al-Rāḥimīn*

Qasida (Islamic devotional poetry) *Yā Arḥama al-Rāḥimīn* is the work of Abdullāh bin Ḥusain bin Ṭāhir Bā'Alawī (1191-1272 H)¹⁹, author of *Sullām al-Taufīq*, explaining Islamic jurisprudence (fiqh) in the Sufism paradigm, which is widely studied in Pesantrens in the Archipelago.²⁰ In Pesantren Al-Fithrah, the *Qasida Yā Arḥama al-Rāḥimīn* is recited as part of a series of recitations of Shaykh 'Abd al-Qadir al-Jilani's *Manaqib*. This series of *Manaqib* recitations is held at regular events, whether weekly, monthly, or annually. The *Qasida Yā Arḥama al-Rāḥimīn* generally contains *munājāt* (intimate supplication), a request to Allah SWT for help, a just leader, an abundance of compassion, and a request to be made a pious servant, skilled in gratitude, granted a broad heart, and die in a state of *ḥusn al-khātima*.²¹

2. The prayer of *Salāmullāh yā Sādah*

This large poster of the *Qasida Salāmullāh yā Sādah*, by Abdullah bin Husayn bin Thahir Ba'alawi (1191-1272 AH), is displayed at the KH. Ahmad Asrori Cemetery in Pesantren Al-Fithrah complex in Surabaya. This *Qasida* is usually recited by pilgrims when visiting the tombs of the saints.²² At Al-Fithrah, this *Qasida* is often recited during a congregational pilgrimage to the grave of KH Ahmad Asrori al-Ishaqi. In general, this *Qasida* contains a series of greetings

¹⁹ 'Abdullāh bin Ḥusain bin Ṭāhir Bā'Alawī, *Majmū' al-Ḥabīb 'Abdullāh bin Ḥusain bin Ṭāhir Bā'Alawī* (Damaskus: Dar al-Sanabil, 2008), 583–84; Muḥammad bin 'Abdullāh Al-Ḥaddār. *al-Nafāḥāt al-Ramaḍāniyyah* (Tarīm: Dār al-'Ilm wa al-Da'wah, 2010), 77.

²⁰ Moh. Ashif Fuadi et al., "Traces of Hadramaut's Intellectualism in the 20thcentury in Nusantara Andthe Role of Its Pesantren Alumni," *Jurnal Lektur Keagamaan* 20, no. 1 (2022): 227–58, <https://doi.org/10.31291/jlka.v20i1.1036>.

²¹ Ahmad Asrori Al-Ishaqi, *Al-Fayḍ al-Raḥmānī* (Surabaya: Al-Khidmah, 2010), 121-128.

²² Ali Zainal Abidin, *Qaṣīdah "Salāmullāhi Yā Sādah"*, Dibaca Saat Ziarahi Makam Wali," NU Online, 2024, <https://www.nu.or.id/amp/syariah/qasidah-salamullahi-ya-sadah-dibaca-saat-ziarahi-makam-wali-7kqXC>.

to the saint being visited and a request to Allah SWT to grant an abundance of gifts, grace, and safety, provided that the person is careful with the guardian.²³

3. The Qasida 'Alaika Bitaqwa Allāh

This Qasida 'Alaika Bitaqwa Allāh is the work of 'Abdullah bin Alawi al-Haddad Ba'alawi (1044-1132 H), which is included in his *Dīwān* collection.²⁴ Al-Haddad was a very influential Sufi figure among the Ba'alawi and writer of *Rātīb al-Ḥaddād*.²⁵ At Al-Fithrah Surabaya, the Qasida 'Alaika Bitaqwa Allāh is routinely recited by Al-Fithrah students every day, approximately half an hour before the Maghrib call to prayer. This Qasida contains messages of piety, cleansing the heart, refraining from desires, interacting with pious people, avoiding sinners, and being content with the destiny determined by Allah SWT. This Qasida also conveys the message to perform prayers with reverence and remember death, because in reality, humans' lives in this world are only temporary, while the true place for humans is in the hereafter. At the end, this Qasida contains a request to Allah SWT to be protected from misguidance and slander, and to be guided to remain upright on the rail of the sunnah of the Prophet Muhammad.

4. The Qasida Yā Tawwāb Tub 'Alainā

At Al-Fithrah Surabaya, this qasida is familiarly known as *Yā Tawwāb*, because the initial wording reads "Yā Tawwāb Tub 'Alainā". Like the qasida 'Alaika Bi Taqwa Allāh, this qasida is also the work of 'Abdullah bin 'Alawi Al-Haddad (1044-1132 H.).²⁶ In Al-Fithrah, this qasida is contained in the *Al-Nafāḥāt*, which contains practices related to *tarāwīh* (special recommended prayers performed during Ramadan), *witr*, *tasbīh*, and *ḥājat* prayers.²⁷ This Qasida is recited after the fourth greeting (eighth rakaat) in the Tarawih prayer (20 rakaat). In Al-Fithrah in the series of Tarawih prayers during the nights of Ramadan, there are three Qasidas that are recited, namely this Qasida after the

²³ Ba'alawi, *Majmu' Al-Habib 'Abdullah Bin Husain Bin Thahir Ba'Alawi*, 554.

