



## **THE NAQSHBANDIYYAH AL-KHALIDIYYAH TARIQAH: PERSPECTIVES ON TAWHID AND SPIRITUALITY**

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### **Abstract**

The Al-Naqsyabandiyah Al-Khālidiyah Tariqah is one of the influential Sufi orders in the development of Islamic spirituality, with the significant role of the mursyid in guiding disciples toward closeness to God. This study aims to examine the existence of the mursyid in guiding disciples and analyze whether the concepts of tawasul and rabitah associated with the mursyid contradict the principles of tawhid and authentic Islamic teachings. The methodology used includes a literature review and textual analysis of classical works and contemporary literature related to the Al-Naqsyabandiyah Al-Khālidiyah Tariqah, the role of the mursyid, tawasul, and rabitah, as well as interviews with practitioners of the order to explore their perspectives. The findings indicate that the mursyid plays a vital role in the spiritual development of disciples in the Al-Naqsyabandiyah Al-Khālidiyah Tariqah. Additionally, tawasul and rabitah are not considered shirk in the context of this tariqah, but are seen as legitimate means to draw closer to Allah, provided they remain within the framework of tawhid. In conclusion, the existence of the mursyid is essential in this tariqah, and the practice of tawasul and rabitah can be accepted as long as it does not deviate from authentic Islamic teachings.

**Keywords:** *Tariqah, Al-Naqsyabandiyah Al-Khālidiyah, Tauhid, Spirituality*

### **Abstrak**

Tariqah Al-Naqsyabandiyah Al-Khālidiyah adalah salah satu tarekat Sufi yang berpengaruh dalam perkembangan spiritualitas Islam, dengan peran penting mursyid dalam membimbing murid menuju kedekatan dengan Tuhan. Penelitian ini bertujuan untuk mengkaji eksistensi mursyid dalam membimbing murid serta untuk menganalisis apakah konsep tawasul dan rabitah mursyid bertentangan dengan prinsip tauhid dan ajaran Islam yang sah. Metode yang digunakan adalah studi pustaka dan analisis tekstual terhadap karya-karya klasik serta literatur kontemporer terkait Tariqah Al-Naqsyabandiyah Al-Khālidiyah, peran mursyid, tawasul, dan rabitah, serta wawancara dengan pengamal tarekat untuk menggali pandangan mereka. Hasil penelitian menunjukkan bahwa mursyid dalam Tariqah Al-Naqsyabandiyah Al-Khālidiyah memiliki peran vital dalam proses pembinaan spiritual murid, dengan tawasul dan rabitah mursyid tidak dianggap syirik dalam konteks tarekat ini, melainkan sebagai sarana yang sah untuk mendekatkan diri kepada Allah selama tetap dalam bingkai tauhid. Kesimpulannya, eksistensi mursyid sangat penting dalam tarekat ini, dan pengamalan tawasul serta rabitah mursyid dapat diterima asalkan tidak keluar dari ajaran Islam yang sah.

**Kata Kunci:** *Tariqah, Al-Naqsyabandiyah Al-Khālidiyah, Tauhid, Spiritualitas*

## A. Introduction

Since the Prophet Muhammad (PBUH) was appointed as the final Messenger, spiritual practices reflecting tasawuf (Islamic mysticism) and tariqah (spiritual paths) have gradually developed within the lives of Muslims. Despite living amidst a society of growing luxury and material abundance, the Prophet led a life that emphasized steadfastness of heart and closeness to God. This demonstrates that tasawuf is not an adoption of external teachings but rather a tradition that has existed since the early history of Islam, serving as an effort to achieve the perfection of faith (iman), Islam, and excellence (ihsan).

Tasawuf and tariqah, at their core, are practices rooted in the Islamic sharia (law), forming the foundation for every Muslim's life (Abdul Qadir Djaelani, 1996, p. 47). In their practice, Muslims are required to believe in Allah SWT, carry out His commands, avoid His prohibitions, and cultivate noble character, which is the essence of Islamic teachings. These practices aim to attain a higher level of closeness to Allah, experience the joy of faith, live an Islamic life, and achieve excellence (ihsan) in every aspect of life. However, amid accusations that tariqah practices are derived from other religions, it is important to view the phenomena of tasawuf and tariqah objectively. Scientific studies on this matter remain essential to provide a clearer understanding of how tasawuf and tariqah align with the fundamental principles of Islam (Imron Abu Amar, n.d., p. 23).

