



The Pattern Of Hadith Usage And Moderate Concepts In Tarekat (A Study of Hadratussyaikh Hasyim Asy'ari's Thoughts in the Book al-Durar al-Muntaşirah fi Masā'il Al- Tis'a Asyarah)

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Abstract. In Sufi literature theory, a wali (saint) generally tends to conceal and hide their spiritual status, as it is considered a trust from Allah SWT that must be safeguarded. However, in recent decades, some individuals have claimed to be walis or even the Imam Mahdi. This phenomenon also occurred during the time of Hadratussyaikh KH. Hasyim Asy'ari, prompting him to respond in his work "al-Durar al-Muntaşirah." Interestingly, Hadratussyaikh's response is not solely based on the opinions of scholars but also argues with hadith that serve as primary sources of tarekat teachings, which were rarely employed during that time. This research aims to formulate the patterns of hadith usage found in the book and to outline the moderate concepts in practicing tarekat from Hadratussyaikh's perspective. The study uses a qualitative approach through a literature review, focusing on descriptive-analytic data analysis of the hadith and thoughts contained in "al-Durar al-Muntaşirah." In this article, the researchers found that there are two hadith included in the book. One hadith is used by Hadratussyaikh to provide background for the discussion, while the other supports the detailed explanations he provides. From this, the researchers conclude that what Hadratussyaikh presented begins and ends with hadith evidence (nash).

Keywords: *Hasyim Asy'ari; Moderate in Tarekat; Hadith; al-Durar al-Muntaşirah*

Abstrak. Dalam teori literatur Sufi, seorang wali umumnya cenderung menyembunyikan dan menyimpan status spiritual mereka, karena dianggap sebagai amanah dari Allah SWT yang harus dijaga. Namun, dalam beberapa dekade terakhir, beberapa individu mengklaim sebagai wali atau bahkan Imam Mahdi. Fenomena ini juga terjadi pada masa Hadratussyaikh KH. Hasyim Asy'ari dan menarik beliau untuk memberikan respon yang tertuang dalam karyanya al-Durar al-Muntaşirah. Menariknya, respon yang dilakukan Hadratussyaikh tidak sebatas

berlandas pendapat ulama saja, namun juga berbujiah dengan hadis yang menjadi sumber primer daripada ajaran tarekat yang jarang dipakai pada zaman tersebut. Penelitian ini bertujuan untuk merumuskan pola penggunaan hadith yang ditemukan dalam buku tersebut dan merumuskan konsep moderat dalam bertarekat dari pemikirannya Hadratussyaikh dari karyanya tersebut. Studi ini menggunakan pendekatan kualitatif melalui tinjauan literatur, dengan fokus pada analisis data deskriptif-analitik terhadap hadits dan pemikiran yang terkandung dalam al-Durar al-Muntasirah. Dalam artikel ini, peneliti menemukan bahwa terdapat dua hadits yang termasuk dalam buku tersebut. Satu hadith digunakan oleh Hadratussyaikh untuk memberikan latar belakang pembahasan, sementara hadith lainnya mendukung penjelasan detail yang ia berikan. Dari sini, para peneliti menyimpulkan bahwa apa yang disampaikan Hadratussyaikh dimulai dan diakhiri dengan bukti hadis (nash).

Kata kunci: Hasyim Asy'ari; Moderat dalam Bertarekat; Hadis; al-Durar al-Muntaşirah.

INTRODUCTION

Tarekat, or "Tariqat" in Arabic, is a school of thought in Islamic Sufism that offers a path to God through spiritual practices under the guidance of a wali (Mashar, 2015, hlm. 101). A wali is an individual who has attained a high spiritual level and possesses karamah (miraculous powers), along with strong faith, purity of soul, diligence in worship, mastery of religious knowledge, and adherence to Islamic law (sharia). A wali must also have a clear and recognized lineage in the tariqat and be acknowledged by the community as a spiritual leader capable of guiding disciples.

