

Theme: The Naqshabandi Tarikat Is A Tarikat With Elements of
Muhammad Which Was Printed By His Friends and
Guardians For Herterately

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ABSTRACT

The Naqshabandi congregation is one of the congregations that is widely spread, generally in Asia, Usbekstan (Bukhara), Bosnia-Herzegovina, and the regions of Iran, Iraq and Saudi Arabia. This congregation prioritizes understanding the nature and Sufism which contains elements of understanding the soul which are capable of specific spiritual intelligence, by doing as much dhikr as possible using the method of dhikr of the heart (hudurun heart/presenting the heart). The Naqshabandi Order began in Bukhara, (the author actually visited Bukahara), this Order began to spread to neighboring areas of the Muslim world within a hundred years. Before Taekat Naqshabandi under the leadership of Saidi Shaikh Bahauddin there were several sheikhs who had developed the Taekat in this part of Usbekstan. From the results of the author's visit to Usbekistan, there were approximately 13 Shaikhs who had been leaders or disciples of religious congregations in the surrounding country of Usbekistan. Like Sheikh Ahmad Sirhindi Mujaddidi Alf-i Tsani (Reformer of the second millennium). By the end of the 18th century, the name was almost synonymous with the Tariqat throughout South Asia, the Ottoman region, and much of Central Asia. The salient characteristics of the Naqshbandiyah Order are strict adherence to the Shari'ah, seriousness in worship, and prioritization of dhikr in the heart. Reciting dhikr with elements of Muhammad is "condesed" from the two sentences of the creed, which must be present in every service, this element of Muhammad is inherited by the Apostles and all Ambiyas, without the element (Muhammad) of course the saints would not will become Wasil, because his channel to Allah will not exist. This element of Muhammad must also be continued until the end of time in the spiritual self of every Muslim only then will he be able to become a caliph of Allah on earth because he has inherited both,

Keywords: Naqshabandi Order, Zikr and Elements of Muhammad

1. Introduction

The Naqshabandi Order is one of the orders that is widely spread. This congregation prioritizes the understanding of Sufism which contains elements of understanding the soul which are capable of educating the human soul. Where by doing as much dhikr as possible using the dhikr method the heart becomes calm and the soul becomes intelligent in interpreting God's word. According to some 'ulamâ', the difference between the Naqsyabandiyah tarekat and other tarekat, is the sanad that was received after Rasulullah SAW. The Naqshbandiyah order originates from the teachings conveyed by

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the Prophet to Abû Bakar, while several other orders originate from the Prophet's teachings to Ali bin Abî Talib.

The Naqshabandi Order began in Bukhara, from a saint of Allah who came from the village of Bukhara. This order began to spread to neighboring areas of the Muslim world within a hundred years. Before the Taekat Naqshabandi under the leadership of Saidi Shaikh Bahauddin, there were several sheikhs who had developed the Taekat in parts of the country of Usbekstan. The prominent characteristics of the Naqsyabandiyah Tarekat were the strict following of the Shari'ah, seriousness in worship, and prioritizing dhikr in the heart. The word Naqshabandi comes from Arabic, namely Murakab Bina-i two sentences, Naqsh and Band, which means a carved carving, or perhaps also from Persian, or taken from the name of its founder, namely Baha-ud-Din Naqshband Bukhara. The Naqsyabandiyah Order has its spiritual lineage going back to the Prophet Muhammad SAW through the caliph Hadhrat Sayyidina Abu Bakar Radhiyallahu 'Anhu, while most other Tarekats have their lineage through the caliph Hadhrat Sayyidina Ali bin Abu Talib Karramallahu Wajhahu.

1. Development of the Naqshabandi Order

In its development, the Naqshabandiyah Tarekat has touched levels of Muslim society in various regions. With its impact and influence, this congregation was first established in Central Asia and then spread to Turkey, Syria, Afghanistan and India.