Many scholars have discussed the concept of tariqah, yet most lack a deep understanding of its actual practices. Often, they view tariqah from an incomplete perspective, leading to the misconception that tariqah is an adoption of non-Islamic religious practices, such as those from Buddhism and Hinduism (Martin Van Bruinessen, 1999, p. 246). Therefore, this study aims to identify and delve deeper into the phenomenon of Tariqah Al-Naqshbandiyyah, particularly in the context of the Nusantara region, and to provide new insights into the authentic practice of tariqah. This research seeks to refute unfounded accusations that tariqah practices are adaptations of foreign religious traditions and to clarify that tariqah is fundamentally a path for deepening religious understanding and practice in line with Islamic sharia. This study is expected to provide a clearer understanding of how Tariqah Al-Naqshbandiyyah, Al-Mujaddidiyyah, and Al-Khalidiyyah adhere strictly to the fundamental principles of Islamic teachings.

To clearly identify the phenomena within Tariqah Al-Naqshbandiyyah, an objective and in-depth study is required to comprehend the spiritual training (riyadah) patterns and practices of this tariqah accurately (Sakhok & Munandar, 2020). This is crucial to prevent stagnation in the understanding of tariqah itself. With an appropriate approach, it becomes evident that tariqah is not a tradition leading to deviation from Islamic teachings but rather a path for deepening the authentic understanding and practice of religion.

In this context, the author deems it necessary to explore the thoughts of Maulana Shaykh Muhammad Amin al-Kurdi al-Irbili, also known as Maulana Shaykh al-Kurdi, particularly regarding his relationship with Tariqah Al-Naqshbandiyyah Al-Mujaddidiyyah Al-Khalidiyyah. Maulana Shaykh al-Kurdi was a prominent figure in the

development of Tariqah Al-Naqshbandiyyah in the Nusantara, and his thoughts are frequently referenced by mursyids (spiritual guides) in implementing the teachings of this tariqah. One of his most significant works is *Tanwir al-Qulub fi Mu'amalat 'Allam al-Ghuyub*, which serves as a popular reference among mursyids of Tariqah Al-Naqshbandiyyah Al-Khalidiyyah in Indonesia.

*Tanwir al-Qulub fi Mu'amalat 'Allam al-Ghuyub* provides detailed explanations of spiritual practices within this tariqah, including methods for achieving closeness to Allah through specific practices. The book guides Muslims in deepening their understanding of their relationship with Allah, overcoming various spiritual obstacles, and attaining certain maqamat (spiritual stations) in their spiritual journey (Husodo & Welly, 2023). This book is highly regarded among tariqah practitioners, especially in the Nusantara, for its practical relevance to everyday life. Thus, it is essential to further study this work and its influence on the practice of Tariqah Al-Naqshbandiyyah Al-Khalidiyyah in Indonesia.

Previous studies on Tariqah Al-Naqshbandiyyah in Indonesia, such as Martin Van Bruinessen's *Tarekat Naqshbandiyyah di Indonesia* and Imron Abu Amar's *Tharekat Naqshbandiyyah*, have laid important groundwork. However, research focusing specifically on the thoughts of Maulana Shaykh Muhammad Amin al-Kurdi al-Irbili and their connection to Tariqah Al-Naqshbandiyyah Al-Khalidiyyah remains limited. Therefore, this study makes a significant contribution by addressing this gap, concentrating on the teachings presented by Maulana Shaykh al-Kurdi in his book *Tanwir al-Qulub*.

This research offers new contributions to the study of Tariqah Al-Naqshbandiyyah Al-Khalidiyyah, particularly in Indonesia, by highlighting the underexplored thoughts of Maulana Shaykh Muhammad Amin al-Kurdi al-Irbili. Through an analysis of *Tanwir al-Qulub fi Mu'amalat 'Allam al-Ghuyub*, this study provides fresh insights into how this tariqah is applied in the spiritual lives of its practitioners and how its spiritual concepts align with the fundamental principles of Islamic teachings without adopting elements from other religions. Consequently, this research aims to provide a clearer and more objective understanding of Tariqah Al-Naqshbandiyyah Al-Khalidiyyah and to refute claims that this tariqah stems from external religious practices.