Hadratussyaikh KH. Hasyim Asy'ari emphasized the importance of practicing Sufism in accordance with Islamic law (sharia). He rejected the veneration of the mursyid (Sufi teacher) and the excessive concept of "wali" (saint), as he believed these could lead to deviations from pure Islamic teachings. Hadratussyaikh supported a moderate form of Sufism, following the teachings of great Sufis such as Al-Junaid Al-Baghdadi and Al-Ghazali, which maintain a balance between spirituality and adherence to sharia. (Ni'am, 2011a, hlm. 125) He also criticized practices within Sufi orders that granted excessive authority to the mursyid, which could lead to individual worship and deviations in faith. This critical stance reflects Hadratussyaikh's commitment to preserving the true and pure teachings of Islam.

Some Sufi leaders are considered to deviate from Islamic teachings due to claims of sainthood without valid foundations, self-deification, misuse of

spiritual authority for personal gain, and violations of Sharia by teaching practices that are not in accordance with the Qur'an and Hadith.(Wazir, 2018) Such deviations have become a concern for Hadratussyaikh, who emphasizes the importance of keeping Sufism and Sufi orders aligned with Islamic law. One example is a Naqshbandi Sufi leader in Jombang who isolated himself in his home, avoiding interaction with the community, and received honors and gifts from his followers while claiming to be a saint.(Syamsun Ni'am, 2011) When confronted by Hadratussyaikh, the leader claimed to see people in the form of monkeys, a statement that Hadratussyaikh viewed as a satanic deception.(Fata & Najib, 2014) Hadratussyaikh then admonished the leader and rejected his claim to sainthood, given that his actions and claims contradicted the principles of true Sufism (Khuluk, 2000, hlm. 66–67).

In the Sufi tradition, hadiths play a very important role as a source of teaching and spiritual guidance.(Aldiyansah, 2022, hlm. 2) Hadiths related to Sufism often emphasize values of humanity, love, and closeness to God, as well as deep inner practices to achieve ma'rifah or knowledge of God.(M. Arafie Abduh, 2019, hlm. 100) Sufis take hadiths as a foundation to understand the essence of Islamic teachings and apply them within the context of spiritual experience.(Raharusun, 2016, hlm. 99) Moreover, many Sufis interpret hadiths with a more symbolic and contemplative approach, highlighting the deeper meanings behind the words of the Prophet Muhammad (peace be upon him).(Arafat, 2017, hlm. 131) Thus, the study of the usage of hadiths in Sufi works, such as those written by Hadratussyaikh KH. Hasyim Asy'ari, becomes important to understand how these teachings are integrated into the spiritual practices and daily lives of their followers.

As far as the research conducted, studies on the pattern of hadith usage and moderate concepts in Sufi orders (A Study of Hadratussyaikh Hasyim Asy'ari's Thoughts in the Book Al-Durar al-Muntasirah) are still scarce. There are indeed studies discussing the teachings of Hadratussyaikh Hasyim Asy'ari, focusing on the content of the book Tamyi'zul al-Haq Min al-Baṭil(Ni'am, 2011b, hlm. 164), but they do not explain how Hadratussyaikh responded to Kiai Sukowangi Rebah Kandangan Pare Kediri. These studies also examine the concepts of Sufi orders, sainthood, and haul in al-Durar al-Muntasirah. Research on his Sufism, such as the concept of riyadah(Hakam, 2014, hlm.

145–166), has been conducted by Laili Munsil(Munsil, 2020), and Hadratussyaikh himself has claimed to follow the Sufi paths of Al-Ghazali and Al-Junaid(Asy'ari, 2021). However, specifically regarding the patterns of hadith usage and moderate concepts in Sufi orders by Hadratussyaikh KH. Hasyim Asy'ari in al-Durar al-Muntasirah, such studies have not yet been found. Therefore, this research is important to conduct due to its novelty in explaining the patterns of hadith usage and the The Pattern Of Hadith Usage And Moderate Concepts In Tarekat thought of Hadratussyaikh KH. Hasyim Asy'ari.