In Central Asia, not only in important cities, but also in small villages, this congregation has a shufi hermitage (Suluk place) as a place where the same religious activities take place. Apart from that, this tharâqah is also developing throughout Central Europe and South Asia. The influence of the Naqshabandi Order is strongest in Türkiye and India. During Soviet rule, the influence of the Naqshbandiyah was felt in the "Soviet socialist pressure" movement in the Central Asian Caucasus. However, in the end the Soviet government no longer paid much attention to Naqshbandiyah developments on the surface.

2. Spread of the Naqshabandiyah Order

Syaidi Shaikh Bahaudin Naqshbandi as the successor of the tarekat, in carrying out activities and spreading his tarekat had several caliphs, namely Ya'qub al-Karkhi, Ala' al-Din Aththar and Muhammad Parsa. The most prominent in subsequent developments was 'Ubaidillah Ahrar.

Ubaidillah is famous as a Sheikh who has a lot of land, wealth and property. Ubaidillah has a simple and friendly character, does not like arrogance and arrogance. He considers arrogance and arrogance to lower a person's moral level and weaken the spiritual ties that bind a person to his teacher.

Ubaidillah was also instrumental in establishing the characteristic of this order which was famous for establishing close relations with the rulers at that time so that it received wide-reaching support. In the next order, this congregation began to spread its movement outside Islam.

Another figure who played a major role in the geographical spread of this congregation was Said al-Din Kashghari. He also pledged allegiance to the great poet and cleric 'Abd al-Rahman Jami',

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who then popularized this order among the royal court. Jami's main contribution is his exposition of Ibn 'Arabi's thoughts and commenting on the works of Ibn Arabi, Rumi and other philosophers, so that they are composed in easy-to-understand poetry based on their ideas. Then this order spread to India. The Naqsabandi order began to spread to India in 1526 brought by Syaidi Sheikh Baqi Billah,

Syaidi Shaykh Baqi Billah was born in Kabul and was the sheikh who spread the teachings of this order in India. He developed the teachings of this Order to the common people and the Mughal nobility. His preaching in India lasted for 5 years. Almost all the lineages of Naqsabandiyah followers in India take their spiritual lineage through Baqi Biillah and his Caliph Ahmad Sirhindi until he gave birth to 7 sheikhs as successor caliphs of the Naqsabandiah order from various versions.

3. The Naqsabandi order prioritizes iktikaf

This order prioritizes iktikaf or suluk ritual, where with intensive suluk, namely Tawajjuh with a perfect Sheikh will guide a salik/student to some Ahwal and Kaifiat with which the student feels the special delicacy of dhikr and worship and obtains peace and tranquility of heart.

عَنْ أَبِي بِنِ كَعْبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْتَكِفُ فِي الْعَشْرِ الْوَاخِرِ مِنْ رَمَضَانَ فَسَافَرَ سَنَةً فَلَمْ يَعْتَكِفْ فَلَمَّا كَانَ الْعَامَ الْمُقْبِلُ عَتَكَفَ عَشْرِينَ يَوْمًا

From Ubay bin Ka'ab r.a. said, "Indeed the Messenger of Allah s.a.w. Itikaf on the last ten days of Ramadan. Once for one year he did not do itikaf, then the following year he did itikaf for twenty days". (Hadith Hasan, narrated by Abu Dawud: 2107, Ibn Majah: 1760, and Ahmad: 20317). Beri'tikaf outside the month of Ramadan, explained in a hadith narrated by Aisyah r.a.

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6. Types and stations of Naqshbandiyah Zikir

Zikir can be done in two ways, namely by speaking (jahr) or by sirri (qolbi). Each of these two types of remembrance has its basis taken from sources of Islamic law, namely the Qur'an and as-Sunnah. Zikir Jahr uses oral media for dhikr. This is sometimes not easy to implement every time. This is different from sirr zikr which uses the medium of the heart as a means of dhikr, so that even in a trading situation, dhikr can still be carried out, (Tanwîr al-Qulûb, page: 508).