## B. Method

This study employs a historical approach combined with a biographical research method to examine the thoughts and works of Maulana Shaykh Muhammad Amin al-Kurdi al-Irbili, particularly in relation to the Tariqah Al-Naqshbandiyyah Al-Khalidiyyah. The primary source utilized in this research is Maulana Shaykh al-Kurdi's seminal work, *Tanwir al-Qulub fi Mu'amalat 'Allam al-Ghuyub*, along with other relevant writings. Secondary sources include texts on tasawuf (Islamic mysticism), tariqah (spiritual paths), tafsir (Qur'anic exegesis), hadith, tawhid (Islamic monotheism), and fiqh (Islamic jurisprudence) related to the research topic. The study relies on a

literature review to collect the necessary data, drawing from both primary and secondary sources, which were accessed through private libraries (Nazir, 1988). For data analysis, this research employs content analysis methods to explore the meaning of Maulana Shaykh al-Kurdi's thoughts on Tariqah Al-Naqshbandiyyah Al-Khalidiyyah. Every excerpt from his ideas is coded (Maulana Shaykh al-Kurdi). The purpose of this analysis is twofold: first, to address and refute the claims of some Muslim scholars who argue that the practices of Tariqah Al-Naqshbandiyyah Al-Khalidiyyah contradict the teachings of the Qur'an and Sunnah; and second, to assess the extent to which the thoughts and practices of this tariqah align with authentic Islamic teachings (Al-'Ārif bi Allah Maulana Syaikh Muhammad Amin al-Kurdi al-Irbili, n.d., p. 1).

## C. Results and Discussion

### 1. Karāmah in the Perspective of Islam

Karāmah is one of the key concepts in Islamic teachings that every Muslim should understand. It serves as a distinction between truth and falsehood. Today, we often hear about various extraordinary occurrences attributed to individuals far from the path of Allah SWT. From an Islamic perspective, such extraordinary events carry profound meanings and are closely related to a person's level of spirituality in adhering to Allah's commands and avoiding His prohibitions (Abu Abdillah Muhammad ibn Ahmad ibn Abi Bakar al-Qurtubi, 2006, p. 421). These phenomena reflect a person's piety. With a high level of piety, one may experience extraordinary events by the will of Allah SWT, known as *karāmah* (miracles granted to saints) and *ma'unah* (divine aid).

Etymologically, the term *karāmah* (الكرامة) is derived from the Arabic language, meaning honor, dignity, nobility, and good reputation. According to Maulana Shaykh al-Kurdi, *karāmah* refers to an extraordinary occurrence experienced by someone who does not claim to be a prophet, messenger, or recipient of a miracle akin to those granted to the prophets. Rather, *karāmah* manifests as an extraordinary event occurring in the life of a devout servant of Allah who belongs to the category of righteous individuals or *awliya* (friends of Allah).

### 2. The View of Ulama on Karāmah

According to the scholars of the four Sunni schools of thought, *karāmah* indeed occurs in the lives of righteous individuals, as the *awliyā'* (friends of Allah) are considered the spiritual heirs of the prophets. Although the *awliyā'* are not *ma'sum* (infallible) like the prophets, they are protected from all forms of sin and consistently follow the Sunnah of the Prophet Muhammad (peace be upon him) as the foundation of their lives. As explained by the editor of the book *Jauhar al-Tauhid*, al-'Allamah Sheikh Ibrahim al-Luqani, *karāmah* is a certainty that must be believed in by every Muslim. This *karāmah* can occur either during a person's lifetime or after their death. In fact, *karāmah* that manifests after death is considered even more significant, as the spirituality of the *awliyā'* is purified from all shortcomings. Imam Sya'rani also conveyed that many of the great scholars (Mashayikh) narrate how Allah assigns angels to the graves of the *awliyā'* to

fulfill their needs. Sometimes, the wali themselves may even emerge from their graves to assist the community, with Allah's permission (Al-Syaikh Ibrahim al-Luqani, 1995, p. 153).