This research aims to analyze the Sufi thought of Hadratussyaikh KH. Hasyim Asy'ari within a moderate framework of tariqat and the patterns of hadith usage in the book Al-Durar al-Muntasirah. By examining Hadratussyaikh's thought, this study hopes to provide insights into how Sufism can be practiced in a balanced manner within the broader context of Islamic teachings. Additionally, the analysis of the patterns of hadith usage in his book will help clarify the legal foundations used in the tariqat as well as their relevance in contemporary spiritual practice. The results of this research are expected to contribute to the development of Sufi studies and provide guidance for tariqat followers in understanding teachings that are moderate and in accordance with Sharia.

The methodology of this research adopts a library research approach with a text study method to examine the theory of hadith usage and Moderate Concepts In Tarekat thought of Hadratussyaikh KH. Hasyim Asy'ari in the book al-Durar al-Muntasirah(Hamzah, 2022, hlm. 8). This research will be conducted through content analysis to identify and categorize the use of hadith in the context of the Sufi thought taught by Hadratussyaikh KH Hasyim Asy'ari(Hamzah, 2022, hlm. 7). Data will be collected by thoroughly examining the text of the book, as well as studying the references and historical context of the hadith usage.

RESULTS AND DISCUSSION

About the Book of al-Durar al-Muntaşirah fi Masā'il Al- Tis'a Asyarah

Syaikh Hasyim expressed his thoughts on Sufism in three of his books: Ad-Durar Al-Muntathirah fi Masail Al-Tuhid Asyarah (Scattered Pearls on

Nineteen Issues), *At-Tibyan fi An-Nahyi 'an Muqatha'at Al-Arham wa Al-Aqarib wa Al-Akhwan* (Explanation on the Prohibition of Severing Ties with Relatives and Friends), and *Tamyiz Al-Haq min Al-Bathil* (Distinction between Truth and Falsehood), which he wrote around the years 1340-1360 Hijri. In these books, he strongly criticized deviations from Sufi teachings. (Khuluk, 2000, hlm. 50)

Some of his strong criticisms can be mentioned here, concerning behaviors that have developed within the Sufi tradition, which Sheikh Hasyim Asy'ari regarded as deviant from Islamic law. For instance, Sheikh Hasyim disapproved of excessive respect that led to the deification of individuals. He strongly condemned such behavior. This kind of deification usually occurs in the Sufi orders directed toward a Sufi master (*mursyid*), who is considered capable of connecting the followers (*jama'ah*) with God. This has led to the belief that a Sufi teacher (*mursyid*) is a revered person who is infallible. Sheikh Hasyim opposed this notion as it was seen to deviate from the teachings of Islamic law. (Abdussami & Fakla, 1995, hlm. 68; Karisma ulama, 1998, hlm. 126; Mujamil Qomar, 2002, hlm. 48; Wahid, 2010) This is why Sheikh Hasyim prohibited his students from calling him a "Sufi Sheikh" and forbade his descendants from commemorating his death anniversary (*haul*). However, among the Nahdlatul Ulama (NU), the *haul* event has become a tradition to this day. The deceased saints or clerics are commemorated almost every year with a series of activities, such as visiting graves, reciting *tahlil*, and religious lectures to honor their struggles and to serve as role models in everyday life.