²⁴ Al-Haddad, 668–69.

²⁵ Aam Abdillah, "Sha'a'ir Qirā'ah Rawātib Al-Ḥaddād Fī Indūnīsīyā: Dirāsah Tamhīdīyah," *Studia Islamika* 10, no. 3 (2003): 149–69, <https://doi.org/10.15408/sdi.v10i3.626>.

²⁶ Abdullāh bin 'Alawī Al-Ḥaddād, *Dīwān al-Imām al-Ḥaddād* (Dār al-Ḥawī, 1993), 665–67.

²⁷ Pondok Pesantren Al-Salafi Al-Fithrah, *Al-Nafāḥat Fima Yata'allaq Bi Al-Tarawih Wa Al-Witr Wa La-Tasbih Wa Al-Hajah* (Surabaya: Pondok Pesantren Assalafi Al-Fithrah, 2023), 10–11.

fourth greeting, the Qasida of *Yā Allāh Bihā Yā Allāh Bihā* after the eighth greeting, and the Qasida of *Yā Hannān Yā Mannān* after the tenth greeting.²⁸ Qasida of *Yā Tawwāb Tub 'Alainā* contains a request to Allah SWT, so that repentance is accepted. Apart from that, it also contains a testament to follow the path of pious people and turn away from the path of unjust people, fearing Allah SWT. by staying away from the words of *mulhid* (heretic) people. At the end of this Qasida are prayers and requests to Allah SWT to be included in the ranks of the servants of Allah SWT, the pious, blessed, and forgiven by Allah SWT, spared from the torment of hell, and entered into heaven, which is prepared for those who are pious.

5. Qasida *Yā Allāh Bihā Yā Allāh Bihā Yā Allāh Bi Husnil Khātima*

This Qasida in Al-Fithrah Surabaya is recited after the eighth greeting (sixteenth rakaat) in the Tarawih prayer.²⁹ This Qasida is the work of Ahmad bin Muhammad bin 'Alawi al-Muḥḍlar (1217-1304 H.)³⁰, a Sufi, preacher, and poet who came from Quwayrah, Dawan, Hadhramaut, Yemen.³¹ This *Qasida* contains a prayer, a request to Allah SWT to be given husnul khatimah. In addition, this Qasida also contains a prayer to Allah SWT to be freed from the torment of hellfire, granted love, protected from all kinds of diseases, hostility, humiliation and disaster by seeking refuge in ten people who are beloved by Allah SWT, namely: Rasulullah PBUH, Al-Murtadla namely Ali bin Abi Thalib, al-Hasan, al-Husain, Fathimah, Khadijah, 'A'isha, Maryam (daughter of 'Imran and mother of Prophet 'Isa as.), Asiyah (wife of Pharaoh), and the Angel Gabriel.³²

6. Qasida *Yā Hannān Yā Mannān Yā Qadīmal Iḥsān*

At Pesantren Al-Fithrah in Surabaya, this qasida is recited after the tenth greeting (twentieth rakaat) during the Tarawih prayer.³³ In the *Ḥaḍrah Umm al-Mu'minīn*, by Aḥmad bin Muḥammad bin 'Alawī Al-Muḥḍar (1217-1304 H), the

²⁸ Pondok Pesantren Al-Salafi Al-Fithrah, *Al-Nafāhat Fima Yata'allaq Bi Al-Tarawih Wa Al-Witr Wa La-Tasbih Wa Al-Hajah*.

²⁹ Pondok Pesantren Al-Salafi Al-Fithrah, 16–19.

³⁰ Aḥmad bin Muḥammad bin 'Alawī Al-Muḥḍar, *Ḥaḍrah Umm al-Mu'minīn al-Sayyidah Khadijah al-Kubrā*, n.d., 19; Muḥammad Fāyiz al-Durrah, *Al-Mawā'iz al-Haniyyah fimā yutlā wa yuqra' fi al-Majālis al-Muḥammadiyyah* (Damaskus, n.d.), 220; Samīḥ Jamāl Al-Kaḥālī, *Rabī' al-Riḍā*, n.d., 195-96.

³¹ 'Aydrus bin 'Umar Al-Ḥabshī, *Aqd Al-Yawāqit Al-Jawhariyya* (Tarim: Dār al-'Ilm wa al-Da'wah, 2009), 721-26.

³² Pondok Pesantren Al-Salafi Al-Fithrah, *Al-Nafāhat Fima Yata'allaq Bi Al-Tarawih Wa Al-Witr Wa La-Tasbih Wa Al-Hajah*, 16–19.

