

**KHIRQAH IN SUFI TRADITIONS: HADITH-BASED LEGITIMACY AND ITS SPIRITUAL TRANSMISSION****Zuherni. AB**

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Email: zuherni.ab@ar-raniry.ac.id**ABSTRACT**

The khirqah is a significant element in Sufi traditions, symbolizing spiritual initiation and the transmission of esoteric knowledge. However, its origins remain debated, particularly regarding its connection to the Prophet Muhammad (PBUH) through Imam 'Ali and Hasan al-Basri. Some scholars affirm this lineage, while others argue that khirqah was a later development within Sufi circles rather than a direct prophetic practice. This study employs a qualitative approach, analyzing classical Sufi literature, historical records, and hadith collections. Key hadith narrations related to the bestowal of garments, such as the Prophet (PBUH) clothing Ummu Khalid and Uwais al-Qarni receiving robes from Imam 'Ali and Umar ibn al-Khattab, have been used to validate khirqah's legitimacy. However, critics contend that these narrations reflect acts of generosity rather than structured initiatic bestowals. By the 14th century, khirqah evolved beyond a physical robe into a symbol of spiritual affiliation within Sufi orders (tariqas). Despite these debates, khirqah remains central to Sufi identity, signifying spiritual authority, ethical discipline, and lineage transmission. Scholars such as Ibn 'Arabi emphasized that khirqah represents inner purification rather than merely an external garment.

Keywords: *khirqah, Sufism, hadith traditions, tariqah, spiritual lineage***ABSTRAK**

Khirqah merupakan elemen penting dalam tradisi tasawuf yang melambangkan inisiasi spiritual dan transmisi pengetahuan esoterik. Namun, asal-usulnya masih diperdebatkan, terutama terkait keterkaitannya dengan Nabi Muhammad (PBUH) melalui Imam 'Ali dan Hasan al-Basri. Beberapa ulama mendukung silsilah ini, sementara yang lain berpendapat bahwa khirqah lebih merupakan perkembangan Sufi di kemudian hari daripada praktik langsung dari Nabi (PBUH). Penelitian ini menggunakan pendekatan kualitatif, menganalisis literatur klasik Sufi, catatan sejarah, dan koleksi hadis. Sejumlah hadis yang berkaitan dengan penganugerahan pakaian, seperti Nabi (PBUH) mengenakan jubah kepada Ummu Khalid dan pemberian pakaian kepada Uwais al-Qarni oleh Imam 'Ali dan Umar ibn al-Khattab, sering dikutip untuk membuktikan legitimasi khirqah. Namun, kritik menyatakan bahwa hadis-hadis tersebut lebih mencerminkan tindakan kedermawanan dibandingkan upacara inisiasi spiritual yang terstruktur. Pada abad ke-14, khirqah berkembang menjadi lebih dari sekadar pakaian fisik dan berfungsi sebagai simbol afiliasi spiritual dalam tarekat Sufi.



Terlepas dari perdebatan ini, *khirqah* tetap menjadi bagian fundamental dari identitas Sufi, yang menandakan otoritas spiritual, disiplin etika, dan transmisi silsilah. Ulama seperti Ibn 'Arabi menekankan bahwa *khirqah* bukan sekadar pakaian eksternal, melainkan cerminan penyucian batin.

Kata Kunci: *khirqah, tasawuf, tradisi hadis, tarekat, silsilah spiritual*

A. INTRODUCTION

The term *khirqah* originates from the Arabic word *karaqā*, meaning "to tear" or "to rend." It refers to a patched woolen robe traditionally worn by Sufi dervishes as a symbol of spiritual commitment and humility. Since at least the eighth century, Sufis have adopted the *khirqah* as a mark of initiation into the Sufi path. By the eleventh century, the practice had evolved into a formalized method of transmitting spiritual authority and knowledge. Sufi scholars have described the process of a disciple's initiation through several key elements: pledging an oath of allegiance (*akhd al-'ahd* or *bay'a*), affiliating with a spiritual lineage (*silsilah*), engaging in spiritual practices such as the inculcation (*talqin*) of *dhikr* (remembrance of God), and receiving the *khirqah* from a master (*shaykh*).¹ A disciple might be granted the *khirqah* at the beginning of their spiritual training, signifying their formal entry into the Sufi path, or later, as confirmation of their spiritual progress and preparedness.

