

***Murshid* Contestation:  
Betwen *Iktisābī* and *Minḥah Ilāhiyyah***

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**Abstract**

*A murshid has a great duty and responsibility to conduct suluk formation (spiritual journey) to his students. So that the murshid are also required to have adequate competence and qualifications, in order to carry out their duties and functions. The functions and duties of the murshid in the tarekat (the path of Islamic Mysticism) are very important, because only a murshid has the qualifications, abilities and expertise that can carry out their functions correctly, correctly and run accordingly. So that this aspect of ability and expertise will later be discussed as a discussion of the qualifications of a murshid in the tarekat. What is the actual qualification of murshid in the tarekat and what is its function in that proximity. This research is a type of field research. That is with the object of the study of the murshid of the Naqsabandiyyah Khalidiyyah in the sub-district of wedung precisely in the village of Jetak (KH. Abdul Haq), Buko village (KH. Ali Hafidz and KH. Ahmad Dalhar) and Mutih village (KH. Mansur Sanusi). The author collects data using the method of field observation, interviews and documentation. Next, the writer analyzes the data using descriptive analysis and understands the meaning. The results of the study stated that the murshid of the Naqsabandiyyah Khalidiyyah tarekat in Wedung District argued that between the murshid tarekat function is hifdz sanad, talqin, tawassul, rabitah, tawajjuh and irsyad. While the qualifications to become murshid, among others; First, a murshid must be someone who is pious and amil bi ilmihi. The second has a clean heart, Third, has completed or khatam dzikir and khalwat tarekat (riyadhah), Fourth, has a murshid sanad, even though the inqitha'us sanad is from its predecessor murshid but continued with other murshid teachers in the same type of tarekat. Fifth, get permission from the murshid teacher. Sixth, knowing the wisdom behind all acts of worship (if possible). Through this research, the author recommends the need to study more about the wider range of murshid tarekat qualifications and not just the Naqsabandiyyah Khalidiyyah tarekat Indonesia. Thus, the form of the murshid qualifications will be found in several comprehensive tarekat.*

*Keywords: qualifications; murshid; Naqsabandiyyah Khalidiyyah; Wedung District*

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## A. Introduction

In tarekat teachings have several main elements that are characteristic of the practice of a tarekat, namely *bay'ah*, teacher/*murshid* and *aurād* (practice of wirid). These three components are harmonious conditions for someone who follows the tarekat teachings. In the tarekat discussion, the author focuses more on the position of the teacher/*murshid* in the tarekat which is the central guide for the student/*sālik* while taking his spiritual journey.

The guidance of a *murshid* in the tarekat is a necessity to deliver a friend to *wusūl ilā Allāh*. This is a form of *ta'dib* to educate the whole body and soul of a *sālik*. A *murshid* is likened to a doctor who treats patients, where the patient desperately needs a doctor to treat "illness" and his wound. It's just that the disease in question is in the form of lust and despicable qualities.<sup>1</sup> Even anyone who fights but in his engagement is not accompanied by a *murshid* the teacher is a devil. This shows that the urgency of the *murshid* is necessary.

According to Ibn Manẓūr that the *murshid* word is a derivation of the word *rasyada*, which has a hint meaning or the opposite of the meaning of *al-dalāl wa al-gay* which means error. From the word *rashada* there is also a name for some of the names of Allah, namely al-Rashid (The One who gives guidance to His creatures towards benefit).<sup>2</sup>

In *saraf*, some scholars argue that isim *fā'il* from the word *rasyada* is *rāsyid*, *rasyīd* and *murshid* which have similar meanings.<sup>3</sup> So that there is a history that instructs to always follow the Prophet and the Caliphs who have the character al-rā syid:

عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ

On the otherhand according to the Qurash Shihab that the word *murshid* in the human context is perfection of mind and soul, which makes it capable of acting and acting as precisely as possible.<sup>4</sup> Therefore, *murshid* is the right guide/guide.

*Rasyada* words with various derivative words are contained in several verses of the Qur'an, including: QS. al-Baqarah: 186, QS. al-Baqarah: 256, QS. al-A'raf: 146, QS. al-Kahf: 66, QS. al-Kahf: 24, QS. al-Anbiya ': 51, QS. al-Jin: 21. Nevertheless, there is one verse that explicitly uses the word *murshid*, which is contained in QS. al-Kahf: 17;

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<sup>1</sup>Maḥmūd Ṣubḥī, *al-Falsafah al-Akhlāqīyah fī al-Fikr al-Islāmī* (Mesir: Dār al-Ma'ārif, n.d.), 246.

<sup>2</sup>Muḥammad bin Mukram Ibn Manẓūr, *Lisān al-'Arab* (Beirut: Dār Ṣādir, vol. III, 1414 H), 175.

<sup>3</sup>Manẓūr, 176.

<sup>4</sup>M. Quraisy Shihab, *Logika Agama Kedudukan Wahyu dan Batas-batas Akal dalam Islam* (Jakarta: Lentera Hati, 2006), 189.

...مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا.

...he whom Allah guided; but he whom Allah leaves to stray for him wilt thou find no protector to lead him to the Right Way.

Abū 'Alī ad-Daqāq said that one would not be able to take the spiritual journey of the tarekat without the help of a "shaykh" *murshid* because spiritual journey is a journey of the supernatural. This is likened to plants that grow by themselves in the yard without nurses, so that the results of these plants will not bear fruit even if the fruit yields will not be good.<sup>5</sup>

Having the *murshid* in the tarekat is inevitable because the main task of the *murshid* globally is that in addition to being responsible for the task of spiritual guidance the students also have a significant social role. Therefore, the role of the *murshid* cannot be delegated to any person but must be held by someone who fulfills the qualification requirements to become a *murshid*.

An ideal *murshid* must have clear capacities and qualifications in carrying out his role as *murshid*, because a *murshid* has full authority in educating the person. Not only that, there is a doctrine that is very familiar to the practitioners of the tarekat teachings that a *sā lik* in the hands of the *murshid* is like a minor in the hands of the person who bathes it.<sup>6</sup> This shows that the existence of *murshid* is very important in playing its role physically and mentally.

For this reason, a *murshid* must be required to carry out his role and duties, as he should. These roles and tasks can be realized well when a *murshid* figure already has and fulfills the *murshid* qualifications. Because this will be a barometer in the process of giving spiritual guidance.

Ironically, the concept of standardization of a *murshid* qualification is still relatively flexible; there is no formulation that has a standard and patent. Therefore, it is possible to negotiate in formulating their qualifications.

According to Wahbah al-Zuhāī that QS. al-Ḥujurāt: 7 implicitly explains the characteristics of the *murshid* qualifications which are always consistent (*istiqāmah*) on the path of truth, they carry out the shari'ah and its ethics, even though they have not been rigidly modified in the formulations of the tarekat teachings.<sup>7</sup>

<sup>5</sup> Abd al-Wahhāb al-Sha'rāni, *al-Anwār al-Qudsiyyah fī Ma'rifah Qawā'id al-Ṣūfiyyah* (Jakarta: al-Ḥaramain, n.d.), 42.

<sup>6</sup> Maḥmūd Ṣubḥī, *al-Falsafah al-Akhlaqīyyah fī al-Fikr al-Islāmi*, 247.

<sup>7</sup> al-Zuhāī, Wahbah bin Muṣṭafā, *Tafsīr al-Munīr fī al-Aqīdah wa al-Syarī'ah wa al-Manhaj*, vol. XXVI (Damaskus: Dār al-Fikr al-Mu'āshir, 1418 H), 229.

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ  
الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ.

And know that among you is Allah's Apostle: were he in many matters to follow your (wishes) ye would certainly fall into misfortune: but Allah has endeared the Faith to you and has made it beautiful in your hearts and He has made hateful to you unbelief wickedness and rebellion: such indeed are those who walk in righteousness.

According to Abu al-Laiṣ Naṣr bin Muḥammad as-Samarqandī that this verse gives evidence of a believer who praised his behavior and received instructions (rusyd) from Allah. They are people who have a firm nature of faith in their hearts, have hatred towards infidelity, wickedness and disobedience that can have implications for iniquity in the form of abandoning obedience to Allah and His Messenger, resulting in torment. They are all people who are always consistent in the decoration of devotion to Allah and follow the Messenger of Allah who has the right to carry praise and guidance (*rashid*) towards the path of Allah.<sup>8</sup>

From the review of the verse, there appears to be a sign both directly and indirectly with regard to the characteristics used as the qualifications of the *murshid* qualification, although in the practice of the teachings of the tarekat there is little compilation that has not been covered in the description. Therefore, it is necessary for the author to describe several *murshid* qualifications contained in the books/handbooks in each tarekat in order to provide initial information, which will then be analyzed in the practice of reality, namely:

Among the qualification, criteria are as follows: first according to adherents of the Syāzaliyyah Sufi order contained in the book *Mafākhir al-'Aliyyah* describes several feasibility qualification points possessed by a *murshid*, namely: 1) Having *ḥauq* (spiritual touch) clear and firm, 2) Having the right knowledge, 3) Having *himmat al-'ā liyah* (noble ideals), 4) Having behavior that is always blessed by Allah, and 5) Having the eyes of the heart that leads *wusūl ilā Allā h*.<sup>9</sup>

Whereas in the Naqshabandiyyah Sufi order as described by M. Ahmad Darniqah gives a very rigid qualification for a *murshid* who has the right to give guidance to one person: first a *murshid* must get permission to do it *-irsyā d* from the *murshid* teacher who continued until the Prophet Muhammad. Second nature *'ālim* and practice their knowledge such as the problem of aqidah, worship, law and muamalah and liver disease

<sup>8</sup>Abu al-Laiṣ Naṣr bin Muḥammad al-Samarqandī, *Tafsir al-Qur'an Musamma bi Bahrul 'Ulum* (n.p.: n.p, n.d.) 325.