³³ Pondok Pesantren Al-Salafi Al-Fithrah, 16–19.

number of verses of this qasida is 40.³⁴ Meanwhile, in the *Al-Nafahāt*, published by Al-Fithrah Surabaya, there are only 34 verses. This difference occurs because not all verses of the Qasida Yā Ḥannān by al-Muhdlar were read in the Tarawih prayer assembly at Al-Fithrah Surabaya. Some verses were omitted, and some more were added, especially verses related to praise and wasilah to Shaykh ‘Abd al-Qadir al-Jilani, KH. Muhammad Uthman al-Ishaqi and KH. Ahmad Asrori al-Ishaqi. In addition, there are also several verses that are placed in a different order. In general, this Qasida contains munajat (supplication) and prayers to Allah SWT with wasilah to the Prophet Muhammad SAW, Khadijah, Fatimah, Prophet Adam, Prophet Noah, and the Ba‘alawi family, such as al-Faqih al-Muqaddam and ‘Abdullah bin ‘Alawi al-Haddad. In the Al-Fithrah version of *Yā Ḥannān Yā Mannān*, there is an additional tawasul (intermediary) to Sheikh ‘Abd al-Qadir al-Jilani, KH. Muhammad ‘Utsman al-Ishaqi and KH. Ahmad Asrori al-Ishaqi.³⁵

7. *Simṭ al-Durār*

Simṭ al-Durār is a book about the Prophet's birthday written by 'Ali bin Muhammad bin Husain al-Habsyi (1259-1333 H.).³⁶ Not only in Al-Fithrah, but this Maulid book is also widely read in Islamic study groups throughout the archipelago.³⁷ In Al-Fithrah, Maulid *Simṭ al-Durār* is read every Friday night alternately with Maulid al-Diba’i, the work of ‘Abd al-Rahman al-Diba’i and Maulid al-Dliya’ al-Lami’, the work of ‘Umar bin Hafidh Ba’alawi. In the Prophet’s birthday assemblies held in Al-Fithrah and in the dhikr assemblies of Jemaah Al-Khidmah, in the reading of Maulid, although the Maulid that is read is Maulid al-Diba’i, but during *Maḥallul Qiyām* (standing session during maulid

³⁴ Al-Muḥḍar, *Ḥaḍrah Umm al-Mu’minin al-Sayyidah Khadijah al-Kubrā*, 6; Muhammad Fayiz al-Durrah, *Al-Mawa’id Al-Haniyyah Fima Yutla Wa Yuqra’ Fi Al-Majalis Al-Muhammadiyah*, 208–10.

³⁵ Al-Muhdlar, *Ḥaḍrah Umm al-Mu’minin al-Sayyidah Khadijah al-Kubrā*, 6–8; Al-Kahali, *Rabi’ Al-Ridla*, 195–96; Pondok Pesantren Al-Salafi Al-Fithrah, *Al-Nafahat Fima Yata’allaq Bi Al-Tarawih Wa Al-Witr Wa La-Tasbih Wa Al-Hajah*, 22–29.

³⁶ ‘Alī bin Muḥammad bin Ḥusain al-Ḥabshī, *Simṭ al-Durar*, 2010. <https://archive.org/details/smt-alddorr/page/n5/mode/2up>.

³⁷ Muhammad As’ad, “The Dynamics Of the Indonesian Hadramis On The Maulid Celebration,” *Qudus International Journal of Islamic Studies (QIIS)* 8, no. 2 (2022), <https://doi.org/http://dx.doi.org/10.21043/qijis.v8i2.6586>; Akh Bukhari, “PRESERVING ARAB TRADITION: The Cultural Expression of Habsyian in East Kalimantan,” *Journal of Indonesian Islam* 11, no. 1 (2017): 247–66, <https://doi.org/10.15642/JIIS.2017.11.1.247-266>.

reading), what is often read is the *Ashraql Kaun* Qasida contained in the *Simṭ al-Durar* and *Dīwān Al-Imām Al-Ḥabshī*.³⁸

8. Qasida *Allāhu Allāhu Yā Allāh Lanā Bi al-Qabūl*

This Qasida is the work of 'Ali bin Muhammad bin Husain al-Habsyi Ba'alawi (1259-1333 H)³⁹ and is usually recited after the dhikr assembly at Pesantren Al-Fithrah in Surabaya and at the dhikr assemblies of the Al-Khidmah Congregation. This Qasida contains prayers, requests for blessings, approval, acceptance of good deeds, answered prayers, a good ending, closeness, and ablution to Allah SWT.⁴⁰ In the dhikr assemblies held by Al-Khidmah, especially those held at Pesantren Al-Fithrah in Surabaya, this qasida is often recited by Habib Umar Assegaf from Bangil, Pasuruan.

9. Qasida *Al-Ḍiyā' al-Lāmi'* by Umar bin Hafidh Ba'alawi⁴¹

"Mawlid al-Ḍiyā' al-Lāmi'" is one of the Maulid books regularly read every Friday night at Pesantren Al-Fithrah in Surabaya. It is read alternately with "Mawlid al-Dibā'i" and "Simṭ al-Durar." The author of "al-Ḍiyā' al-Lāmi'," Umar bin Hafidh, has had widespread influence in Indonesia.⁴² He himself visited Al-Fithrah several times. His first visit was in 2003, when KH. Ahmad Asrori was still alive. Following that visit, Umar bin Hafidh attended Al-Khidmah congregation gatherings held in various regions across Indonesia.