The *silsilah* (spiritual chain of transmission) and the *khirqah* serve a function similar to the *isnad* (chain of narration) and *ijazah* (certificate of permission) in Islamic scholarship. They authenticate that a disciple has been trained under a legitimate Sufi master whose spiritual lineage can be traced back to the Prophet Muhammad (PBUH), thereby granting them the authority to pass on the teachings and practices of a particular Sufi order (*tariqah*).² Historically, different types of *khirqah* have been recognized. The *khirqat al-irādah* ("robe of will") was bestowed upon those who consciously and willingly embraced the rigorous spiritual path, demonstrating their full commitment and unwavering obedience to the *shaykh*. In contrast, the *khirqat at-tabarruk* ("robe of benediction") was granted to disciples whom the *shaykh* deemed as having potential, yet were still in the early stages of their spiritual journey.³ This distinction highlights the varying levels of spiritual maturity among Sufi disciples and the significance of *khirqah* as a marker of progress.

Between the late tenth and eleventh centuries, the terms *muraqqa* and later *dalq* and *khirqah* were often used interchangeably, though *muraqqa*

¹ J. Spencer Birmingham, *The Sufi Orders In Islam*, Oxford: At The Clarendon Press, 1973, p. 183

² Abu al-Wafa al-Ghanimi al-Taftazani, *Sufi Dari Zaman ke Zaman*, trans: Ahamad Rafi' Utsman, Bandung: Pustaka, 1974, p. 234.

³ Nuh Hamim, *Aurad Tariqah Syadhiliyyah*, (Kairo: Dâr Zâhid, 1997), p. 6-8, also see Moh. Isam Mudin, *Suhbah: Relasi Mursyid dan Murid dalam Pendidikan Spiritual Tarekat*, *Jurnal Tsaqafah*, Vol. 11, No. 2, November 2015, p. 412.



appears to have been more common in early Sufi texts. This is evident in classical works such as the anonymous tenth-century Sufi manual *Adab al-Muluk*⁴ and Hujwiri's (d. 1071–72) detailed discussion of Sufi attire in *Kashf al-Mahjub*. Hujwiri, while criticizing those who wore the Sufi cloak merely for appearances, explicitly associated the muraqqa with formal initiation into the mystical path under the guidance of a Sufi master.⁵ The khirqah is also frequently linked to the practice of *samā'* ("the mystical concert"), particularly in relation to ecstatic experiences where participants, in a state of spiritual elation, would tear or remove their garments. In some cases, these torn garments were distributed among fellow Sufis as relics, while intact cloaks were either returned to their owners or offered to the performers as gifts.⁶ This practice further cemented the khirqah as a deeply symbolic element within Sufi traditions.

To explore the role of khirqah in Sufism, this study adopts a qualitative approach, drawing from historical texts, classical Sufi literature, and contemporary scholarly interpretations. Primary sources include the works of renowned Sufi scholars such as Al-Ghazali, Rumi, and Ibn Arabi, while secondary sources provide modern academic perspectives on the practice and its evolution. This study also examines how the khirqah has been practiced across different Sufi orders (*tariqas*) and how its significance has transformed over time. Additionally, the study analyzes textual references to garments in hadith traditions that Sufi scholars have historically cited as precedents for the khirqah, such as the Prophet (PBUH) bestowing a *thaub* (robe) upon Ummu Khalid or wearing a black head covering (*imamah*) during the conquest of Makkah. In Sufi literature, these narrations have been interpreted as legitimizing the practice of bestowing the khirqah.