The *karāmah* of the *awliyā'* is also explained in the Qur'an, such as in Surah Ali Imran (3:37), which tells of the food provided to Sayyidah Maryam in her mihrab. This food was given to her directly from Allah, without any effort on her part, a miraculous act that constitutes *karāmah*. Allah grants sustenance to whom He wills without limit, demonstrating His boundless power. Another example of *karāmah* is the story of Asif bin Barkhiya, a pious man who was able to bring the throne of Queen Bilqis from Yemen to the presence of Prophet Solomon (peace be upon him) in the blink of an eye, as stated in Surah An-Naml (27:40). This incident illustrates that *karāmah* not only occurred during the time of the prophets but also continued to manifest among the followers, including the community of Prophet Muhammad (peace be upon him)..

The *awliyā'* or friends of Allah are individuals endowed with profound knowledge and wisdom, who consistently obey Allah's commands and avoid sin. They renounce worldly desires and focus on the afterlife. The *karāmah* they receive is a result of their piety and closeness to Allah. For instance, *karāmah* can be witnessed in the lives of the *awliyā'* even after their death. Although they reside in the *alam barzakh* (the intermediate realm), they continue to experience a life far more perfected than worldly existence. The *awliyā'* can know who visits their graves, respond to greetings, and even visit one another with Allah's permission. This shows that the life of the *awliyā'* in the *alam barzakh* is a pure one, free from any sin, and far superior to worldly life (Maulana Syaikh Judah Muhammad Abu al-Yazid al-Mahdi al-Naqsyabandi, 2005, pp. 247–250).

### 3. The Concept of Rabīṭah Mursyid: A Link to Draw Closer to Allah SWT

Rabīṭah Mursyid is a method within Sufism that helps the disciple (*murīd*) more easily attain closeness to Allah SWT. The *mursyid*, as a spiritual guide, is considered a means (*wasīlah*) to the Prophet Muhammad (Saw), while the Prophet (Saw) is the *wasīlah* to Allah SWT. In the tradition of the four Sunni schools of thought and the consensus of Sufi scholars, seeking intercession (*tawassul*) through the Prophet Muhammad (Saw) and the *awliyā'* (friends of Allah), including the *mursyid*, is permissible both during their lifetime and after their death. In fact, *tawassul* after death is considered even more significant, as their spirituality is free from worldly influence, and they are in the presence of Allah SWT alongside the angels in Paradise.

Etymologically, *rabīṭah mursyid* comes from the Arabic words: *الرابطة* (*al-rābiṭah*-connection or bond) and *المرشد* (*al-murshid* - guide, leader, teacher, or instructor). According to Maulana Sheikh al-Kurdi, *rabīṭah mursyid* means maintaining a respectful focus on the face of the guide in order to receive their spiritual light. This practice allows the *murīd*, even when not physically present with the *mursyid*, to feel their presence spiritually (Sodikin et al., 2021). Through this, the *murīd* can achieve the perfection of *hudūr* (full awareness) and receive the divine light (*nur*) that leads them closer to Allah SWT. The concept of *rabīṭah mursyid* also means uniting the heart of the *murīd* with the



heart of the mursyid to obtain blessings (barakah) from them. The murīd keeps a mental image of the mursyid's face in their heart (near the left side of the chest, around two fingers from the center) in order to reach the state of fana' fi al-mursyid (dissolution in the mursyid). This is the initial step toward reaching fana' fi Allah (dissolution in Allah). In the Naqshbandi Sufi tradition, this concept is expressed as:

الفناء في الشيخ مقدمة الفناء في الله

“Fana' in the sheikh is the beginning of fana' in Allah SWT.”

The benefit of fana' in the mursyid is that the murīd can adorn themselves with the noble qualities of the mursyid. Through the mursyid, the murīd receives guidance (hidayah) from Allah SWT. Meanwhile, fana' fi Allah SWT means fulfilling all of Allah's commands, avoiding His prohibitions, and achieving the true state of taqwa (piety). Bringing the mursyid's face to mind does not mean asking for something from the mursyid, but rather having a firm belief that everything originates from Allah SWT. The mursyid is simply a means (wasīlah) through which Allah's mercy reaches the murīd, via the Prophet Muhammad (Saw) and the chain of holy figures (silsilah quddisa sirruhum).