10. Qasida *Muwadda' Ramaḍān*

This Qasida is usually read and recited by a Habib Ba'alawi at Pesantren Al-Fithrah in Surabaya during the Night Prayer held on the 27th night of Ramadan. This 27th night Ramadan event is one of the biggest at Pesantren Al-Fithrah in Surabaya, alongside the Haul Akbar, held every first Sunday of the month of Sha'ban, and Maulidurrasul PBUH, held every second Sunday of the month of Rabi'ul Awal. In the author's research, this qasida is similar to the qasida written by Abu Bakr bin 'Abdullah al-'Aydarus al-'Adni (851-914 H.) in *Diwan al-'Adni*. However, Abu Bakr bin 'Abdullah al-'Aydarus al-'Adni's Qasida does

³⁸ Alī bin Muhammad bin Ḥusain Al-Ḥabshī, *Dīwān Al-Imām Al-Ḥabshī* (Seiwun: Maktabah Turāth al-Imām al-Ḥabshī, n.d.), 150.

³⁹ Al-Kahali, *Rabi' Al-Ridla*, 186.

⁴⁰ Al-Ishaqi, *Al-Fayḍ al-Raḥmānī*, 158–60.

⁴¹ 'Umar bin Muhammad bin Salim bin Hafidh, *Al-Diyā' Al-Lami'* (Surabaya: Pondok Pesantren Assalafi Al-Fithrah, n.d.), 97.

⁴² Syamsul Rijal, "Revitalizing Hadhrami Authority: New Networks, Figures and Institutions among Ḥabā'ib in Indonesia," *STUDIA ISLAMIKA* 27, no. 2 (2020): 239–72, <https://doi.org/10.36712/sdi.v27i2.9382>.

not begin with the phrase *Ramaḍān Muwadda'*. In addition, there are also differences in wording and rhyme.⁴³

11. Qasida *Tawassalnā Tawassalnā Bi Jāhi al-Syaikh 'Abd al-Qādir*, by 'Ali bin 'Abdullah al-Haddad.

This qasida is contained in the *Al-Fayḍ al-Raḥmānī*, compiled by KH. Ahmad Asrori al-Ishaqi. This qasida contains munajat and requests for prayer, specifically seeking Allah SWT's forgiveness for sins and granting wishes.⁴⁴ In the past, when Kiai Asrori was still alive, he often read this qasida after the Manaḳib Recitation Assembly of Shaykh 'Abd al-Qadir al-Jilani at the Ahad Awal Manaḳib Assembly.

12. Qasida *Tawassalnā Bi Jāhi al-Syaikh Utsman*

This qasida is contained in the *Al-Fayḍ al-Raḥmānī* compiled by KH. Ahmad Asrori al-Ishaqi. In this book, it is written that this qasida is the work of Muḥammad bin 'Ali al-Ḥaddād'. This qasida contains praise for KH. Muhammad 'Uthman al-Ishaqi, the father of KH. Ahmad Asrori al-Ishaqi, who was the teacher of the qasida's author, Muḥammad bin 'Ali al-Ḥaddād. Through this qasida, al-Haddad asserts that Kiai Utsman is Sibṭ al-Rasul (Grandson of the Messenger), a descendant of the Prophet Muhammad SAW. As a form of recognition of Kiai 'Utsman's students, Muhammad bin 'Ali al-Haddad' opened his qasida by writing the verse: 'Uthmānu Anta Shaikhunā wa Ustādhunā, Bi Faḍlika Namshī Fī Aḥsani Sabīlī, "O Kiai Utsman, you are our sheikh and teacher, through your virtue we walk on the best path." In addition to containing praise, this qasida is also a series of prayers with tawasul to Kiai 'Utsman al-Ishaqi.⁴⁵ When Kiai Asrori was still alive, this qasida was often read after the Manaḳib Reading Assembly of Shaykh 'Abd al-Qadir al-Jilani at the Manaḳib Assembly on the Early Sunday, after Kiai Asrori read the qasida of *Tawassalnā Tawassalnā Bi Jāhi al-Syaikh 'Abd al-Qādir*.

Mahabba (love), Scientific Sanad and Nasab

Love for the Ahlul Bait (family) of the Prophet Muhammad PBUH is a key element emphasized at Pesantren Al-Fithrah in Surabaya. This is not surprising, as loving the Prophet Muhammad's family is an obligation in the Islamic doctrine of Ahlussunah Wal Jamaah. Numerous hadiths and fatwas from scholars of

⁴³ Abū Bakr bin 'Abdullāh al-'Aydarus al-'Adnī. *Dīwān Al-'Adnī*. Beirut: Dar al-Hawi, 2011 (Beirut: Dar al-Hawi, 2011), 371.