B. DISCUSSION

1. The Role of Hasan al-Basri in the Khirqah Genealogy

In the Islamic scholarly tradition, establishing a genealogical chain of transmission is essential to verifying whether a particular teaching originates from the Prophet Muhammad (PBUH). This principle applies not only to hadith studies but also to Sufi teachings, where spiritual legitimacy is often traced through an unbroken chain of masters and disciples. Within this context, Imam al-Junayd al-Baghdadi, one of the most influential figures in early Sufism, firmly linked his khirqah lineage (*labs al-khirqah*) to Imam Hasan al-Basri, who, in turn, was connected to Imam 'Ali ibn Abi Talib, thereby linking the practice directly to the Prophet (PBUH).⁷ The genealogy of this transmission can be represented as follows:

⁴ Adam al-Mulk pp. 26-28

⁵ (Hujwiri, *Kashf al-Mahjub* pp. 49-65)

⁶ Syahabuddin Suhrawardi, 'Awārif al-Ma'ārif, vol 1, (Kairo: Mataba'ah al-Sa'ādah,), p. 251, 255

⁷ Khalilurrahman, *Mengenal Tasawuf Rasulullah; Representasi Ajaran Al-Quran dan Sunnah*, Tangerang: Nurul Hikmah Pres, 2020, p. 77



Prophet Muhammad (PBUH) → Imam ‘Ali ibn Abi Talib → Imam Hasan al-Basri → Imam Habib al-‘Ajami → Imam Dawud ath-Tha’i → Imam Ma‘ruf al-Karkhi → Imam as-Sirri as-Saqti → Imam al-Junayd al-Baghdadi.

This lineage suggests a direct transmission of spiritual knowledge and authority, reinforcing the *khirqah* as an essential marker of Sufi initiation and legitimacy. However, scholars have debated whether Hasan al-Basri actually met Imam ‘Ali ibn Abi Talib, as some hadith scholars have questioned the authenticity of their direct teacher-student relationship.

Several pieces of evidence are frequently cited to support the argument that Hasan al-Basri was directly linked to Imam ‘Ali and thus could have inherited the *khirqah* tradition:

- 1) Testimony of Imam Sufyan al-Thawri: He stated that Hasan al-Basri was a prominent student of Imam ‘Ali and had studied under him since the age of 14.
- 2) Chronological Evidence: Many scholars argue that Hasan al-Basri was born approximately two years before the end of Caliph Umar ibn al-Khattab’s reign. His mother, Khiyarah, was a freed slave of Umm Salamah, one of the Prophet’s wives. Umm Salamah frequently took Hasan al-Basri to meet the Companions of the Prophet (PBUH) and would request them to pray for him, providing him with exposure to early Islamic teachings.
- 3) Historical Testimony: Al-Hafiz al-Mizzi, in his work *al-Mawa’idh*, recorded that when the assassination of Caliph Uthman ibn Affan occurred, Hasan al-Basri was 14 years old and was present at the time. This timeline strengthens the argument that Hasan al-Basri was old enough to have engaged in scholarly discourse with the Prophet’s companions, including Imam ‘Ali.
- 4) Self-Testimony of Hasan al-Basri: When Yunus ibn Sa‘id challenged Hasan al-Basri’s claim of having met Imam ‘Ali, Hasan al-Basri firmly refuted the doubt, stating that he had indeed witnessed various events and had firsthand experience of the teachings transmitted by Imam ‘Ali.
- 5) Hadith Transmission: Imam al-Suyuti, in his *Risalah*, stated that numerous hadith transmitters (*huffaz al-hadith*) traced their narrations through Hasan al-Basri, linking them to Imam ‘Ali ibn Abi Talib. This further supports the idea that Hasan al-Basri had a strong scholarly and spiritual connection with Imam ‘Ali.⁸

⁸ Khalilurahman, *Mengenal Tasawuf Rasulullah....*, p. 78. To mention some of popular hadiths referred to Hasan al-Basri genealogically related to Ali Ibn Thalib are:

رَفَعَ الْقَلَمُ عَنِ ثَلَاثَةٍ عَنِ الصَّغِيرِ حَتَّى يَبْلُغَ وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَعَنِ النَّصَابِ حَتَّى يُكْشَفَ عَنْهُ
أَفْطَرَ الْحَاجِمُ وَالْمَخْجُومُ (رَوَاهُ النَّسَائِيُّ)
إِنْ وَسَّعَ اللَّهُ عَلَيْكُمْ فَاجْعَلُوهُ صَاعًا مِنْ بَرٍّ وَعَبْرَةً (رَوَاهُ الدَّارِقُطْنِيُّ)