While Sheikh Hasyim was selective in Sufi orders, he was very opposed to the designation of someone as a saint (*wali*) or a Sufi master (*mursyid*), and he never compromised on this matter. This stance can be seen through his statements, as expressed by Musthafa Muhammad Arusi in *Nataij Al-Afkar*. Sheikh Hasyim argued that:

"A saint (*wali*) will not showcase themselves even if forced to burn themselves. Anyone who desires to be a popular figure cannot be considered a member of any Sufi group. (Asy'ari, 1445a, hlm. 8–9; Bahaf, 2015; Khuluk, 2000, hlm. 52; Rachman, 1994, hlm. 479) Among the trials (*fitnah*) that generally harm individuals are the claims of Sufi teachers and the claims of sainthood. Some even claim to be a *wali quthb* (the spiritual pole) and others

claim to be the Imam Mahdi.(Mansoer, 1974, hlm. 1) Whoever claims to be a saint without testimony that aligns with the teachings of the Prophet Muhammad (peace be upon him) is a liar who fabricates matters about Allah. A person who proclaims themselves as a wali of Allah is not a true saint but rather a false one, as they speak of secret teachings (*sirr al-khususiyah*) and make falsehoods against Allah. "(Asy'ari, 1445a, hlm. 1–4)

In addition to the above statements, his stance against those who declared the sainthood of Kyai Khalil is also evident. The conflict between Sheikh Hasyim and Kyai Ramli of Peterongan Jombang regarding the deification and view of Kyai Khalil as a wali was well-known among scholars in East Java at that time. However, Kyai Khalil was a teacher of Sheikh Hasyim Asy'ari.(Mujamil Qomar, 2002, hlm. 49) This clearly indicates that Sheikh Hasyim strongly rejected claims of sainthood for any individual. Upon further investigation, it is evident that Sheikh Hasyim was greatly influenced by the views of Al-Ghazali, who also rejected claims of sainthood for individuals.

Sheikh Hasyim did not outright reject Sufi orders; however, he was very selective, even though he was recorded as a follower of the Qadiriyyah and Naqshbandi orders. This led him to write three books: *Ad-Durar Al-Muntathirah fi Masail At-Tis'a 'Asyarah*, *At-Tibyan fi An-Nahyi 'an Magalat Al-Arham wa Al-Aqarib wa Al-Ikhwan*, and *Tamyiz Al-Haq min Al-Bathil*.(Fadli & Sudrajat, 2020, hlm. 7) These three books contain practical guidance for Muslims to be cautious when entering the world of Sufi orders.(Mujamil Qomar, 2002, hlm. 49) The label of sainthood emerged in the realm of Sufi orders as a result of excessive deification of individuals. Such practices are common in Sufi traditions, especially when a spiritual teacher (*mursyid*) is regarded as possessing extraordinary qualities. Meanwhile, the *mursyid* often does not reject the title of "wali," as it is seen as advantageous to their position (Asy'ari, 1445d, hlm. 3).

For Sheikh Hasyim, the requirements to become a Sufi student are already quite difficult, let alone to become a *mursyid*. This can be seen from the criteria that must be fulfilled by a true student.(al-Imam al-Ghazali, 1998, hlm. 73) These requirements are as follows: (1) Good Intention (*qasd ash-shahih*): Before following the Sufi path, one must have a sincere intention and correct worship. (2) True Guide (*shidq asy-syarif*): The student must be

aware of the special abilities (*sirr al-khususiyah*) of their mursyid, who will lead them to the divine presence (*al-Hadrah al-Ilahiyah*). (3) Willingness to Follow the Sufi Path (*mardliyah*): Those who follow the Sufi path must adhere to all the ethics prescribed by religion. (4) Maintaining Purity of the Soul (*ahwal az-zakiyah*): To preserve the purity of the soul, one must always follow the Sunnah of the Prophet Muhammad (peace be upon him). (5) Preserving Honor (*hifdz al-hurmah*): Students must follow their mursyid and fellow believers, both in this world and the Hereafter, remain steadfast in facing hostility from others, respect those of higher spiritual status, and love those of lower status. (6) Good Will (*husn al-himmah*): Students should be good servants to Allah, their mursyid/sheikh, and fellow Muslims by carrying out Allah's commands and avoiding prohibitions. Such attitudes will lead the student to the ultimate goal in Sufism. (7) Constantly Enhancing the Spirit of Aspiration (*raf' al-himmah*): To attain true knowledge (*ma'rifah*), the student must consistently maintain their efforts diligently. Without serious and continuous effort, it is impossible to achieve true knowledge. (8) Noble Spirit (*nufus al-'adzimah*): The student must possess a noble spirit, remembering that what they seek is the special knowledge of Allah (*ma'rifah al-khashshah*), for the betterment of their soul, not for worldly gain. (Asy'ari, 1445a, hlm. 30)