The relationship between the mursyid and the murīd is likened to a poor person standing in front of a wealthy house asking for help, with the firm belief that all blessings come from Allah SWT. This aligns with the words of Allah SWT in the Qur'an: “Indeed, Allah surrounds them from behind.” (QS. Al-Buruj: 20)

This verse affirms that everything in the world happens by the will of Allah SWT, and humans are only granted the authority of majāzī (causality) to carry out Allah's will in the world. In Surah At-Tawbah (9:119), Allah SWT says: “O you who have believed, fear Allah and be with those who are true.” This verse indicates that being in the company of the truthful (ṣādiqīn) has two forms:

- 1) Physical companionship: Being together in one gathering so that the noble traits of the mursyid can radiate to the murīd.
- 2) Spiritual companionship: This concept transcends time and space, allowing the rabīṭah mursyid to occur anytime and anywhere.

The concept of rabīṭah is also reflected in the story of Prophet Yusuf (AS) when he was invited to commit sin by Zulaikha. In Surah Yusuf (12:24), Prophet Yusuf (AS) was protected from sin because he saw a burhān (sign) from Allah SWT. According to the interpretation of Ibn Kathir, this sign was the visual image of his father, Prophet Ya'qub (AS), which reminded him to avoid sin. This demonstrates that rabīṭah was part of the methods used by the prophets to protect themselves from sin.

Sufi scholars believe that the spirituality of the awliyā' of Allah SWT remains alive in the grave and can provide benefit (al-imdād) and exercise authority (at-tasharruf) with the permission of Allah SWT. Therefore, accusations of shirk (associating partners with Allah) regarding rabīṭah mursyid are unfounded. In the Naqshbandi-Khalidi Sufi tradition, the mursyid is only a means, while all authority belongs entirely to Allah SWT. Rabīṭah mursyid is a spiritual tool that connects the murīd with the mursyid, bringing

them closer to Allah SWT. The knowledge of the tariqah (Sufi path) is not merely learned from books but through personal experience and spiritual immersion with the mursyid. By practicing rabīṭah mursyid, a murīd can gain blessings, guidance, and mercy from Allah SWT.

#### 4. Muraqābah

Muraqābah is a central concept in the method of drawing closer to Allah SWT that must be practiced by every follower of the Naqshbandi Tariqah at all times. This concept aims to cultivate a deep awareness in worshiping Allah SWT in the best manner. Muraqābah relies on an individual's personal experience of the pleasure of dhikr (remembrance) and the awareness that they are always under the surveillance of Allah SWT (Khalid et al., 2021). Therefore, this state has different levels, depending on the degree of feeling and spiritual awareness of the individual.

Etymologically, muraqābah comes from the Arabic word (المراقبة), which means to observe, protect, and watch over. Maulana Sheikh al-Kurdi does not provide extensive details on the concept of muraqābah. However, from the author's perspective, the maqām (spiritual station) of muraqābah is a special station for certain individuals, as not every disciple can attain this state. Maulana Sheikh al-Kurdi defines muraqābah as the feeling of always being under the watchful eye of Allah SWT. Through this method, an individual can reach the station of mushāhadah (witnessing), which involves realizing that everything comes from Allah SWT. According to Maulana Hadarah Murabbi Sālikīn Sheikh Muhammad Najm, a disciple should evaluate themselves every three hours. If they feel they are always with Allah SWT, they should express gratitude for the blessings He has provided. However, if they forget Allah's watchfulness, they should immediately repent and return to remembering Him. The concept of muraqābah is learned through feelings and insights gained via rabīṭah mursyid. This knowledge can only be understood through the guidance of a mursyid who is expert in the tariqah, as discussed in the sections on the existence of the mursyid and rabīṭah mursyid.

"Being with Allah SWT" here means in a spiritual sense, feeling the continuous guidance, protection, and blessings from Him. However, some disciples may mistakenly believe that they are united with Allah SWT—a notion that is incorrect and unfounded in Sufi teachings. In modern times, some Muslim intellectuals argue that God can dwell within the servant, considering the concepts of ittihād, ḥulūl, and waḥdat al-wujūd as Sufi teachings. However, Sufis have never taught such ideas. These accusations stem from a misunderstanding of the shatahāt (ecstatic expressions) of the Sufis (Fauzan et al., 2023). When viewed through the lens of kashf (unveiling of secrets), such accusations are incorrect, as the ecstatic expressions should be interpreted in various appropriate ways.