The association between Hasan al-Basri and Imam 'Ali is crucial to the legitimacy of *khirqah* within Sufism. If Hasan al-Basri did indeed receive spiritual teachings directly from Imam 'Ali, then the *khirqah* lineage can be seen as rooted in the Prophet's teachings, rather than being a later Sufi innovation. This perspective strengthens the argument that the practice of bestowing *khirqah* is not merely symbolic but an authentic means of transmitting spiritual authority within Sufi orders. However, for those who dispute the direct relationship between Hasan al-Basri and Imam 'Ali, the *khirqah* tradition is often viewed as a later interpretation by Sufi scholars, rather than a practice originating from the Prophet (PBUH) himself. This ongoing debate highlights the broader discourse on the authenticity of Sufi practices in relation to early Islamic traditions.

2. Hadith Tradition Review on the Origin of *Khirqah* Bestowal

The legitimacy of *khirqah* bestowal in Sufism has been a subject of debate, particularly among scholars who question whether the practice was directly sanctioned by the Prophet Muhammad (PBUH) or was a later development within Sufi circles. One of the key areas of contention is whether Hasan al-Basri's connection to Imam 'Ali ibn Abi Talib is historically verifiable, as this link is crucial in tracing the spiritual genealogy of *khirqah* back to the Prophet (PBUH).

Some hadith scholars (*huffaz al-hadith*) reject the idea that Hasan al-Basri had direct contact with Imam 'Ali, arguing that there is insufficient evidence to support this claim. However, others, such as Al-Sayyid As'ad (d. 1016 H), counter this argument by invoking the principle of affirmation taking precedence over negation (*al-muthbit muqaddam 'ala al-nafi*).⁹ According to this principle, if some scholars affirm an event while others deny it, the affirmation is given priority, as it is based on positive evidence rather than mere absence of proof. In this regard, Al-Sayyid As'ad maintains that the *khirqah* genealogy can indeed be traced back to the Prophet Muhammad (PBUH), with multiple sources providing support for its legitimacy.

Several hadith traditions have been referenced by Sufi scholars to establish the legitimacy of *khirqah* as a practice rooted in the Prophet's teachings. One of the most commonly cited narrations is the hadith of Ummu Khalid, which describes the Prophet (PBUH) bestowing a garment upon a child:

عَنْ أُمِّ خَالِدِ بِنْتِ خَالِدٍ قَالَتْ: أُتِيَ النَّبِيُّ ﷺ بِثَوْبٍ فِيهِ لَوْنٌ أَسْوَدٌ أَوْ أَحْمَرٌ فَقَالَ: مَنْ تَرَوْنَ أَنْ أَكْسُو هَذَا فَاسْكَتِ الْقَوْمُ. قَالَ: ائْتُونِي بِأَمْرِ خَالِدٍ فَاتَيْتُ بِهَا فَأَلْبَسَهَا إِيَّاهُ بِيَدِهِ وَقَالَ: أَبِئِ وَأَخْلِقِي مَرَّتَيْنِ.¹⁰

كَفَنَتُ النَّبِيَّ فِي قَبِينِ أُنْبَيْضٍ وَتَوَيْتُ حَبْرَةَ (رواه الحطّيبُ البغدادي)
مَثَلُ أُمَّتِي مَثَلُ الْمَطِّ (رواه أبو يعلى)

⁹ Khalilurrahman, Mengenal Tasawuf Rasulullah..., p. 79

¹⁰ Khalilurrahman, Mengenal Tasawuf Rasulullah..., p. 79, disebutkan hadits tersebut diriwayatkan Abu Musa al-Madani dalam kitab al-Sunnah fi Sadl al-Imamah



From Ummu Khalid bint Khalid, she said: one day, the Prophet PBUH was brought a garment that had black or red designs. Then he asked, 'Who do you think I should dress in this?' The people remained silent. Then he said, 'Bring Ummu Khalid to me!' So, I was brought to him, and he dressed me in it with his own hands and said, 'Wear it and let it wear out (repeated twice).'"

This hadith is often cited as evidence that the Prophet (PBUH) himself engaged in the ritualistic bestowal of garments, which, according to Sufi scholars, forms the basis for *khirqah* bestowal within Sufi orders. The act of granting a robe symbolizes spiritual endorsement and divine blessings, which aligns with the practice of *khirqah* transmission in Sufi traditions.