<sup>9</sup>Aḥmad bin Muḥammad 'Iyāḍ, *al-Mafākhir al-'Aliyyah* (Surabaya: al-Ḥaramain, 1423 H), 122.

problems. The third is sincere. The fourth considers it not a privilege for giving the blessing. The fifth has the belief that a non-human *murshid* is kept from sin (*ma'sum*). Sixth does not have to have privileges that transcend the limits of reasonableness (*khāriq al-'ādah*).<sup>10</sup>

The Qādiriyyah sufi order which follows the teachings of Shaykh 'Abd al-Qādir al-Jailānī this has provided a standard of three important points for a spiritual teacher or *murshid*, namely to receive grace from Allah three sciences; the first is the knowledge of the ulama, the two tactics of the kings (constitutional and political) and the three wisdoms of the wisdom.<sup>11</sup>

On other side, Amin al-Kurdi says in *Tanwir al-Qulūb fī Mu'amalah 'Allām al-Ghuyūb*, which mentions the criteria and qualifications of *murshid* as many as 24 (twenty-four) type. Of the 24 types of qualifications, the author will discuss in detail in chapter 2 specifically.<sup>12</sup>

From the description of several tarekat guidebooks, it shows that the urgency of choosing *murshids* in the world of tarekat is very important and must be selective, there is even one history which says that a shaykh / *murshid* among his disciples is like a Prophet among his followers.<sup>13</sup>

In addition to discussing *murshid* qualifications with all their variants, the author will slightly break down the *murshid* function in his congregation, whether with a series of qualifications it only functions on the aspect of religiousism or also has other functions, such as in economic and even political development.

From a historical-empirical point of view, some *murshid* tarekat have functions other than as spiritual teachers as well as being engines of social, economic and political dynamics. Among them are figures of the tarekat in the archipelago such as Hamzah Fansuri, Syamsuddin Sumatrani, and Nuruddin ar-Raniri who have a significant role in the political dynamics of the sultanate of Aceh.<sup>14</sup>

<sup>10</sup>M. Ahmad Darniqah, *Taşawwuf al-Islāmī: al-Ṭarīqah al-Naqşabandiyyah wa 'Alamuha* (Jarusan Bars, n.d.), 45-7.

<sup>11</sup>Abd al-Qādir al-Jīlānī, *al-Ghunyah li Ṭalībī Ṭarīq al-Ḥaqq fī al-Akhlaq wa at- Taşawwuf wa al-Adāb al-Islāmīyyah* (Dār al-Kutub al-Islāmīyyah, n.d.), 22-3.

<sup>12</sup>Muḥammad Amīn al-Kurdī, *Tanwīr al-Qulūb fī Mu'amalah 'Allām al- Guyūb* (Beirut: Dār al-Fikr, 1994), 453-5.

<sup>13</sup>Erik S. Ohlander, *Sufism in an Age of Transition: Umar al-Suhrawardi and the Rise of the Islamic Mystical Brotherhoods* (Leiden: Brill, 2008), 199.

<sup>14</sup>Muhsin Jamil, *Tarekat dan Dinamika Sosial Politik: Tafsir Sosial Sufisme Nusantara* (Yogyakarta: Pustaka Pelajar, 2005), 81.

More than that, it is ironic that the "accident" of politicizing the tarekat when Kyai Musta'in Romli whose notes as *murshid* and elected chairperson of Jam'iyyah Expert Tarekat al-Mu'tabarah in 1975 was involved in one of the political parties. That is affiliated with the government party (Golkar) whose notes are considered as "traitors" to NU, which at that time were still fusing in PPP. Although the tragedy became a matter of controversy in the historical record of proximity.<sup>15</sup> From this empirical reality, it was found that there were roles of the *murshid* both directly and indirectly regarding social dynamics and politics.

Therefore, to reveal the above reality, the author will focus on examining the *murshid* qualifications in the tarekat in Wedung District as a case study, namely the Naqsabandiyyah Khālidiyyah sufi order.

There are several reasons for the selection of *murshid* tarekat qualifications in the Wedung District area. First, there are indications of the *murshid* tarekat qualifications in Wedung District still based on a lineage or family system. It means that the leadership of the *murshid* after being abandoned by the *murshid* teacher, the *murshid*-bat relay is given and inherited for the "crown" *murshid* son. Indirectly the facts of the field were seen in a number of tarekat in Wedung District.

The second reason that the *murshid* in the tarekat found in the Wedung District area only functions no more as a spiritual guide teacher in the teachings of the Naqsabandiyyah Khālidiyyah sufi order. So that, the author without intending to prejudice (*su' al-zann*) and dwarf the role of a *murshid*, then the big question arises that perhaps the limitations of the functions carried out by a *murshid* are due to the loose qualification process and the dominance of inheritance system practices in the election of the *murshid*, as a result the realization of the nominee of a *murshid* is not based on proper qualification regulations, the rules contained in the tarekat.