As previously explained, dhikr is divided into two types, namely zikir jahr and dhikr sirri. Zikir Jahr is done verbally, while Zikir Sirri is done using the heart. Regarding the basic text that strengthens the priority of sirri remembrance, as stated in the following hadith:

message: message *صَحِيحُهُمَا وَالْبِيهَقِيُّ "خَيْرُ الذِّكْرِ الْخَفِيُّ وَخَيْرُ الرُّزْقِ مَا يَكْفِي" وَقَالَ ل "الذِّكْرُ الَّذِي لَا تَسْمَعُهُ
الْحَفْظَةُ يُزِيدُ عَلَى الذِّكْرِ الَّذِي لَا تَسْمَعُهُ | الْحَفْظَةُ سَبْعِينَ ضَعْفًا" رَوَاهُ الْبِيهَقِيُّ .*

Meaning: Allah says: "And mention (the name) of your Lord in your heart" the meaning of the word nafsika is in your heart... And it was narrated from Abu Awanah and Ibn Hibban in their two shohih books, and from Imam Baihaqi: "The best remembrance is that which is vague, and the best of sustenance is that which is sufficient." Rasûlullâh said: "Dhikr which is not heard by the angel Hafadzoh is better (better) than dhikr which is heard by the angel Hafadzoh by 70 times" hadith narrated by Imam Baihaqi, (Tanwîr al-Qulûb, page: 509).

The Naqshbandi Tarekakat teachers choose dhikr in the heart, because the heart is the place to see Allah, the Most Forgiving, the place of faith, the source of secrets and the source of light. With a good heart, the whole body is good. On the other hand, if the heart is damaged then the whole body is damaged. As this is explained in the words of the Prophet SAW. A servant cannot be said to be a believer unless he binds his heart to the obligations of faith, and it is not valid to worship without intention (Tanwîr al-Qulûb, page: 508).

As mentioned in Tanwîr al-Qulûb, page: 511, dhikr qolbi is divided into two types; the first is by using Ismudz Dzaat and the second is by using Nafi Itsbat. Zikir Ismudz Dzaat uses the lafadz الله in accordance with the words of Allah SWT in surah Thaha verse 14:

God willing *وَأَقِمِ الصَّلَاةَ لِذِكْرِي*

Meaning: Verily, I am Allah, there is no (rightful) god but Me, so worship me and establish prayer to remember me.

Apart from that, in surah Thaaha verse 14 it is also found in surah al-'An'am verse 91:

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قَرَأْتِيسَ تُبْدُونَهَا وَتُخْفُونَ Facebook وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ قُلْ مَنْ أَنْزَلَ الْكِتَابَ آ
كَثِيرًا طَوَّعْتُمْ مَّا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا ءَابَاؤُكُمْ قُلْ اللَّهُ طَرَفَهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

Meaning: And they do not honor Allah with proper respect, when they say: "Allah has not revealed anything to humans." Say: "Who sent down the book (Torah) which was brought by Moses as a light and guidance for mankind, you made the book into scattered pieces of paper, you showed (parts of it) and you hid most of it, even though you had been taught what which you and your fathers do not know?" Say: "It is Allah (who revealed it)", then (after you have conveyed the Koran to them), let them play around in their error.

Suluk worship has its own stations. In fact, the dhikr in non-suluk tawajuh is also the practice of dhikr suluk, namely the ismu of substances. However, here the author wants to specifically explain the stations of remembrance in suluk. Zikr in the Naqshbandi order is talaqqi or tiered.

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1) Lathifatul Qolbi, located under the left breast at a distance of approximately 2 fingers. Which is the territory of the prophet Adam As. Lathifatul Qolbi is a place of lawwamah lust which has 9 characters, namely;

- اللّوامة : a characteristic that likes to criticize other people
- اللّهو : the quality of pleasing lust
- المكر : to deceive
- العجب : praising one's own deeds (feeling that one is better)
- العيبة : the nature of liking to tease other people
- الرياء : showing off one's own actions
- الظلم : to do harm
- الكذب : lie
- الغفلة : forgotten from Allah

Tanbih: Lathifatul qalbi is always done to recite the remembrance of Allah with the blessings of tawajjuh of the community and grace from Allah SWT. Hopefully lawwamah's lust can be defeated and eliminated by receiving the intercession of the Prophet.