Another popular hadiths frequently mentioned to strengthen the argument the existence of *khirqah* narrated that Ali Ibn Thalib and Umar Ibn al-Khattab put the robe on Uwais al-Qarni. Imam al-Sha'rani said:

وَضَعَ أُوَيْسُ الْقَرْنِيُّ ثَوْبَهُ مِنْ عُمَرَ بْنِ الْخَطَّابِ وَرَدَّاهُ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ¹¹.

"Uwais al-Qarni received his robe from Umar ibn al-Khattab, while his outer cloak was bestowed upon him by 'Ali ibn Abi Talib."

Despite these references, some hadith scholars challenge the notion that these narrations directly support *khirqah* bestowal as practiced in Sufism. They argue that:

- 1) The garments mentioned in these hadiths were merely physical robes, not necessarily symbols of spiritual authority.
- 2) The act of bestowing garments by the Prophet (PBUH) was a common cultural practice rather than a distinct Sufi ritual.
- 3) *Khirqah*, as practiced in later Sufi orders, involves additional symbolic elements that were not explicitly outlined in early Islamic traditions.

For instance, critics argue that the *khirqah* tradition, as seen in Sufi orders, incorporates specific rituals, colors, and symbolic meanings that are absent from the hadith literature. Some scholars limit the significance of these garments to practical usage, such as outer robes (*jubbah*) or head coverings (*imamah*), rather than attributing them to spiritual initiation rites. However, Al-Sayyid As'ad and other proponents of *khirqah* argue that while these garments were physical objects, they carried deeper symbolic meanings. In particular, certain Sufi orders, such as the Rifaiyyah, emphasize the wearing of a black turban (*imamah al-sauda'*), which they trace directly back to the Prophet (PBUH).¹² This perspective is further reinforced by a hadith reported by Abu Dawud al-Tayalisi, which states:

¹¹ 'Abd al-Wahhab al-Sya'rani, *al-Anwâr al-Qudsiyyah fi Ma`rifah Qawâid al-S}ûfiyyah*, vol. 11, Edited by Thaha 'Abd al-Baqi Surur, (Beirut: Maktabah al-Ma`ârif, 1962), p. 33.

¹² Khalilurahman, *Mengenal Tasawuf Rasulullah....*, p. 79.



وقال أبو داود الطيالسي: ثنا الأشعث بن سعيد ثنا عبد الله بن بسر عن أبي راشد الحبراني عن علي - رضي الله عنه - قال: "عممني رسول الله صلى الله عليه وسلم يوم غدیر خم بعمامة سد لها خلفي ثم قال: إن الله أمّني يوم بدر وحنين بملائكة يعتمون هذه العمامة¹³.

Abu Dawud al-Thayalsy said narrated us al-Ash'ab ibn Sa'id, narrated us 'Abd Allah ibn Basr, that Abi Rashid al-Hibrany said, 'Ali Ibn Thalib said at the day of *ghadir khum*¹⁴ (a pond near present-day Al-Juhfa in Saudi Arabia) and delivered a sermon. the Prophet PBUH put on me the black head cover (*imamah*) by craning it behind me and the Propher PBUH said Indeed Allah blessing me the glory at the at the Badr battle and Hunain battle and the angles put on themself this head cover (*imamah*).

The debate surrounding the origin of *khirqah* bestowal highlights the broader discourse on the legitimacy of Sufi practices. While some scholars affirm the continuity of *khirqah* from the Prophet (PBUH) through Imam 'Ali and Hasan al-Basri, others regard it as a later Sufi development based on interpretations of hadith traditions. Regardless of these debates, the *khirqah* remains an integral part of Sufi identity, serving both as a symbol of spiritual initiation and a marker of affiliation within a specific *tariqah*. Whether understood as a continuation of the Prophet's traditions or as a later mystical interpretation, its significance within Islamic spirituality and Sufi heritage remains profound.