Thus, the author's hope in giving the limits and specifications is to get a focused and in-depth discussion to take a portrait of a *murshid* figure with all his qualifications in carrying out his function in a tarekat teaching in Wedung District.

Based on the background and the above points of mind regarding the existence of *murshids* in a tarekat in Wedung District, the author has the following problem formulation: 1) What is the function of the *murshid* of the Naqsabandiyyah Khālidiyyah Sufi order in Wedung District? 2) What are the *murshid* qualifications in the Naqsabandiyyah Khālidiyyah Sufi order in Wedung District?

This research is intended to be able to contribute both theoretically and practically to practitioners and practicing tarekat in determining the figure of a *murshid* teacher. So

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<sup>15</sup>Jamil, 108-9.

that the search process *murshid* can give spiritual guidance to the student correctly and precisely.

Theoretically, the aim of this study will be to contribute to the scientific findings of the academic world in the formulation of the standardization and qualifications of a *murshid*, and to open a paradox about the mystery of the *murshid* qualifications in a tarekat in the Wedung District. Because in determining the *murshid* figure it should be through a qualification process that is in accordance with the ideals of each congregation. In addition, the author tries to uncover the *murshid's* function whether it is only a spiritual teacher or also has other functions in social-society concerning economics and politics.

While the practical purpose of this research is to provide guidance to followers and practicing tarekat especially in the Wedung District area, to be more selective in choosing a *murshid* because in addition to guiding their life processes in the world also the most important thing is to deliver good and true spiritual processes to *ma'rifah* and *wuṣūl ilā Allah*. In addition, after knowing the qualifications, the author also wants to explain some of the functions carried out by the *murshid* tarekat in the Wedung District area.

This research has significance as the *Murshid* qualification reference material in a tarekat in the academic world perspective and at the same time answers the dilemma that has been a long debate, namely who has the right to "serve" *murshid*, and avoid any incorrect interpretation that the *murshid* position is monopolized by heir or family system.

In addition, this study will be a consideration for a student, especially in the Wedung District area to choose *murshid* according to the criteria of *murshid* standardization, because *murshid* is the most important part in giving *tarbiyyah*, *irsyād* and *ta'dīb* in the process of a student's spiritual journey. Therefore, it is inevitable for the student to take his spiritual path without the guidance of a competent *murshid*.

The acquisition of the *murshid* qualification must of course be followed by the role of the *murshid* because the strict *murshid* reservation gives consequences to the optimization of its functions. Therefore, the hope is that there is clarity about the functions that a *murshid* must do in spiritual and social-community matters.

## **B. Theoretical Framework**

To uncover the *murshid* qualifications comprehensively, the author uses typology on the tarekat teachings which cannot be separated from one another, namely that the tarekat has at least three accompanying elements, including; First, the tarekat has a strong hierarchical (genealogical) line with the center of the Shari'ah that continues until the Messenger of Allah, so, the rules in the tarekat are also the guidance of the Messenger of Allah through his *murshids* to the congregation. Second, having a

charismatic leader, namely a *murshid* who moves this tarekat, directs, and controls the system that is in effect. In addition, they also function as role models or ideal types for them. Third, having a unique spiritual area as a physical and psychological environment for fostering members in pesantren or *zāwiyah-zāwiyah*.<sup>16</sup>

Given the urgency of *murshid* status and its function is very important in the world of tarekat, the authors use a theoretical framework regarding social systems in the form of status and function in social science disciplines, because status and function are standard elements and have important meanings in social systems. In this context, the status of a *murshid* in carrying out its functions is an important element in the world of tarekat.

According to Soekanto, who quoted Ralph Linton's opinion that the purpose of social systems are patterns that regulate reciprocal relationships between individuals in society and between individuals and their communities, and the behavior of these individuals.<sup>17</sup> From these reviews, a *murshid* in the world of tarekat is certainly related to the students for mutual relations both directly and indirectly, because in the reciprocal relations, the status and function of *murshid* have important meaning. Therefore, the author will explain the status theory as follows:

Position (status) means a place or position in a social group. Whereas social position is defined as the place of a person in general in society that is related to others, in the sense of their social environment, prestige, and rights and obligations.<sup>18</sup>

As an illustration, someone have a position when he has a place in a certain pattern in people's lives. So that someone when living in the community and participating in various patterns of life, then in terms of the above he has a position as in the framework of society as a whole. For example, someone in the middle of a community with all the combinations of his position can be a *murshid*, caregivers of Islamic boarding schools, heads of mass organizations, family heads and so on.

Thus, the actual position cannot be separated from the individual who owns it, because otherwise the position is only a collection of rights and obligations. So that the existence of rights and obligations can be carried out due to individual intermediaries.<sup>19</sup>

Meanwhile, to find out how the position of a *murshid* in tarekat teachings, the author uses two types of positions, namely: 1) Ascribed-status, which is where the position of someone in the community regardless of spiritual differences and abilities. This type of

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<sup>16</sup>Zamakhsyari Dhofier, *Tradisi Pesantren, Studi tentang Pandangan Hidup Kyai*, (Jakarta: LP3ES, 1987), 33-41.