⁴⁴ Al-Ishaqi, *Al-Fayḍ al-Raḥmānī*, 151–53.

⁴⁵ Al-Ishaqi, 154–57.

Ahlussunah Wal Jamaah explain this.⁴⁶ Muḥammad bin al-Ḥusain Al-Ājurrī (d. 360 H) said that every believer is obliged to love the family of the Messenger of Allah, respect them, be patient with them, get along with them in a good way, and pray for them.⁴⁷ ‘Abdullah bin Muhammad al-Andalusi al-Qaṭṭānī in his Nuniyyah said, “And safeguard the rights of the family of the Messenger of Allah (because that) is obligatory, and know Ali with the best possible knowledge.” The obligation to love the family of the Prophet Muhammad was also stated by Ibn Taymiyyah in his *Majmu’ Fatāwā*.⁴⁸ KH. Hasyim Asy’ari, the founder of Nahdlatul Ulama, also emphasized the obligation to love the family of the Prophet Muhammad PBUH, in his work, *al-Nūr al-Mubīn Fī Maḥabbat Sayyid al-Mursalin*.⁴⁹ Several Ahlul Sunnah Waljamaah scholars even wrote works that specifically reviewed the virtues of the Temple Experts of the Prophet Muhammad PBUH, and the obligation to love and glorify them, such as al-Syaraf al-Mu’abbad by Shaykh Yusuf bin Isma’il al-Nabhani and ‘Allimu Auladaku Mahabbata Ali Bait al-Nabiy, by Muhammad Abduh Yamani.

In the genealogical records of Kiai ‘Utsman’s lineage (*Nasab*) written by Kiai Asrori⁵⁰, Kiai Asrori wrote down verses, hadiths, and narrations that explained the virtues of the Prophet’s family, honoring them, and the obligation to love them. Kiai Asrori then provided a record of the debate among scholars about whether the Prophet’s female descendants were included in the category of Ahlul Bait and called Sadah and Ashraf. Kiai Asrori emphasized that they were also included among the Ahlul Bait according to the verses of the Qur’an. After that, Kiai Asrori quoted al-Alusi’s statement in his Qur’anic commentary *Rūḥ al-Ma’āni* about the virtues of Ahlul Bait in worship and sainthood.⁵¹ Continued with a series of prayers:

⁴⁶ ‘Alī bin Yahyā Al-Ḥaddādī, “Makānat Ahl Al-Bait Wa Huqūqihim ’Inda Ahl Al-Sunnah Wa Al-Jama’ah,” 2016. <https://www.haddady.com/wp-content/uploads/2016/03/-مكانة-أهل-البيت-وحقوقهم.pdf>.

⁴⁷ Al-Ājurrī, Muḥammad bin al-Ḥusain. *al-Sharī‘ah*, n.d., 457.

⁴⁸ Ibn Taymiyyah Al-Ḥarrānī, *Majmū‘ al-Fatāwā*. Ed. ‘Āmir al-Jazzār dan Anwār al-Bāz. Dār al-Wafā’, 2005), 491.

⁴⁹ Muḥammad Hāshim Al-Ash‘arī, *al-Nūr al-Mubīn fī Maḥabbat Sayyid al-Mursalin*, n.d., 18.

⁵⁰ Based on information from KH. Wahdi Alawi, a senior student of Kiai Asrori, who wrote this lineage, this lineage was written by Kiai Asrori in 1985. (Interview with KH. Wahdi Alawi on January 21, 2025).

⁵¹ Maḥmūd bin ‘Abdillāh al-Ḥusaynī Al-Ālūsī, *Rūḥ al-Ma’ānī* (Beirut: Dār al-Kutub al-‘Ilmiyyah, n.d.), 199-200.

"May Allah SWT bring us to life and death in love and service to the family of the Prophet SAW. May Allah SWT gather us in their group and under their banner in this world and the hereafter with the grace and mercy of Allah SWT. Amen, O Rabbal 'Alamin."

He then wrote down the lineage of Kiai 'Uthman, his father, which apparently continued from Sunan Giri, to Rasulullah Saw. The complete lineage of Kiai 'Utsman upwards as he wrote in the genealogy poster is as follows: al-Syaikh Muhammad 'Utsman al-Ishaqi-Nyai Surati-Kiai 'Abdullah-Mbah Dasha-Mbah Salbeng-Mbah Jarangan-Kiai Ageng Mas-Kiai Penembahan Bagus-Kiai Ageng Panembahan Sedeng Rana-Panembahan Agung Sida Mergi-Prince Kawis Guwa-Fadllullah Sunan Prapen-'Ali Sumadira-Muhammad 'Ainul Yaqin Sunan Giri-Maulana Ishaq-Ibrahim al-Akbar (Ibrahim Asmaraqandi)-Jamaluddīn al-Akbar al-Ḥusain-Aḥmad Shah Jalāl al-Amr-'Abdullāh Khān-'Abdul Malik-'Alwī-Muhammad Ṣāhib Mirbāt-'Alī Khali' Qasam-'Alwi-Muhammad-'Alwi-'Ubaidillah-Ahmad al-Muhājir-'Isā al-Rūmī-Muhammad al-Naqīb-'Alī al-'Uraidī-Ja'far al-Ṣādiq-Muhammad al-Bāqir-'Alī Zainal 'Ābidīn-al-Imām al-Ḥusain-Faṭīmah al-Zahrā'-Prophet Muhammad saw.⁵²