A person who reaches the station of muraqābah will encounter two important stations in the Naqshbandi Tariqah: the station of fanā' (annihilation) and the station of baqā' (subsistence). When someone attains the station of fanā' al-fanā' (annihilation of annihilation), they no longer feel their own existence, whether physical, spiritual, or in terms of desires. This station is known as waḥdat al-wujūd (unity of existence). However,

Sufis never teach that God merges with creation. Their belief is that they do not exist, and the only true existence is that of Allah SWT, the *māwǧūd al-ḥaqīqī* (true existence). Some Muslim scholars misinterpret Sufi teachings, such as *ittihād*, *ḥulūl*, and *waḥdat al-wujūd*, due to a lack of understanding of the context. How could someone who has never felt love and longing for Allah SWT understand the deep love that Sufis have for Him? Such accusations are simply shallow conclusions based on misinterpretation of the Sufis' ecstatic expressions (Nur, 2021). When someone is in the station of *fanā' al-fanā'*, they realize that everything will perish, as stated in Allah's words in Surah Ar-Rahmān (55:26): Allah says: "Everything upon it [the earth] will perish."

This verse means that everything in creation will eventually be destroyed, but it will never merge with God. Creation, in reality, does not exist; only Allah SWT exists. This process leads one to the station of *al-baqā'*, which is known as *waḥdat al-shuhūd* (witnessing that everything occurs only by Allah's will, and that Allah is the eternal and everlasting one). This is in line with Allah's words in Surah Ar-Rahmān (55:27): Allah says: "But the Face of your Lord will remain, full of majesty and honor."

Thus, the concepts of *ḥulūl*, *ittihād*, and *waḥdat al-wujūd* are not part of Sufi teachings. Sufis have never taught that creation merges with God because their belief is that creation does not exist; only Allah SWT exists. From the author's perspective, Maulana Sheikh al-Kurdi does not elaborate in detail on the station of *muraqabah* because it is a special station in the *al-'Aliyyah al-Naqshbandiyah al-Mujaddidiyah al-Khālidiyah al-Kurdiyah tariqah*, which is directly taught by the *mursyid* through the method of *rabīṭah mursyid* without relying on textual references. Based on the above discussion, the author believes there is no reason to reject the concept of *muraqabah* developed by followers of the *al-Naqshbandiyah al-Khālidiyah tariqah*. The purpose of this concept is to train concentration, mental awareness, and spiritual feeling in carrying out Allah's commands, avoiding His prohibitions, and truly knowing Allah SWT.

## 5. Tawasul in the Perspective of Sufi Scholars: A Study in Islam

*Tawasul* (intercession) is considered by Sufi scholars as one of the methods to draw closer to Allah SWT. *Tawasul* has been a controversial issue and is often debated, both among classical scholars and contemporary Muslim intellectuals. In reality, *tawasul* is not a new concept in Islam. This practice has existed since the early days of Islam, and many verses of the Qur'an and Hadith discuss it. However, some scholars still struggle to analyze the implications of *tawasul*, leading to conclusions that are often incorrect or misguided in understanding its true meaning.

Before evaluating the existence of *tawasul* in Islam, we must first understand the meaning of *wasilah* itself. In etymology, *wasilah* (الوسيلة) in Arabic has several meanings, including a high rank in the presence of a king or a position that leads to closeness with Allah SWT. The view of the Shariah scholars regarding *wasilah* aligns with the understanding of *ulama al-lughah* (Arabic language experts), with no disagreement on its meaning. Essentially, the life of Muslims is dedicated to seeking closeness to Allah SWT in order to gain His pleasure and abundant rewards. Through Allah's mercy, Muslims can



draw closer to Him through the acts of worship taught by the Prophet Muhammad (SAW), such as prayer, fasting, zakat, Hajj, and others (Fatonah, 2021). The Qur'an firmly encourages Muslims to seek *wasilah* to draw closer to Allah, as stated in Surah Al-Ma'idah (5:35): "O you who have believed, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed." (Qur'an 5:35)

