

Maintaining the Value of Human Diversity through Implementing Thariqah Alawiyah

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This study discusses Tariqah Alawiyah conducted by qualitative methods, surveys, observation, and participation. The Ba 'Alawi sadah or Sadah Ba 'Alawi (Arabic: السادة آل باعلوي, romanized: al-sādātu al-bā'alawiy) are a group of Hadhrami Sayyid families and social groups originating in Hadhramaut in the southwest corner of the Arabian Peninsula. Meanwhile, Alawiyyin (Arabic: العلويين; al-'alawiyyin) Sayyid term is used to describe descendants of Ali bin Abi Thalib from Husain ibn Ali (Sayyids) and Hasan ibn Ali (Sharifs). All people of Ba 'Alawi are Alawiyyin Sayyids through Husain ibn Ali, but not all people of Alawiyyin family are of Ba 'Alawi. The sources of data taken from books and interviews are related to the history of Ba'alawi, the Alawiyah tarekat teachings, the development of the Alawiyah, Ratib and the Alawiyah tarekat orders in the Hadhramaut region and Indonesia. This article/research uses a qualitative method by taking focus group discussions with the local community of alawiyah in Indonesia. Further, this article applies critical theory on the literature of Islamic management in order to know more about the geneology and history of alawiyah thariqah in the world. Based on this approach, we find a new concept of thariqah, especially in the context of Arabic/Islamic diaspora in Indonesia. Briefly, Rabithah Alawiyah is an Islamic organization engaged in social and socio-religious fields. In general, it belongs to Arab descendants who are direct descendants of the Prophet Muhammad. Rabithah Alawiyah is a business which managed to maintain and preserve the ancestry chain for the prophet Muhammad SAW. The results of this study aim to provide knowledge of history, teachings, wirid and dzikir, and the development of the

Alawiyah Order in Hadhramaut and in Indonesia, which promotes morals and can be the axis of humanity in religion.

Key words: *Islamic Management, Organizational Management, Rabithah Alawiyah, Tariqah Alawiyah.*

Introduction

In its development, in Yemen, Hijaz, the Arabian Peninsula, and various other countries including Indonesia, this word was specifically been used to refer to the child of the Prophet's grandson from Sayid 'Alwî bin' Ubaidillah bin Ahmad (Al-Muhâjir) bin 'Isâ bin Muhammad bin 'Alî Al-'Uraidhî bin Ja'far Ash-Shâdiq (Alwî bin, w Alwî bin) bin Muhammad Al-Bâqir (Muhammad Al-Bâqir bin 'Alî Zainal'Abidîn bin Imam Husayn) bin' (Alî Zainal 'Abidîn) ibn Imam Husayn ibn' Alî bin Abû Thâlib husband of Fâthimah Az-Zahrâ daughter of Rasulullah (1984).

Sayid w Alwî bin 'Ubaidillah was the first person of the descendants of the Prophet Muhammad who was born in Hadhramaut, raised there and used the name'Alwî. (Muhammad bin Abû Bakar Asyillî) Previously there were no children and grandchildren of the Apostle who used this name. He has two brothers, Sayid Bashrî and Sayid Jadîd. Sayid Bashrî was born in Basrah, Iraq, while Sayid w Alwî and Jadîd was born in Hadhramaut, South Yemen (Muhammad bin Abû Bakar Asyillî). Since Hadhramaut was a barren, arid and poor country at that time, there is no record that mentions their date of birth or death. This is not a strange thing. At this time, it is difficult to acquire with certainty the date and year of birth of our grandfather's father, because in their time there was not a reliable system of data collection. Moreover, they were immigrants who had arrived in Hadhramaut. Previously, Sayid's father and grandfather w Alwî, lived in Basrah, Iraq. But because of the flames of slander that were never extinguished and intensified, they then travelled to the hijrah, explored the Sahara, stopped in various cities and villages, and finally settled in Hadhramaut.

As his ancestors, Sayid Alwî was also a philanthropist. At one time, he performed the Hajj with relatives, prosecutors, senior teachers and a number of Sufis who devoted their lives to Allah alone. In difficult times, land routes were full of danger and natural challenges, as well as very simple vehicles. Data stated that the number of hajj pilgrims who came with him from the city residents reached 80 people, not including residents of other cities who also accompanied him.

History says that he financed all of their needs, hired several camels for Sufis. In addition, he also prepared a number of helpers who were on special duty to serve them all during the pilgrimage. In the holy land, after performing the pilgrimage, he bought souvenirs for all

members of his hajj group; to be able to present them to their families who waited lovingly at home. (Muhammad bin Abû Bakar Asyillî)

Leading pilgrims in a number of more than 80 people with long travel times and difficult terrain is not easy. This proves that he inherited the leadership spirit of his beloved grandfather, which is King Muhammad. The story above is just one example of Sayid's uliaan Alwî personal glory.