According to the genealogical records written by Kiai Asrori, Kiai Utsman is a descendant of Sunan Giri through his mother, Nyai Surati. Tracing this lineage leads to Ubaidillāh bin Ahmad al-Muhājir, the ancestor of the Ba'alawi figures. This record indicates that Kiai Asrori encountered Ba'alawi figures in his lineage. From this data, it can also be concluded that, in Kiai Asrori's view, the Ba'awi figures are descendants of the Ahlul Bait of the Prophet Muhammad PBUH.

At the end of this genealogy poster, Kiai Asrori displays the *bishāra* or good news that he narrated from his father, Kiai 'Utsman. When Kiai 'Utsman traveled to Jakarta to attend the reading of the Prophet's birthday on Thursday, 26 Rabi'ul Awal 1389 H. (12 June 1969 M.), that morning Kiai Utsman visited al-Ḥabīb 'Alī bin Ḥusain al-'Aṭṭās, and at that time Ḥabīb 'Alī told Kiai 'Utsman that Kiai Utsman was part of the Ahlul Bait.⁵³

Kiai Asrori's love for the Ahlul Bait was demonstrated through the use of several books on the subject as study material at his Pesantren, and they became

⁵² Ahmad Asrori Al-Ishaqi, "Poster Silsilah Nasab KH. Muhammad Utsman Al-Ishaqi" (Surabaya, n.d.), https://drive.google.com/file/d/1neG1KVAhwdFI_NFFCLoTTW0oAUfVlvF/view?usp=sharing.

⁵³ Al-Ishaqi.

part of the curriculum taught at the Ulya level (advanced level) at that time. The *Allimū Aulādakum Maḥabbata Āli Bait al-Nabiy*, written by Muhammad 'Abduh Yamani, was one of the official books taught at the Ulya level. Meanwhile, the *Al-Sharaf al-Mu'abbad Li Āli Muhammad* was also taught in a circle at the Al-Fithrah Mosque, taught by Ustadz Wahdi Alawi, one of the senior ustadz at the Assalafi Al-Fithrah Kedinding Pesantren in Surabaya.

Furthermore, in the *Al-Muntakhabāt*, Kiai Asrori's monumental work written in the final years of his life, the three scholars who provided the *taqrīdh* (welcome) to his work were scholars from the Ahlul Bait. Two of them were from the Ba'alawi sect, namely al-Ḥabīb Zayn bin Ibrāhīm bin Sumaith from Medina, Saudi Arabia, and al-Ḥabīb Syaikh bin Ahmad al-Musāwā from Surabaya. Then, the other was from the Ahlul Bait from the al-Jīlāinī clan, namely al-Ḥabīb Umar bin Hamīd al-Jīlāinī, who at that time resided in Jeddah, Saudi Arabia.⁵⁴

In *Al-Muntakhabāt*, Kiai Asrori wrote a special chapter discussing the Ba'alawi sect. Three chapters specifically discuss the Ba'alawi sect:

1) Chapter *al-Ṭarīqa al-'Alawiyya al-Rabbāniyya al-Qudsiyya*

In this chapter, Kiai Asrori quotes many of the views of Ba'awali Sufi figures in explaining the 'Alawiyya order, such as 'Abdullāh bin 'Alawi al-Ḥaddād and 'Abd al-Raḥmān bin 'Abdillāh bin Ahmad Bilfaqīh. Bilfaqīh, as quoted by Kiai Asrori, emphasized that the origin of the al-Sādah Ali Ba'alawi order is the Madyaniyya order (related to Abu Madyan al-Maghribi) and its quthb is al-Faqīh al-Muqaddam Muhammad bin 'Ali Ba'alawi al-Husayni al-Hadlrami.⁵⁵

2) Chapter lineage of *al-Ṭarīqa al-Sādah Ali Ba'alawi*

In this chapter, Kiai Asrori outlines the Ba'alawi lineage, the majority of which traces its lineage back to al-Faqīh al-Muqaddam Muhammad bin 'Ali Ba'alawi. From al-Faqīh al-Muqaddam onward, there are two paths:

- a. The ancestral line of al-Faqīh al-Muqaddam, namely al-Faqīh al-Muqaddam took the tarekat from his father, 'Ali, from Muhammad Ṣāhib Mirbāt, from 'Ali Khali' Qasam, from 'Alawi, from Muhammad, from 'Alawi, from 'Ubaidillāh, from Ahmad al-Muhājir, from 'Isā, from Muhammad, from 'Alī al-'Uraidlī, from Ja'far al-Ṣadiq, from Muhammad al-Bāqir, from 'Alī Zainal 'Abidīn, from Imām al-Ḥusain, from Imām al-Ḥasan, from Imām 'Alī, from Rasulullah saw., from Allah SWT. If we look at this lineage, the lineage of Kiai Asrori's order meets the lineage of the Ba'alawi order through Ja'far al-

⁵⁴ Al-Ishaqi, *Al-Muntakhabat Fi Rabithat Al-Qalbiyyah Wa Shillat Al-Ruhiyyah*.