This verse explains that *wasilah* is crucial for drawing closer to Allah SWT. According to the Tafsir of al-Qurtubi, *wasilah* in this verse refers to *qurbah* (nearness to Allah) and *darajah* (a high rank in Paradise). The path of nearness (*wasilah*) mentioned in this verse is general, encompassing all forms of *wasilah* that are in accordance with Islamic teachings. In another verse, Allah SWT emphasizes the importance of *tawasul* to attain His mercy, as stated in Surah Al-Isra (17:57): "Those whom they invoke [as intercessors] seek a means of access to their Lord - which of them is closest [to Him] - and hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is to be feared." (Qur'an 17:57)

This verse underscores the importance of seeking *tawasul* to attain Allah's mercy. *Tawasul* is part of Islamic law, and even the four Sunni schools of thought (Hanafi, Maliki, Shafi'i, and Hanbali) agree that seeking intercession through the Prophet Muhammad (SAW), whether during his lifetime or after his passing, is permissible. However, Ibn Taymiyyah argued that seeking *tawasul* through the Prophet (SAW) after his death is not allowed. This opinion is considered *shaz* (anomalous), as no scholars from previous generations or those contemporary to him agreed with it. Nevertheless, his followers, such as Ibn al-Jawzi, supported this opinion. On the other hand, many scholars permit *tawasul* to the Prophet Muhammad (SAW), both during his life and after his passing, in accordance with the Qur'anic verse in Surah An-Nisa (4:64): "And We did not send any messenger except to be obeyed by permission of Allah. And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah, and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful." (Qur'an 4:64)

This verse explains that the Prophet Muhammad (SAW), both in his lifetime and after his passing, holds a position as an intermediary (*wasilah*) for Muslims to pray and seek forgiveness from Allah SWT. Imam Taqi al-Din al-Subki, who lived during the same period as Ibn Taymiyyah, wrote a book *Shifa al-Siqam fi Ziyarati Khayr al-Anam* to explain the correct view on seeking *tawasul* through the Prophet Muhammad (SAW). In conclusion, there is no reason to forbid *tawasul* to the Prophet Muhammad (SAW) after his death, as these verses are general and do not specify a particular time. Sufi scholars believe that *tawasul* to the righteous people, whether alive or deceased, is permissible, as they are the inheritors of the knowledge of the Prophet Muhammad (SAW) and serve as intermediaries (*wasilah*) to Allah SWT.

The scholars of Ahl al-Sunnah wa al-Jama'ah believe that *tawasul* to the Prophet Muhammad (SAW) and the saints, whether living or deceased, is permissible. This is because they are beloved to Allah SWT, and through them, prayers and supplications are more likely to be accepted. The prophets and saints do not possess any authority of their

own; all power belongs to Allah SWT alone. All events that occur are by the will of Allah, and reliance on them is *majazi* (metaphorical), not *haqiqi* (literal). Thus, tawasul to the Prophet Muhammad (SAW) and the saints is part of the Islamic teachings that align with the Qur'an and the Sunnah, and it is an encouragement for every Muslim to always pray through the intercession of those whom Allah SWT loves. As stated in Surah At-Tawbah (9:119): "O you who have believed, fear Allah and be with those who are true." (Qur'an 9:119). This verse emphasizes the importance of being in the company of the righteous, such as the prophets and saints, to receive the guidance of Allah SWT. Therefore, tawasul is a valid and recommended way in Islam to achieve closeness to Allah SWT and receive His mercy.

## 6. The Existence of the Mursyid in Guiding the Disciple

The mursyid, as an important figure in every discipline of knowledge, plays a fundamental role in the sciences of tauhid (theology) and spirituality. Without a teacher, scholarly activities—especially in the spiritual domain—would be hindered. In the context of the Tariqah al-Naqsyabandiyah al-Khālidiyah, the role of the mursyid becomes even more vital, as a *sālik* (disciple) will not be able to reach a high degree of tauhid without the guidance of a mursyid who fulfills the necessary conditions. As stated in Islamic tradition, every spiritual process is preceded by a cause and effect, and the role of the mursyid becomes one of the primary causes in achieving this goal (Al-‘Ārif bi Allah Maulana Syaikh Muhammad Amin al-Kurdi al-Irbili, 1995, pp. 447–453). Without the correct mursyid, the path toward Allah SWT would become misdirected and more difficult, even leading to misguidance, as indicated in the hadith, "Whoever does not have a teacher, then his teacher is Satan".