<sup>17</sup>Suryono Soekanto, *Sosiologi Suatu Pengantar* (Jakarta: PT RajaGrafindo Persada, 2002), 239.

<sup>18</sup>Soekanto.

<sup>19</sup>Soekanto, 240.



position is usually determined and obtained by birth and is found in societies with a closed layer system. Like a foedal society or a society where the system of layers depends on racial differences. This type of position will help the author in deciphering the position of a *murshid*, whether the position of a *murshid* consists of a closed system of societies in the sense that it consists of domination of the hierarchy / kinship system or not. 2) Achieved Status, which is the position achieved by someone with deliberate efforts so that this position is not obtained on the basis of birth, but is open to anyone and depends on their respective abilities in pursuing and achieving their goals.<sup>20</sup>

The author to analyze how the process actually achieves “position” as a *murshid* in the tarekat teachings will use this second type. This is at the same time to dig deeper into the qualifications for occupying a position as *murshid*.

Of the two types of positions, there are characteristics of the position of someone attached to it, which is seen in their daily lives. In sociology, these characteristics are called prestige-symbols (status symbols), where these characteristics seem to have become part of his life that has been institutionalized or internalized in a person. Among the characteristics that are considered as status symbols such as how to dress, socialize, how to fill in leisure time and so on.<sup>21</sup> The status symbol if applied to the figure of a *murshid* is indeed sometimes seen to have a style that is different from the others, both about how to dress, attitude and behavior.

Whereas to break down the typology framework of the tarekat which relies on the personality aspect of a *murshid* who becomes a spiritual teacher, the author will use a theoretical framework formulated by Imām al-Ghazālī regarding the criteria for Ulema - an someone who has the right to become a *murshid* shaykh: 1) *Faqīh* in Shari'at science. They are shari'ah experts who follow in the footsteps of mujtahid priests. 2) *‘Ābid*, that is a person who dedicates himself to worship and strives in the way of Allah. 3) *Zāhid*, has a heart attitude that is not crazy about worldly luxury. 4) *‘Ālim*, has intellectual capacity in the sciences related to Islam that relate to the life of the world and the hereafter. 5) *Manfa‘ah*, means that its existence always brings benefits to the existing social community members. 6) *Mukhlis*, which all activities and actions are always intended to get the pleasure of Allah.<sup>22</sup>

### C. Qualifications of the Naqshabandiyyah Khālidiyyah Sufi Order in Wedung District

After the researcher observed and interviewed the informants, especially to the *murshid* tarekat in the Wedung sub-district. That is; in Jetak village with KH. Abdul

<sup>20</sup>Soekanto, 241.

<sup>21</sup>Soekanto, 242.

<sup>22</sup>Imām al-Ghazālī, *Ihya’ ‘Ulūm ad-Dīn*, (Beirut: Dār Jail, 1992), 36-9.

Haq, in Buko village with KH. Ali Hafidh and KH. Ahmad Dalhar and in the village of Muteh with KH. Mansur Sanusi.

They, the *murshid* stated that the requirement to become a *murshid* must have a qualified and competent *murshid* qualification as material for consideration to occupy the *murshid* tarekat status. The author has found the *murshid* tarekat qualifications in field interviews show that most have similarities with the framework of the *murshid* qualification theory. There are several main points, which almost the majority of scholars consider as the basis of the *murshid* tarekat qualifications.

Of the nine opinions of the scholars who argued that the qualifications of the *murshid* after being verified one by one were found there were at least 5 important points contained in each of the opinions. That is; First are pious and amyl. The second has a clean heart (takhalli). The third has good character both physically and mentally (tahalla). The fourth got permission from a *murshid* teacher. Fifth sanad.

Whereas the *murshid* qualifications that are often expressed by the *murshid* of the Naqshabandiyyah Khālidiyyah during the interview that most have similarities but experience modification;

***First, has the character 'ālim and 'āmil***

The scholars who mentioned the *murshid* qualifications were al-Ghazali, Abu Najib as-Suhrawardi, al-Kurdi, as-Sya'rani, al-Kamsyakhawani, Abdul Qadir Isa, A. Darniqah, A. Zaruq. Whereas the opinion of the *murshid* Abdul Haq, Ali Khafidz and Mansur) is said to be the main points as material for consideration of the *murshid* teacher to appoint *murshid*.

This pious nature shows the knowledge and mastery of the mandatory syar'i sciences or the obligations of worship and mu'amalah in everyday life.<sup>23</sup>

Which is when a *murshid* has mastered these sciences; the *murshid* can direct and guide the tarekat students properly, correctly and precisely. So that the suluk tarekat students can walk under the supervision of qualified *murshids*.