⁵⁵ Al-Ishaqi, 37–43.

Ṣādiq. Ja'far al-Ṣādiq himself has another lineage from al-Qāsim (one of the 7 figures of the Fuqaha of Medina), from Muhammad, from Abu Bakr al-Siddīq ra., from the Prophet Muhammad PBUH, and from Allah SWT through the intermediary of the Angel Gabriel.⁵⁶

- b. The path of Abū Madyan, namely Al-Faḳīh al-Muqaddam, from Abū Madyan, from Abū Ya'za, from Nūruddin Abū al-Ḥasan 'Alī bin Ḥirzihim, from Abū Bakr bin 'Abdillāh al-'Arabī al-Mu'āfirī al-Malikī, from Abū Ḥāmid Muhammad bin Muhammad al-Ghazālī, from Imām al-Ḥaramain, from Muhammad bin 'Abdullāh bin Yūsuf al-Juwaynī, from Abū Ṭālib al-Makkī, from Abū Bakr Dulaf al-Shibfī, from Abū al-Qāsim al-Junayd al-Baghdādī, from Sārī al-Saqāṭī, from Ma'rūf al-Karkhī, from Abū Sulaymān Dāwud Nushair, from Muhammad Ḥabīb al-'Ajamī, from al-Ḥasan al-Baṣṭī, from 'Alī bin Abī Ṭālib, from the Prophet Muhammad saw., from the Angels Gabriel, from Allah SWT. From Ma'rūf al-Karkhī himself, there is another path that goes through Ahlul Bait, namely Ma'rūf al-Karkhī, from 'Alī al-Riḍā, from Mūsā al-Kāzim, from Ja'far al-Ṣādiq, and continues upwards from son to father to Rasulullah SAW.⁵⁷ According to Kiai Asrori, this second line is more famous than the first. However, Kiai Asrori prefers and cherishes the first line of genealogy, as it traces back to the Ahlul Bayt and ultimately leads to the Prophet Muhammad PBUH.⁵⁸ From this path, the lineage of the Kiai Asrori sect meets the lineage of the Ba'alawi sect at Abū Bakr al-Shibfī.

3) Chapter lineage al-Ṭarīqa al-Ḥaddādiyya

In this chapter, Kiai Asrori outlines the Ḥaddādiyya lineage, quoting from Abdullāh bin Alawī al-Ḥaddād. Al-Ḥaddād claimed that his lineage was derived from over one hundred teachers from Tarim, Hadramaut, Yemen, and Mecca-Medina. In this chapter, Kiai Asrori also explains the lineage of his order, tracing it back to his father and to the Prophet Muhammad, PBUH.⁵⁹

In the field of knowledge, the books taught at Pesantren Al-Fithrah in Surabaya mostly come from Ahlul Bait circles, both Ba'alawi and non-Ba'alawi. From the Ba'alawi circles, the books studied at Al-Fithrah include *Sullām al-Taufīq* by Abdullāh bin Ḥusayn bin Ṭāhir Ba'alawi, *Tadhkira al-Ḥaḍramiyya Fī Mā Yajibu 'Alā al-Nisā' Min Umūr al-Dīniyya* by Muhammad bin Salim bin

⁵⁶ Al-Ishaqi, 53–54.

⁵⁷ Al-Ishaqi, 53–60.

⁵⁸ Al-Ishaqi, 54.

⁵⁹ Al-Ishaqi, 66–74.

Hafidh, and *Naṣā'ih al-Dīniyya* by 'Abdullāh bin 'Alawī al-Ḥaddād. In Kiai Asrori's personal documents, he received many certificates for the works of Ba'alawi figures through al-Ḥabīb Ḥusain bin Muhammad bin Ṣālih bin 'Umar bin Aḥmad bin Ja'far bin Aḥmad bin Zayn bin 'Alawī bin Aḥmad bin Muhammad Ṣāhib al-Sha'b al-Ḥabshī. In this document, Ḥusain bin Muḥammad certified the ijazahs of his teachers, and his ancestors al-'Alawiyyīn, which include the reading of hizbs, wirds, and books by countless Ba'alawi figures, among them books by al-Ḥabīb 'Abdullāh al-Ḥaddād, al-Ḥabīb al-'Aidrus, al-Ḥabīb 'Alī bin Muhammad al-Ḥabshī, al-Ḥabīb al-Ḥasan bin Ṣālih al-Baḥr, al-Ḥabīb al-'Aidrus bin 'Umar al-Ḥabshī, and al-Ḥabīb Aḥmad bin Zayn al-Ḥabshi. This ijazah document was written on Saturday, the 16th of Dzulhijjah 1408 H., which coincides with July 30, 1988 AD.⁶⁰ From here, it is not surprising that the *wazīfas* that are often read in Al-Fithrah and in Al-Khidmah assemblies often come from Ba'alawi figures, because Kiai Asrori has a sanad hizb, wird, and knowledge of Ba'alawi figures.