2. Conclusion

The Naqsabandi Order is an Order held by the Companions from generation to generation hereditary with elements of Muhammad. The Naqsyabandiyah Order is the producer of the Khalifah and increases in rank based on devotion to the Sheikh and always performing tawajjuh with the Sheikh. Students should befriend the Sheikh with full respect. To the extent that a friendship with a Sheikh is strong, to that extent a person will walk up the ladder of increasing spiritual perfection.

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According to some 'ulamâ', the difference between the Naqsyabandiyah order and other orders: Qadiriyyah for example, is from the sanad which received it after the Prophet Muhammad SAW. The Naqsyabandiyah order originates from the teachings conveyed by the Prophet to Abû Bakar, while the Qâdiriyyah originates from the Prophet's teachings to Ali bin Abî Talib, until it reached Abdul Qâdir al-Jailani, (Martin van Bruinessen, Naqsyabandiyah order in Indonesia, Bandung: Mizan, 1992, page : 49).

That's why the followers of the Naqsyabandiyah Order say that, "The Naqsyabandi Order is a congregation that has been carried out by the Companions for generations. Tarekat is purely Islamic. The practice of Tarekatullah is the technical implementation of the dhikr of Allah. The essence is to dhikr of Allah along with the element of Muhammad or in a state of joining with the element (Muhammad) because the element of Muhammad is a channel, which is the only element that has a frequency. , waves, which are infinite and capable of going straight to the presence of Allah SWT. By just sitting together attending the tawajuh assembly led by the Mursyd with a true and sincere heart and full of love for the teacher, even if only once, then the people who attend will achieve perfection of faith in maqom which becomes increasingly better.

That is the situation if someone is always present and serves in the assembly of the Naqshbandiyah Presence, with a true and sincere heart, the person present will be able to feel the state of Syuhud and 'Irfan that can only be obtained after following the ways of other Tarekat for a long time.

That's why the followers of the Naqsyabandiyah Order say that, "The Naqsyabandi Order is a congregation that has been carried out by the Companions for generations.

Prof. Dr. Kadirun Yahya said that Tarekatullah is pure Islam. The practice of Tarekatullah is a technical implementation of the dhikr of Allah. The essence is to dhikr of Allah along with the elements of Muhammad or in a state of joining with the elements (Muhammad) because the elements of Muhammad are channels, channels, which are only one -the only element that has an infinite frequency, wave, which is able to go directly to the presence of Allah SWT, whose dimensions are infinite.

Dhikr with the elements of Muhammad is "condebsted" from the two sentences of the creed, which must be present in every worship point, these elements of Muhammad were inherited by the Apostles and all the Ambiya, without these elements (Muhammad) he and he would not be Apostles and prophets because their channels to Allah will not exist, then this element of Muhammad will, in time, be passed on to the spirit of Abdullah's son, who also happens to be named Muhammad, and after Abdullah's son dies, this element of Muhammad should be continued as a pattern until the end of time in the spiritual self. Only then will each Muslim be able to become a caliph of Allah on earth because he has inherited both,

In the Naqsyabandiyah Order, Dawam Hudhur and Agahi (always on guard) occupy a holy maqom which in the eyes of the Companions of Ridhwanullah 'Alaihim Ajma'in is known as Ihsan and according to Sufi terms it is called maqom Musyahadah, Syuhud, Yad Dasyat or 'Ainul Yaqin. is a description of the image of Ihsan: "That you worship Allah as if you saw Him".

Theme: The Naqshabandi Tarikat Is A Tarikat With Elements of
Muhammad Which Was Printed By His Friends and
Guardians For Herterately

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