Understanding *'ālim* according to Abdul Haq besides according to the above concept, he also has a little affirmation that the nature of Alim is not only limited to clever reading the books of salaf (yellow book) but also has the wise nature of fellow beings.<sup>24</sup> So that this wise nature is a form of humanity in terms of the *murshid* to know the situation and conditions of the social environment of the surrounding community.

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<sup>23</sup>Darniqah, *Taşawwuf al-Islāmī*, 46.

<sup>24</sup>Interview, Abdul Haq January 23 2015.

Whereas Ali Khafid (Buko) added that *ḥāfiẓ al-Qur'ān* as part of a series of properties 'ālim that must be possessed by a *murshid*. The reason is that the Qur'an is the first and foremost source in the teachings of Islam.<sup>25</sup> The opinion of Mbah Mansur is to use steadfast editorial *tabaḥḥur fī 'ilm al-Islām*.<sup>26</sup>

From the opinion of the *murshid* above, it has been shown that the *murshid* tarekat figure is required to have scientific skills around religion, both concerning worship, mu'amalah and tarekat science.

In addition to the nature of Alim, a *murshid* is also required to actualize his knowledge into the amaliah of his daily life. These include being a practitioner in the tarekat, which is to carry out the bai'at tarekat and carry out the series of ta'dī b (tawajjuh and khalwat) with the teacher of the *murshid* to khatam and finish it.

Becoming a practicing tarekat is meant to have *munāsabah* between knowledge ('ilm) and deeds ('amal) for a *murshid*. Because a *murshid* will become a role model and mirror for his tarekat students. So how is it possible if a *murshid* consists of someone who is stupid in the science of religion and does not become a practicing from the tarekat itself. Of course, the *murshid* when guiding his students will give a lot of blessing to his usefulness.

### **Second, a purity of heart**

The cleanliness of the heart of a *murshid* is an important part as a consideration for the *murshid* to appoint someone as the *murshid* tarekat. Whereas between media to cleanse the heart is to do dzikir.

According to Abdul Haq, *ism al-z'āt* or sentence *tayyibah* will not stick to a dirty heart.<sup>27</sup> Whereas the *murshids* were westernized by Shaykh Abd al-Qādir al-Jailānī as the seed of the sentence *tayyibah* into the heart of a student. With the hope of the fruit of devotion and the cleanliness of the heart of a *murshid*, the student can reap quality seeds in his heart.<sup>28</sup>

When a *murshid* has a dirty heart, his heart will be contaminated with various diseases of the liver that will nest in his heart. So that it becomes impossible for a *murshid* to be able to treat the diseases of the hearts of the students, while in his own heart is still covered by heart disease.

<sup>25</sup>Interview, Ali Khafidh, May 15, 2015.

<sup>26</sup>Interview, Mansur Sanusi, 24 January 2015.

<sup>27</sup>Interview, Abdul Haq January 23, 2015.

<sup>28</sup>Abd al-Qādir al-Jailānī, *al-Ghunyah li Ṭālibī Ṭarīq al-Ḥaqq fī al-Akhlāq wa at-Taṣawwuf wa al-Adāb al-Islāmiyyah* (Dār al-Kutub al-Islāmiyyah, n.d), 28.

Inner problem is an abstract problem no one knows about his activities, except himself and God. So to identify his good *murshid*, one can see through all his outward aspects of how he behaves, speaking when he interacts in his daily life.

Because the outward aspect of a person is a manifestation of his heart, all expressions will not be separated from the influence of his heart. The connection between the outer and inner aspects has a synergistic relationship.

For this reason, the urgency of the *murshids* purity of heart will operate all components of the physical organs towards good virtues or virtues. Good example with purity of heart and proper guidance can make the *murshid* carry out his obligations appropriately.

According to Hafidz's opinion (Buko), the purity of the *murshid* heart is characterized by ascetism (zuhd) in his life. Ascetism can be actualized in *murshid* by keeping his heart from world affairs, such as wealth and position.<sup>29</sup>

KH. Mansur Popongan (w. 1957 M) has appointed KH. Salman (grandchild) as the successor of the Naqshabandiyyah *murshid* in Popongan, Solo. It is because of the purity of the heart. In fact, the father of Salman himself was a religious leader at the time.<sup>30</sup>

### **Third, pledge of allegiance (*bay'ah*), tarekat dhikr and soltitude (*khalwa*)**

The majority of *murshids* (Abdul Haq, Mansur and Dalhar) of the Naqshabandiyyah Khālidiyyah congregation argue that the *murshid* qualification is bay'ah. In addition, he has completed the dhikr tarekat and soltitude.