In addition, Sheikh Hasyim provided four more criteria for someone to be considered a true Sufi student: (1) to maintain distance from unjust (authoritarian) rulers; (2) to respect those who sincerely strive for happiness in the Hereafter; (3) to assist the poor; and (4) to perform congregational prayers. (Mansoer, 1974, hlm. 27)

Sheikh Hasyim Asy'ari further stated, "Imam Muhy. Ad-Din Ibn 'Arabi said that the four virtues are as follows: (1) *tazhim hurumat al-muslimin*, meaning upholding the honor of all Muslims; (2) *khidmat al-fuqara wa al-masakin*, meaning serving the poor and needy; (3) *wa al-inshaf min nafsihi*, meaning being honest and fair regarding oneself; and (4) *tark al-intishar laha*, meaning not offering help solely for self-interest." (Asy'ari, 1445a, hlm. 25)

Furthermore, Sheikh Hasyim Asy'ari, citing the opinion of Suhrawardi, stated, "The path of the Sufis is the intention to purify the soul and control desires, as well as to free oneself from various forms of arrogance, pride, showing off, and love of worldly life (self-admiration, arrogance, seeking recognition, and attachment to the material world), among others. This

involves cultivating spiritual virtues such as sincerity, humility (tawadli), reliance and trust in God (tawakkal), always accepting every event and treating others with goodwill (ridla), and so on, all in pursuit of gaining knowledge of Allah and reverence in the presence of Allah."(Asy'ari, 1960, hlm. 16)

From this, it is clear how determined Sheikh Hasyim Asy'ari was to protect Islam and its followers from external influences that could deviate from the core sources of Islam, namely the Quran and Sunnah.(Asy'ari, 1445a, hlm. 13) Sheikh Hasyim's strong criticism of the three issues—Sufi orders, the concept of sainthood, and Awadallah—was solely aimed at placing Sufism in its rightful position. He wanted to view Sufism from the perspective of its substance rather than its cultural aspects, ensuring that Sufism remained grounded and did not stray or operate outside of Islamic law. Perhaps this explains why these three aspects have become deeply ingrained in the Nahdliyin community (NU).

The Pattern of Hadith Usage by Hadratussyaikh Hasyim Asy'ari to Ground the Concept of Moderation in Sufi Orders in the Book al-Durar al-Muntaşirah fi Masā'il Al- Tis'a Asyarah

In his work al-Durar al-Muntaşirah , Hadratussyaikh includes only two hadith as the basis for his explanations. Interestingly, these two hadith serve different functions: the first is used as an introductory foundation for what will be explained,(Asy'ari, 1960, hlm. 13) while the second is employed by Hadratussyaikh as a reinforcement for the explanations that have been provided.(Asy'ari, 1445a, hlm. 16) In this article, the researcher will analyze how these two hadith are utilized by Hadratussyaikh to support his arguments.

The first hadith is narrated by Abu Nu'aim al-Ashfihani in his book Hilyat al-Auliya' as follows(Asy'ari, 1445a, hlm. 13):

فقد روي عن أبي هريرة رضي الله عنه أنه قال: قال النبي صلى الله عليه وسلم :
«إن الفتنة تجيء فتتسلف العباد وينجو العالم بعلمه». رواه أبو نعيم في الحلية.