The importance of the mursyid's presence is supported by verses from the Qur'an that remind us that those who turn away from the guidance of Allah will be surrounded by Satan, who prevents them from the right path (Q.S. 43:36-37). This shows that the guidance of the mursyid is a fundamental necessity in spiritual education. In this context, the mursyid is not just an ordinary teacher, but a scholar deeply knowledgeable in tauhid and spirituality, capable of understanding and guiding the disciples in practicing their religion correctly and in accordance with the Sunnah of the Prophet Muhammad (SAW). As emphasized in the verse Q.S. 12:108, the mursyid is like the Prophet Muhammad (SAW), showing the true path through clear and manifest proofs (Al-Imam Abd al-Ghani al-Nābulsi, 2008, p. 420).

The presence of the correct mursyid is also a guide toward spiritual perfection, where a mursyid who has reached the status of *insān kāmil* (the perfect human) is one who has attained deep understanding of both shari'ah (Islamic law) and haqiqat (the inner truth), and continuously follows the teachings of the Qur'an and Sunnah. A true mursyid must be an *'arif billah*, one who knows Allah SWT intimately and has a legitimate chain of transmission (*silsilah*) from qualified teachers authorized to teach spirituality. Without reaching this level, an individual should not claim to be a mursyid, as it could lead to misguidance and spiritual decline for their disciples. Therefore, Maulana Syaikh al-Kurdi

stresses the importance of seeking a mursyid who is kamil (complete) in order to reach the true path to Allah SWT.

The criteria for a mursyid who is kamil, as presented by Maulana Syaikh al-Kurdi, include many crucial aspects in spiritual education. A good mursyid must be able to understand the needs of each disciple and provide guidance with compassion (Abu Bakar Atjeh, n.d., p. 49). He must guard the secrets of his disciples, not expect gifts from them, and always practice what he teaches. As an ideal teacher, the mursyid must also monitor the spiritual development of his disciples and ensure that they follow shari'ah teachings properly. This includes maintaining humility, avoiding arrogance, and steering clear of pride or self-importance, which could hinder the spiritual journey of his disciples. Furthermore, a mursyid who is kamil does not only instruct the disciple to follow the correct teachings, but also ensures a spiritual atmosphere of peace and blessing. A mursyid who is not kamil, as illustrated in the text, will create numerous problems and doubts among the disciples. Spiritual education will be obstructed, and in many cases, disciples who follow an imperfect mursyid will face great difficulty in reaching their spiritual perfection. Therefore, becoming a mursyid is not an easy task and must be accompanied by sincere intention, profound knowledge, and the guidance of a teacher with the authority to grant *ijazah irsyad* (spiritual authorization).

The author's experience in studying in Egypt and following the Tariqah al-Naqsyabandiyah al-Mujaddidiyah al-Khālidiyah al-Kurdiyah shows that, with the guidance of a mursyid who is kamil, a disciple can find peace in the tariqah without blaming one another. This reflects that every tariqah has the same goal of drawing nearer to Allah SWT, although with different methods and methodologies. Therefore, it is important to respect differences and understand that all true paths will eventually lead to the same goal: drawing closer to Allah SWT. A true mursyid is one who not only teaches knowledge but also guides his disciples to spiritual perfection and true faith.

#### **D. Conclusion**

The Tariqah Al-Naqshbandiyah Al-Khālidiyah, as one of the Sufi orders, plays a crucial role in deepening the spirituality of Muslims, with an emphasis on drawing closer to Allah through the guidance of the mursyid and spiritual practices that align with Islamic teachings. The mursyid in this tariqah holds a vital role in guiding disciples towards a deeper understanding of God and a higher spiritual life. Concepts such as *tawassul* and *rabīṭah mursyid*, which are often debated, do not contradict the principles of *tawhid* if understood correctly, as both are regarded as legitimate means to draw closer to Allah within the framework of pure *tawhid*. Furthermore, the practices in Tariqah Al-Naqshbandiyah Al-Khālidiyah emphasize the true principles of *tawhid* and spirituality, which are rooted in the teachings of the Qur'an and Sunnah. Therefore, this tariqah is not only relevant in the context of personal spirituality but also serves as a means to improve the morals and social life of Muslims. With proper understanding, Tariqah Al-Naqshbandiyah Al-Khālidiyah can be accepted as part of the authentic Islamic tradition and not as a result of the adoption of foreign religious practices.

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