

MUSLIH b. `ABD AL-RAHMAN AL-MARAQÎ

(KH. Muslikh of Mranggen)

[Indonesia; 1917-1981]

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One of the most influential Javanese teachers of the tarîqa Qâdiriyya wa Naqshbandiyya and the author of several popular books concerning this Sufi order.

Muslikh was born in the village of Mranggen, not far east of Semarang, in 1917. His father Abdurrahman led a modest pesantren there, which he had established around 1905. Young Muslikh received his very first religious education at home but was soon sent to study at a pesantren of Kiai Ibrahim in the neighbouring village of Brumbung. This was followed up with three years each in the famous pesantren of Termas (Pacitan, on the south coast) and Sarang (Rembang). While at the latter pesantren he also followed a weekly study circle of Kiai Maksum in Lasem, a walk of few hours further east. A major focus of his study was traditional Arabic syntax (*nahw*); under Kiai Maksum he studied the most elementary *tafsîr*, the Jalalayn. Unlike many other kiai of his generation, he did not continue his studies in Mecca, although he performed the hajj during his years of study. In 1936 he returned to his father's pesantren (which had meanwhile been upgraded with a madrasa by his elder brother Usman).

Muslikh received his first *ijâza* to teach the Qâdiriyya wa Naqshbandiyya from a Bantenese teacher, Abdullathif bin Ali Banten, a khalîfa of the well-known Kiai Asnawi of Caringin, who was himself the major Bantenese khalifa of the central shaykh of this tarîqa in the late 19th century, Abdul Karim Banten. Later, Muslikh acquired a secondary affiliation with a local branch of the same tarîqa, which had been established in the area by his aforementioned teacher, Kiai Ibrahim of Berumbung. Muslikh did not receive an *ijâza* from Ibrahim himself (who died before Muslikh had reached an appropriate age) but from his khalifa, Abdurrahman Menur. In his later writings (e.g. *Umdat al-sâlik*), Muslikh continued to stress both of these affiliations.

Kiai Muslikh succeeded his father in the pesantren in Mranggen, teaching *fiqh* and grammar to growing numbers of young students. He acquired a much wider following, however, as a *tarîqa* teacher, and in the 1960s and 1970s he headed the most

widespread network of any *tarîqa* in Central Java (with a few overseas branches in South and West Kalimantan). His followers numbered in the tens of thousands, mostly organised in hundreds of local groups of devotees, each coordinated by a deputy (*badal*) who led the weekly ritual meetings. A handful of these deputies were raised to the level of *khalîfa*, with the authority to independently transmit the *tarîqa*. In East Java and West Java, respectively, Kiai Musta'in Romly of Rejoso (Jombang) and Abah Anom (KH. Shohibul Wafa Tajul Arifin) of Suryalaya (Tasikmalaya) controlled similar networks of the same *tarîqa*.

Of these three influential teachers, Kiai Muslikh was the least political-minded, but he was staunchly loyal to the social and political association of kiai, Nahdlatul Ulama (NU) and a founding member of the NU-affiliated association of *tarîqa* teachers. The one time he became involved in a political conflict it was due to his loyalty to NU. In the mid-1970s Kiai Musta'in broke ranks with the other kiai and actively campaigned for the government party Golkar instead of the Muslim party PPP (which incorporated NU). His colleagues, wishing to punish him for this disloyalty, decided to draw his followers away from him. Here Kiai Muslikh played a crucial role: he made one of Kiai Musta'in's *badal*, Kiai Adlan Aly of Jombang, his own *khalîfa*, so that the latter could set himself up as a rival to Kiai Musta'in in Jombang. The vast majority of *tarîqa* followers in East Java then went over from Musta'in to Adlan Aly.

Kiai Muslikh died in 1981 when he was performing the *hajj*. His two sons, Luthfil Hakim and Hanif, then still were too young to succeed him, and the pesantren was for some time led by his son-in-law, who also took his place on the board of the *tarîqa* association.

Kiai Muslikh wrote several widely read books. Apart from a brief textbook on Arabic syntax, *Sullam al-tibyân fî tarjama matn hidâyat al-wildân* (in Javanese), all of Muslikh's extant writings deal with the Qâdiriyya wa Naqshbandiyya order or with its greatest saint, Shaykh `Abd al-Qâdir al-Jîlânî. His best-known work is *Al-nûr al-burhânî fî tarjamat al-lujjayn al-dânî fî dhikr nubdha min manâqib al-shaykh `Abd al-Qâdir al-Jîlânî*, a 2-volume treatise on the cult of Shaykh `Abd al-Qâdir al-Jîlânî. The second volume consists of Ja`far al-Barzinjî's *manâqib* with a Javanese translation, the first of a Javanese treatise on this hagiography and practices associated with it.

Of his works on the *tarîqa*, the most substantial is *Al-futûhât al-rabbâniyya fî-l-tarîqa al-qâdiriyya wa'l-naqshbandiyya* (in Javanese), which describes in detail how and when the various practices of the order are to be carried out. A comparable work in

Indonesian is the two-volume *Risalah tuntunan tareqat Qadiriyyah wa Naqsyabandiyah*. The briefer *Umdat al-sâlik fî khayr al-masâlik* gives only the basics, a summary of the *âdâb al-tarîqa*, the *silsila* and prayers (*awrâd*); *Munâjât al-tarîqa al-qâdiriyya wa-l-naqshbandiyya wa ad`iyyatuhâ*, finally, is a collection of prayers and invocations of the order, in Arabic with a Javanese translation.

Bibliography:

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[Martin van Bruinessen]