Meanwhile, from the non-Ba'alawi Ahlul Bait circles, Kiai Asrori received his ijazah from al-Sayyid Muhammad bin 'Alawī al-Malikī of Saudi Arabia, both general and special ijazah. In Kiai Asrori's collection of documents, Sayyid Muhammad bin 'Alawī al-Malikī gave ijazah to Kiai Asrori for all the ijazah he received from his teachers, especially his own father, namely al-Sayyid 'Alawī bin 'Abbās al-Malikī al-Ḥasanī. Sayyid Muhammad granted all his works to Kiai Asrori, especially the reading of the book Manaḳib Sayyida Khadīja entitled *al-Bushrā Fī Manāqib al-Sayyida Khadīja al-Kubrā*. Sayyid Muhammad also endorsed the reading of *Jaliyyat al-Kadar*, all hizbs, wirds, and others, such as the *Abwāb al-Faraj*, the *Durū' al-Wiqāya Bi Aḥzāb al-Ḥimāya*, and *Shawāriq al-Anwār*.⁶¹ Books by Sayyid Muhammad bin 'Alawī al-Maliki were then widely taught at Pesantren Al-Fithrah, such as the *Al-Qawā'id al-Asāsiyya Fī 'Ilmi Muṣṭalah al-Ḥadīth*, *al-Qawā'id al-Asāsiyya Fī Uṣūl al-Fiqh*, *al-Qawā'id al-Asāsiyya Fī 'Ulūm al-Qur'ān*, *Sharḥ Manẓūmāt al-Waraqāt*, *al-Manhal al-Laṭīf Fī Uṣūl al-Ḥadīth al-Sharīf*, *Muhammad al-Insān al-Kāmil*, *Tārikh al-Ḥawādith Wa al-Aḥwāl al-Nabawiyya*, *Mafāhim Yajib An Tuṣaḥḥahā*, and so on.

⁶⁰ This document is displayed at the entrance to the tomb of KH. Ahmad Asrori in the Al-Fithrah Pesantren complex in Surabaya, Jalan Kedinding Lor 99 Surabaya.

⁶¹ This ijazah document is displayed at the entrance to the tomb of KH. Ahmad Asrori in the Al-Fithrah Pesantren complex in Surabaya, Jalan Kedinding Lor 99 Surabaya.

Conclusion

The Pesantren Al-Fithrah serves as the center of religious rituals for the Qadiriyya wa Naqshbandiyya al-'Utsmaniyyah Order in Surabaya. The *wazīfa* practiced at this pesantren are derived from the works of Ba'alawi Sufi figures. The prevalence of these works at Al-Fithrah is due to several reasons. First, the factor of *maḥabba*, love for the Ahl al-Bayt; in the view of the founder, Kiai Asrori, the Ba'alawi circle belongs to Ahl al-Bayt of the Prophet Muhammad. *Maḥabba* toward Ahl al-Bayt is part of the teachings of Ahlussunah wal Jama'ah, which Kiai Asrori strongly believes. Second, the factor of scientific *sanad*, in which Kiai Asrori obtained many *hizb ijāza*, *wird*, and books from Ahl al-Bayt circles, both Ba'alawi and non-Ba'alawi. These *hizb ijāza*, *wird*, and books from Ba'alawi figures were then practiced and taught to his students and congregation. The third factor is the ties of the tariqa lineage, where Kiai Asrori's tariqa lineage and above meet the tariqa lineage of Ba'alawi figures at Ja'far al-Sadiq (the lineage of al-Faqīh al-Muqaddam through his ancestors) and Abū Bakr al-Shibfī (the lineage of al-Faqīh al-Muqaddam through Abū Madyan). Fourth, the ties of lineage, where Kiai Asrori's lineage also goes upward through 'Ubaidillāh bin Aḥmad al-Muhājir, who became the grandfather of Ba'alawi figures. This study focuses solely on the *wazīfa sanad* network of Pesantren Al-Fithrah, specifically its relationships with Ba'alawi Sufi figures. Future study might explore other Al-Fithrah *wazīfa* sources beyond the works of Ba'alawi figures to create a broader map of the *wazīfa* practices at the Pesantren Al-Fithrah and TQN Al-Utsmaniyyah Surabaya. Additionally, comparative studies of *sanad* networks across different Sufi Pesantrens in the archipelago will help reveal their differences and similarities.

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Author Contributions

M.K. conceptualized, wrote, prepared drafts, and reviewed. A.Y. made data curation and editing. M.A. collected the data.

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