3. The *Khirqah* Bestowal in Certain Interpretations

The concept of *khirqah* in Sufi traditions extends beyond its literal meaning as a patched robe. It is often interpreted as a symbol of spiritual transformation and initiation, signifying the transmission of esoteric knowledge from a Sufi master (*shaykh*) to a disciple (*murid*). However, the significance and interpretation of *khirqah* vary among scholars, particularly regarding its origins and whether it was directly practiced by the Prophet Muhammad (PBUH) or later institutionalized by Sufi orders. One of the most influential interpretations of *khirqah* comes from Ibn 'Arabi (d. 1240), a prominent Sufi thinker and philosopher. In his treatise *Nasab al-Khirqah* (The Genealogy of the *Khirqah*), Ibn 'Arabi elaborates on the spiritual and symbolic aspects of *khirqah*, arguing that it is not merely a physical garment but an

¹³ Shihab al-Din Ahmad Ibn Abi Bakr Ibn Ismail al-Bushiry, Islamweb.net, Al-Maktabah al-Islamiyyah Kitab al-Sabq wa l-Ramy, bab al-Tahrish 'ala al-Ramy, juz. 5, p. 339

¹⁴ *Ghadir Khumm* is an important historical and religious event in Islamic history, particularly significant to Shia Muslims. It took place on 18th Dhu al-Hijjah (10 AH / 632 CE), when Prophet PBUH, while returning from his final pilgrimage (Hajj), stopped at a place called *Ghadir Khumm* (a pond near present-day Al-Juhfa in Saudi Arabia) and delivered a sermon.



outward representation of inner purification and commitment to the Sufi path.¹⁵

Ibn 'Arabi's interpretation of *khirqah* is deeply rooted in Qur'anic symbolism, particularly in relation to *libās al-taqwā* (the garment of righteousness), as mentioned in Surah Al-A'raf (7:26):

يَسْبِيءَ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوَآتِكُمْ وَرِيشًا وَلِبَاسَ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَكَّرُونَ

"O Children of Adam! We have bestowed upon you clothing to cover your shame, as well as to be an adornment to you. But the raiment of righteousness—that is the best. Such are among the signs of Allah, that they may receive admonition."¹⁶

Ibn 'Arabi distinguishes between two types of garments, first, the physical garment, which serves the functional purpose of covering the body. Second, the spiritual garment, which represents the moral and ethical transformation of the individual. He asserts that the true essence of *khirqah* lies in the second meaning, where wearing the *khirqah* symbolizes the purification of one's soul from negative traits such as arrogance, dishonesty, and dependence on worldly matters. According to Ibn 'Arabi, *khirqah* should not only be viewed as a formal robe granted by a shaykh but as a commitment to spiritual discipline and self-purification.¹⁷ He further explains this concept by stating:

فإذا لبست هذه الملابس صح لك ان تعدد في صدور المجالس عند الله وتكون من أهل الصفوف الأولى فهذه ملابس أهل التقوى التي هي خير لباس فاجهد أن تكون هذه ملابسك أو أكثرها فعليه الجماعة وعليه ألبس شقيق الباخي حاتم الأصم.¹⁸

"Once you wear this garment (*khirqah*) properly, you become worthy of sitting in the company of the righteous and being among the people of the first rows (*ahl al-suffah*). This is the true garment of righteousness (*libās al-taqwā*), which is the finest and noblest of garments. Therefore, strive to make this your attire, both outwardly and inwardly, as the true Sufi masters did."

This passage highlights that *khirqah* is not merely an external identifier but an ethical and spiritual commitment that aligns with the values upheld by the early ascetics of Islam.

As Sufism expanded across various regions, different Sufi orders (*tariqas*) developed their own unique interpretations of *khirqah*. By the 14th

¹⁵ Khalilurrahman, *Membersihkan Nama Ibn 'Arabi; Kajian Komprehensif Tasawuf Rasulullah*, Tangerang: Nurul Hikmah Press, 2018, p. 351