In addition to Hilyat al-Auliya', this hadith can be found in several recognized texts, including the book by Ibn Mandah Muhammad bin Ishaq, in the section of Musnad Ibrahim Ibn Adham al-Zahid, Volume 1, Page 28;

in Musnad al-Syihab al-Qadha'i, Chapter "Inna al-Fitnah Tajī'u Fatansifu al-'Ibad," Volume 3, Page 139; in Abu Nu'aim al-Ashbihani's Hilyat al-Auliya', Volume 8, Page 81; and in al-Bidayah wa al-Nihayah, specifically in the year 636 AH, Volume 13, Page 495.

Although narrated with the *Ṣiḡhat Tamrīd*, which raises doubts about the authenticity of the hadith, (Hikmah & Alamuddin, 2024, hlm. 67) this hadith is used by Hadratussyaikh to provide the background for the issues that will be explained subsequently. The hadith illustrates that when turmoil (fitnah) arises, it will corrupt people, and those who will be safe from such fitnah are the scholars who hold firmly to their knowledge. The events that Hadratussyaikh considered to be fitnah at that time were the proliferation of individuals claiming to be Sufi teachers while failing to meet the necessary qualifications. Worse still, some of them even claimed to be a wali quthb or even the Imam Mahdi. (Asy'ari, 1960, hlm. 13)

According to Hadratussyaikh, fitnah not only serves as a trial for the community but also acts as a punishment that deeply harms and corrupts it. Therefore, those who boldly ignite the fire of fitnah face significant consequences. Hadratussyaikh supports this statement with the hadith of the Prophet Muhammad (peace be upon him), in which he said, "Fitnah is asleep; may Allah curse those who awaken it." (al-'Ajlūni, t.t.; al-Suyūṭi, t.t.) Hadratussyaikh expresses great concern about what is happening within Sufi orders, where individuals who enter them seeking the path to Allah are instead misled by their leaders. (Asy'ari, 1444, hlm. 91)

After presenting the phenomena considered as fitnah, Hadratussyaikh explains how a scholar who holds firmly to their knowledge can remain safe from such fitnah. He outlines several principles of Sufism and provides various illustrative cases related to this, such as Sufi practitioners whose teachings contradict the Quran and Hadith, those who follow the commands of their teachers that conflict with Islamic law, and other similar issues. (Mansoer, 1974, hlm. 18)

The second hadith is narrated by Imam al-Bukhari, Imam Muslim, and other scholars as follows (Asy'ari, 1445a, hlm. 16):

والتوحيد ما قاله النبي ﷺ: أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله. فما عصم به

الدم والمال

In the author's research, this hadith is found in many chains of narration, including those reported by al-Bukhārī (no.1399, 1456, 6924, 7284, 7285) 'Abdur-Razzāq in al-Muṣannaf (no.18718), Ahmad (I/19, 35, 37-38, II/423, 528), Muslim (no. 20, 21), Abu Dawud (no. 1556), at-Tirmizī (no. 2607), an-Nasā'ī (V/14, VII/77), Ibnu Majah (no. 71, 3927), Ibnu Mandah in al-Īmān (no. 215, 216), Ibnu Hibban (no. 216, 217, 218, 220 in at-Ta'liqātul Hisān), al-Baihaqī (III/92, IV/104, VIII/177), al-Bagāwī in Syarḥ al-Sunnah (no. 32), al-Ḥakim (I/387).

The above hadith is used by Hadratussyaikh to support his previous arguments that counter the statement claiming that a person who has not studied the creed of Imam Sanusy does not have valid tauhid.(Mansoer, 1974, hlm. 13) Such incorrect Sufi movements can negatively impact Islamic thought and beliefs.(Syaltut, 2002) From this background, Hadratussyaikh felt compelled to refute this notion and assert the truth in practicing Sufism so that the Sufi doctrines held by the community lead to correct beliefs.