Khalwa has some benefits for the tarekat students in self-exercises (*riyā ḍ ah an-nafs*). Ahmad ibn Muhammad ibn 'Ajibah al-Hasani in the book of *Iqadzul Himam fi Syarhil Hikam* mentioned; First, survivors of oral illness, which is a little talk because there is no interlocutor. Second, keeping eyesight, because people who are alone (*khalwa*) are spared from the sparkle and jewelry of the world. Third, guarding the heart from *riya* and other heart diseases. Fourth, the achievement of zuhd and *qana'ah* for everything that has been given by Allah. Fifth, can avoid bad friendships and bad temperament. Sixth, can devote to worship and dhikr because of avoiding worldly activities. Seventh, gets the sweetness of obedience to God because of getting good pleasure to Him. Eighth, when a person's heart and body feel calm because they do not interact much and obey their will. Ninth, soul and religion are maintained from doing evil. Tenth, can do contemplation and take meaning.<sup>31</sup>

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<sup>29</sup>Interview, Ali Khafidh, May 2015.

<sup>30</sup>Interview, Mansur Sanusi, January 24, 2015.

<sup>31</sup>Aḥmad ibn Muḥammad ibn 'Ajībah al-Ḥasanī, *Īqāz al-Himam fī Syarḥ al-Ḥikam* (Kairo: Dār al-Ma'ārif, n.d.), 59 – 62.

***Fourth, knowing the wisdom of the wise (ḥikmah al-ḥukamā)***

At this point, knowing the wisdom of the wise people had been mentioned by some *murshid* as part of the *murshid* qualifications, among those who expressed it were KH Dalhar<sup>32</sup> and KH. Mansur Sanusi.<sup>33</sup>

However, Dalhar had noted that the qualifications at this point for lay people were very difficult to get. In contrast to Mansur that what is meant by knowing wisdom of *al-ḥukamā* 'at this point is just knowing from some of the wisdom of religious deeds that are obligatory on shari'ah. By knowing the wisdom, a *murshid* can motivate students to know the wisdom behind the activities he carries out.

***Fifth, murshid transmission***

*Murshid* Transmission of Naqshabandiyyah Khālidiyyah Sufi Order in Wedung district was disconnected from previous *murshid*. Although his genealogy was connected with another *murshid* through his studies. The majority of *murshids* from the previous *murshid* did not accept their order hierarchically. Instead, they get it from another *murshid*. This tradition seems to continue today. Although, the connection of the *murshid* one with the successor of the *murshid* seems forced. For example, genealogy of *murshid* transmission in Wedung sub-district Jetak village; Buko village; and the village of Muteh.

First, *murshid* transmission of KH. Chalil at Naqshabandiyyah Khālidiyyah in Jetak village. Cholil was built by KH. Zahid Giri kusumo for the first time. Cholil guided his tarekat until finished and obtained a *murshid* permit from Zahid (Girikusumo). After Cholil died, transmission rights were given to Abdul Basyir. Abdul Basyir received a favor from Zuhri (Girikusumo). Finally, the inauguration of the *murshid* appointment was carried out by KH. Arwani (Kudus), KH. Khafidz (Rembang) and Zuhri (Girikusumo).

Abdul Basyir died. He has not delivered transmission to the next successor. Thus, the Naqshabandiyyah Khālidiyyah in the village of Jetak was empty, and then the *murshid* was filled with the previous *murshid*.

Until the following years, a new *murshid* named Abdul Haq emerged as the successor of the Naqshabandiyyah Khālidiyyah in the village of Jetak. Abdul Haq did not directly accept transmission from Abdul Basyir, but from other *murshid*.

Abdul Haq got a baiat from KH. Munif (Mranggen). He can complete the guidance of his tarekat and khalwat from Munif. Abdul Haq also received a transmission from Munif.

<sup>32</sup>Interview, Dalhar January 25 2015.

<sup>33</sup>Interview, Mansur January 24, 2015.

Second, *murshid* transmission Naqshabandiyyah Khālidiyyah in Buko village. The first *Murshid* KH. Syahid accepts his bay'a from KH. Muhammad Hadi (Girikusumo) until he got *murshid* transmission.

When KH. Shahid died, the successor of *murshid* was his son, KH. Ali Mukarrom. However, he actually did not receive the *murshid* transmission from KH. Shahid but from KH. Khafidz (Rembang). At that time, Ali Mukarrom got a baiat from KH. Mansur (popongan). Furthermore, Mbah Ali Mukarrom has not yet learned about his study, KH. Mansur (popongan) has died. So that in the end, he continued his tarekat reading to KH. Khafidz (Rembang). Under the guidance of KH. Khafidz, Ali Mukarrom then received *murshid* transmission. When Mbah Ali Mukarrom dies, he gives *murshid* transmission to his two sons in Buko village.

After the death of Ali Mukarrom, the successor of *murshid* was his oldest son, KH. Ali Hafidz al-H̄ā fīz. Ali Hafidz received a baiat from the maulana habib Luthfi. Mbah Ali Mukarrom made tawajjuh and khalwatnya to his own father (KH. Syahid) until he got the sanad *murshid* tarekat at the end of his father's age.

This shows that the *murshid* transmission from KH. Syahid to KH. Ali Mukarrom to KH. Ali Khafidz is disconnected (inqiṭā 'as-sanad). Not connected sanad between KH. Shahid when becoming a *murshid* with KH. Ali Mukarrom. This happened because the *murshid* transmission from Mbah Ali Mukarrom did not originate from Mbah Syahid, but from Mbah Khafidz (Rembang).