¹⁶ QS: Al-A'raf: 26

¹⁷ Khalilurrahman, *Membersihkan Nama Ibn 'Arabi...*, p. 354

¹⁸ Ibn 'Arabi, *Nasab al-Khirqah*, ta'liq Abd al-Rahman hasan Mahmud, Cairo: "Alam al-Fikr, p. 89



century, the term *khirqah* no longer referred exclusively to a literal garment but also became synonymous with a spiritual lineage or initiatic path. This development is evident in the way certain Sufi orders established specific types of *khirqah* to distinguish their members. *Khirqah al-Qadiriyyah* (associated with the Qadiriyya order, founded by Abdul Qadir al-Jilani). *Khirqah al-Suhrawardiyyah* (linked to the Suhrawardiyya order, established by Shihab al-Din Abu Hafs Suhrawardi). *Khirqah al-Chishtiyyah* (connected to the Chishti order, known for its emphasis on love and devotion). In these tariqas, the *khirqah* became more than just a garment—it served as a symbol of an initiatic transmission (*silsilah*), marking a disciple's entry into a specific spiritual tradition. Some tariqas even introduced different colors and styles of *khirqah*, each with its own symbolic meaning.¹⁹ For instance, certain Sufi orders preferred blue robes due to their association with mysticism and humility. Other colors, such as black, were linked to specific prophetic traditions, such as the black turban (*imamah al-sauda'*), which was reportedly worn by the Prophet Muhammad (PBUH) on significant occasions.

Classical Sufi texts often elaborate on the symbolic dimensions of *khirqah*. One notable example is Najm al-Din Kubra's (d. 1221) *Adab al-Sufiyyah*, which presents a detailed interpretation of the different colors and components of *khirqah* as representations of various stages of the mystical path.²⁰ Additionally, Al-Shibli (d. 946) and Ibn Khalif were among the early Sufi scholars who popularized the notion that *khirqah* represents the ethical and spiritual refinement of a disciple rather than just an external garment. This perspective aligns with Ibn 'Arabi's assertion that the true *khirqah* is one's moral and spiritual transformation rather than a physical robe.

C. CONCLUSION

The genealogy of *khirqah* bestowal is intended to affirm that the transmission of Sufi teachings follows a structured and recognized standard within Islamic spirituality. The theory of direct knowledge transmission (*mu'asharah wa al-liqā'*) plays a crucial role in understanding the lineage of *khirqah*, particularly in its connection to Hasan al-Basri, Imam 'Ali ibn Abi Talib, and ultimately, the Prophet Muhammad (PBUH). The debate surrounding the legitimacy of this transmission remains central to discussions on the origins of *khirqah* in early Islamic teachings. While some scholars challenge the notion that Hasan al-Basri had direct contact with Imam 'Ali, others argue that the principle of affirmation (*muthbit muqaddam 'ala al-nafi'*) supports the claim that such a connection did exist.

The hadith traditions related to the bestowal of garments, such as the Prophet (PBUH) clothing Ummu Khalid and the garment given to Uwais al-

¹⁹Ibn 'Arabi, *Nasab al-Khirqah*,..., p. 90

²⁰Ibn 'Arabi, *Nasab al-Khirqah*,..., p. 91



Qarni, have been interpreted by Sufi scholars as evidence supporting khirqah transmission. However, critics argue that these narrations do not explicitly indicate the formalized bestowal of khirqah as practiced in later Sufi traditions. Despite these differing interpretations, the role of clothing as a symbol of spiritual transformation in Islamic teachings cannot be overlooked, reinforcing the deeper significance of khirqah in Sufi practice.

Over time, the meaning of khirqah has expanded beyond its literal function as a robe to encompass a broader symbol of initiation, affiliation, and ethical commitment within Sufi orders. By the 14th century, various tariqas had developed their own interpretations of khirqah, with distinct colors, styles, and symbolic meanings used to mark the spiritual progress of disciples. Ibn 'Arabi's perspective on khirqah as an embodiment of *libās al-taqwā* (the garment of righteousness) emphasizes that true khirqah is not merely an external attire but a reflection of inner spiritual purification. In conclusion, khirqah remains a fundamental aspect of Sufi tradition, representing both a historical continuity of Islamic spiritual heritage and an evolving mystical practice. While some scholars view khirqah as a practice rooted in prophetic traditions, others argue that it is a later development within Sufi circles. Regardless of these perspectives, its significance as a marker of spiritual authority, ethical discipline, and Sufi affiliation remains undisputed.

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