Hadratussyaikh refutes the above statement by asserting that tauhid is simply the belief that there is no god but Allah SWT. Citing the explanations found in Risalah al-Qusyairiyah, Hadratussyaikh argues that tauhid consists of three levels.(Asy'ari, 1960, hlm. 15) The first level is the belief that there is only one God, Allah SWT. This level is referred to as that of the mukmin (believer). The second level is when a person holds this belief but strengthens it with the evidence they possess. This level is called Alim (scholar). The final level is where one experiences ru'yatul haqq (the vision of the truth) to the extent that they forget about the surrounding creatures. This level is termed 'Arif Billah (one who knows Allah). The first level is for the common people, the second for the scholars, and the third for the Sufis who have attained the level of ma'rifah (knowledge) and hakikat (truth).(Asy'ari, 1445a, hlm. 17)

After explaining his theoretical framework, Hadratussyaikh adds that it is impossible for the Prophet Muhammad (peace be upon him) to teach his followers about istinja' (cleanliness after using the restroom) without also

teaching them about tauhid. Hadratussyaikh defines tauhid as that which is conveyed by the Prophet SAW (Mansoer, 1974, hlm. 14)

أمرت أن أقاتل الناس حتى يقولوا لا إله إلا الله

At the end of his explanation, Hadratussyaikh concludes that a person who has studied the book Sulam al-Taufiq and thoroughly understands the section on لا إله إلا الله (There is no god but Allah) without any doubt at all has sufficient tauhid. (Asy'ari, 1445a, hlm. 18) The understanding of hadith produced by Hadratussyaikh aligns with the maqashidi approach, which emphasizes a balance between religious matters and worldly affairs, connecting texts with reality based on the principle of ease (taisir). (Kholishuddin, 2020, hlm. 86)

The Thoughts of Hadratussyaikh Hasyim Asy'ari on the Concept of Moderation in Sufi Practices in the Book al-Durar al-Muntas'iroh

The moderate Sufism developed by Hamka emphasizes the importance of piety not only in the spiritual aspect but also in the social aspect. According to Hamka, the most dangerous disease for the soul is associating Allah with anything else and rejecting the truth brought by the Messenger of Allah. (Hamka, 2016, hlm. 59) He also warns against negative traits such as envy, hatred, grudges, arrogance, pride, and ostentation in social behavior. A believer should strive to purify their soul, both internally and externally, and avoid all forms of corruption. Hamka argues that these impurities are the main causes of various major evils. (Hamka, 2020) Thus, it is not enough for someone to believe in the Oneness of Allah SWT and follow the Sunnah of the Prophet Muhammad SAW; they must also cleanse themselves of despicable traits that negatively impact social life. With this attitude, one can achieve a degree of piety both spiritually and socially. (Hamka, 2016, hlm. 7)

In the time of Hadratussyaikh, there were several practices in Sufism that were considered quite peculiar. Among these incidents was a Sufi practitioner who refused to meet with the general public and only wanted to meet with officials. (Asy'ari, t.t., hlm. 14) There was also a mursyid (spiritual guide) who taught his students that merely saying the takbir (the opening declaration in prayer) was sufficient, deeming the other pillars of prayer unnecessary. (Asy'ari, 1445b, hlm. 9) Additionally, there were Sufi practitioners who claimed that the Quran and Hadith were no longer needed

in this era.(Asy'ari, 1445a, hlm. 13) Furthermore, there were many other practices that contradicted the teachings of the Quran and Hadith.(Asy'ari, 1445d, hlm. 8)

Hadratussyaikh KH. Hasyim Asy'ari wrote several books, among which are those focused on Sufism, specifically regarding Sufi orders, such as Al-Durar Al-Muntaşirah Fi Masail At-Tisa Asyarah and Tamyiz Al-Haq Min Al-Bathil, both written in 1359 AH/1940 CE. In these two works, Sheikh Hasyim made a significant contribution by highlighting the aspects that deviated from the traditions of pure Islam. In reality, Sufi orders, which are institutions in the religious practices of most Indonesian Muslims, were deeply rooted in the community at that time. He offered critiques and sought to restore the understanding of Sufism to its pure Islamic origins by returning to and following the paths of the predecessors who adhered to Ahl as-Sunnah wa al-Jamaah, remaining committed to the correct beliefs and Islamic law.(Ni'am, 2011a)