The existence of *murshid* transmission in the Naqshabandiyyah Naqshabandiyyah tariyah lidiyyah in Jetak and Buko disconnected (inqiṭā 'al-sanad) from its predecessors *murshid*. The order in each village is still running. The majority of *murshids* learn the tarekat from other *murshid*.

#### ***Sixth, obtained permission from murshid teacher***

*Murshid* from the Naqshabandiyyah Khālidiyyah order, Mbah Abdul Haq (Jetak village), Mbah Ali Khafidz and Mbah Ahmad Dalhar (Buko village) stated that obtaining permission from the teacher was the main key as the *murshid* tarekat qualification.

According to Abdul Haq, getting permission to become *murshid* is not easy. Because the *murshid* teacher will examine the results of a student's tarekat activities. He is also inseparable from God's intuition (*ru'yah ṣādiqah*).<sup>34</sup> This opinion shows that giving permission from the *murshid* teacher includes the consideration of the *murshid* teacher and inspiration from Allah. Besides that, Dalhar argues, permission is subjective. Becoming a *murshid* is due to grace from God and effort.

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<sup>34</sup>Interview, Abdul Haq January 24, 2015.

#### D. *Murshid*: between *Iktisābī* and *Minḥah Ilāhiyyah*

The *murshid* in the District of Wedung shows that the process of becoming *murshid* is through efforts (*iktisābī*). By conducting a series of stages of dzikir and khalwat from the basic level to the final stage.

*Iktisābī* was seen when there were candidates for *murshid* who were not yet qualified, they studied tarekat from the elderly *murshid*. The substance of learning is to take the stages of dhikr and khalwa, which must be followed by the successor of *murshid*.

*Iktisābī* is done by some *murshids* in the Wedung sub-district. They study tarekat from senior *murshid*. For the first time, Abdul Basyir learned from Zuhri (Girikusumo) and Khafidz. Second, Abdul Haq learned from Munif (Girikusumo). *Murshid* tarekat in Buko village is Ali Mukarrom. He studied from Khafidz (Rembang). *Murshid* in the village of Muteh is Mansur (Muteh), studying from Arwani (Kudus).

The process equips students with qualifications as *murshids*. *Murshid* will give permission or *murshid* transmission. Being *murshid* with *iktisābī* is an outward perspective. According to Abdul Haq, being a *murshid* is a divine gift (*minḥah ilāhiyyah*) who came by inspiration and from a *murshid* teacher.

From these two statements there are two processes of *murshid*: *iktisabi* and divine grace (*minḥah ilāhiyyah*). Divine grace is a guide from God given to *murshid* teacher by inspiration (*ru'yah ṣāliḥah*). The gift comes from God's side, and no one knows it except the *murshid* teacher. Therefore, it is the will of the *murshid* who already knows the condition of a student.

The *murshid* of the Naqshabandiyah Khālidiyyah in Wedung District has the opinion that there are several *murshid* qualifications that must be of priority scale; First the pious and the perpetrator. Second, have a pure heart. Third, it has completed its dzikir and khalwat (*riyāḍah al-nafs*). Fourth, it has a broken *murshid* transmission (*inqitha'us sanad*) from its predecessor *murshid* but is connected with other *murshids*. The fifth gets permission from the *murshid* teacher. Sixth, knowing the wisdom behind worship services.

From the *murshids* qualifications, a *murshid* can be expected to carry out his duties and functions correctly and precisely so that he can deliver the intent and purpose student who is undergoing suluk tarekat.

#### E. Conclusion

Based on a review of *murshid* qualification in tarekat and function of *murshid* in the Naqshabandiyah Qatyyah tarekat in Wedung district: KH. Abdul Haq (Jetak), KH. Ali Hafidh, KH. Ahmad Dalhar (Buko) and KH. Mansur Sanusi, it can be concluded as follows:

*Murshid* qualifications affect the results of *murshid* guidance output to his students. This has an impact on the ability to carry out their duties and functions as *murshid*.

First, the function of *murshid* is largely the same. As it is said to say fifth ty Ayyibah, intermediary media (tawassul), connect in dzikir opening, giving good message (*al-tawajjuh wa al-irsyād*). The transmigrants (*ḥifẓ al-sanad*) have the task of maintaining the origin of the tarekat and maintaining the continuing leadership of a charismatic *murshid*.

Second, the *murshid* qualification is the same as in theory, and there are some modifications. The *murshid* states that the important points in the *murshid* tarekat qualification are as follows: 1) a *murshid* must be a lim ā lim and ‘ā mil bi ilmih. 2) have a pure heart.

Third, it has completed dzikir and khalwa (*riyāḍah*). Fourth, have *murshid* transmission, even if the sanad is broken (*inqiṭā al-sanad*).

Fifth, get permission from the *murshid* teacher. Sixth, knowing the wisdom behind all worship.

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