According to Hadratussyaikh, the correct Sufi order is one where an individual carefully observes the religious laws of Islam by following the teachings of the Prophet Muhammad (peace be upon him), even if they are merely Sunnah, while avoiding actions that are considered makruh (discouraged).(Asy'ari, 1445c, hlm. 13) The teachings of Sufism must align with what the Prophet (peace be upon him) has prescribed; if they contradict Islamic law, then one is deceived(Asy'ari, 1445a, hlm. 10). True Sufism leads to correct beliefs, while flawed Sufism results in deficiencies in one's faith.(Syaltut, 2002)

In the book al-Durar al-Muntaşirah , Hadratussyaikh presents the concept of moderation in Sufi practices. According to him, engaging in a Sufi order involves maintaining good behavior and etiquette, both outwardly and inwardly.(Asy'ari, 1960, hlm. 16) Citing explanations from Imam al-Shadhili, Hadratussyaikh explains that a true Sufi order must encompass four essential elements. If a Sufi practitioner fails to meet these criteria, they are considered to be in conflict with the teachings of Sufism, even if they possess extensive knowledge.(Asy'ari, 1445a)

The four essential elements mentioned are: (1) one must distance themselves from those who commit injustice, such as powerful or wealthy individuals who oppress others; (2) to honor those who are devoted to the

Hereafter; (3) to assist the poor and those in need; and (4) to perform the five daily prayers in congregation with others. Hadratussyaikh emphasizes that anyone who does not practice these four principles renders their Sufi order futile. (Mansoer, 1974, hlm. 21)

In addition to presenting the concepts of Imam al-Shadhili, Hadratussyaikh also offers the ideas of Muhyi al-Din Ibn al-'Arabi regarding four other essential elements in Sufi practices: (1) to show compassion towards those who are younger; (2) to honor those who are senior; (3) to act justly and firmly in one's behavior; and (4) to refrain from helping others out of personal desires. These four elements must also be possessed by those who engage in Sufi orders. (Asy'ari, 1960, hlm. 16)

These two concepts are deemed by Hadratussyaikh to lead a Sufi practitioner genuinely towards the path of Allah SWT. This is because the elements within these concepts align with the Quran and the Hadith of the Prophet, as well as with the very purpose of Sufism itself, which is to properly regulate one's behavior and etiquette, both outwardly and inwardly. (Asy'ari, 1445a, hlm. 13)

CONCLUSION

This journal analyzes the patterns of hadith usage and moderate concepts in tarekat through the thoughts of Hadratussyaikh KH. Hasyim Asy'ari, particularly in his work "al-Durar al-Muntaşirah fi Masā'il Al-Tis'a Asyarah." The research demonstrates that Hadratussyaikh integrates two different hadith to provide a foundation and support for his arguments regarding moderate Sufi practices. Hadratussyaikh emphasizes the importance of aligning Sufi practices with pure Islamic teachings and rejects baseless religious claims, such as the self-proclamation of being a saint or a mursyid without clear qualifications. He focuses on the necessity of maintaining Sufi traditions in accordance with the teachings of the Qur'an and Sunnah while avoiding deviations that could distort the public's understanding of Islam. Through a qualitative approach and in-depth analysis, this research highlights that moderation in tarekat is crucial not only for individual spiritual practices but also for ensuring that Sufi teachings remain relevant and integrated within the broader context of Islamic law and social dynamics. The findings of this study are expected to significantly

contribute to the development of Sufi studies and provide a better understanding of moderate tarekat practices that comply with Sharia.

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