Sayid's posterity 'Alwî bin'Ubaidillah is spread all over the world; Asia, Africa, America and Europe. The community refers to them as Âl Abî 'Alawî, Âl Bâ'Alawî, or 'Alawiyîyîn. (Abdurrahmân bin Muhammad ibn Husayn Al-Masyhûr, Syamsudh Dhahrah, Juz.I, Cet.I, 1984)

There is no definite record that says from when the term 'Alawî was attached to Sayid's posterity'Alwî bin 'Ubaidillah.

In our country Indonesia, the number of Sayid's children and grandchildren 'Alwî bin'Ubaidillah has not been counted. They have a large role in the entry and spread of Islam in the homeland, and also in efforts to uphold the NKRI (Unitary State of the Republic of Indonesia).

Literature review

Thariqah Alawiyah

According to Syaikh Abdullah ibn Alwi Al-Haddad, the core foundation of the sayyids of the descendants of Ba'Alawi is a perfect aqeedah, convinced of the teachings of tawhid, sure to imitate God in his substance, nature and deeds. Because of the difficulty of safar ilallah based on the teachings of this monotheism, the Thariqah emphasized the importance of attaching a salik to the shaykh (ta'aluq bi al-shaykh), al-i'tina bi al-shaykh, al-tarbiyah bi al-sirr.

In connection with al-tarbiyah bi al-sirr (soul cleansing education), Sheikh Ahmad bin Zain al-Habyi said that their tariqah emphasized knowledge and charity, wara and khauf, and was sincere only to Him. The five are under the guidance of a sheikh, as is the case with the traditions of famous congregations. The fifth thing can lead someone to get wushul ilallah, or as a first step to enter the tariqah khashshah (Ibrahim, 2001).

Knowledge

Knowledge is the true essence of a matter. In the view of Islam, the real source of knowledge is that of Allah, that is, God who is omniscient. God conferred the meaning of something to anyone who desired.

Charity (Amal)

Virtuous charity is all deeds that are blessed by God and favoured by God, which are based on the Koran, Hadith and Sunnah which aim to obtain the pleasure of Allah SWT.

Wara

Wara is an attitude that must be possessed by every Muslim, always alert and careful in doing things and believing that Allah sees everything and reciprocates. This attitude is an attitude that involves action against all evil and heresy in syar'i, or syubhat (doubt) that is dangerous, by stopping at the limits of knowledge that needs further questioning.

Khauf

Fear of God is an absolute requirement that must be possessed by Muslims, with fear of Allah a Muslim always does what God commands and leaves what is forbidden. Fear of God has a very important role, allowing a Muslim to take care in all of his words and actions from disgraceful deeds.

Ikhlas

Ikhlas is a deed that is intended solely for Allah. Ikhlas is not an act, but the sanctity of the intent and purpose in each charity that is implied. Ikhlas is a part of Islam, Whereas Islam is an act of the heart and body. Aqeedah is merely an act of the heart, including beliefs.

Research Methodology

This article uses and succinctly reviews recent progress on Thariqah Alawiyah. Overall, the paper summarizes the current state of knowledge of the topic. It creates an understanding of the topic for the reader by discussing the findings presented in recent research papers.

Finding & Discussion

No	5 pilars Thariqah Alawiyah related with verses of the Qur'an	Elaboration of the verse
1.	Ilmu	At-Thaha 114, At Thalaq 12, Ali Imran 7, Al Isra 85, Al Isra 36, Ali Imran 18, Hud 24, An Nisa 83, Al An'kaabut ayat 43, Ar'-Rad ayat 16, Az-Zuumar Ayat 9, Al-Mujadilah ayat 11, Fatir ayat 19, Fatir ayat 28,
2.	Amal	Al-Kahfi: 110, <i>Al-Maidah: 9, Ar-Ra'd: 29, An-Nahl: 97, Al-Kahfi: 30, Maryam: 76, Al-Ankabut: 7, Al-Ankabut: 9, Al-'Asr: 1-3, Al-Hadid ayat 21, Al-Anbiya' ayat 90, Al Zalzalah 6</i>
3.	Wara (Guardian of the Faith)	Surah An-Nahl ayat 96, Al Zalzalah 7-8, Az Zumar 9, Luqman 20, Al Ma'idah 92, Ali Imran 30, An Nur 63, Al Maidah 49, Al Munafiqun 4, An Nisa 71, An nisa 102.
4.	Khouf	Al-Baqarah: 203, Ar-Rahman: 46, Al-Baqarah: 177, At-Taghaabun: 64, Al-Mulk: 12, Ar-Ra'd: 21, Ali-Imran: 102, Ali Imrân/3:175, al-Mâidah/5:44, ar-Rahmân/55:46-48, al- A'raf/7:99, Fathir/35: 29, al-Baqarah/2:218, as-Sajadah/32:16, Yusuf: 53, al-Ma'idah: 44, an-Nahl: 50, al-Ahzab: 39, al-Baqarah: 150, al-Ma'idah: 44, al-Qashash: 21 , QS. Al-Maa'idah ('Alî Zainal'Abidîn): 44, QS. Al-Mukmin (Ibrahim, 2001): 60, QS. An-Nuur (Ibrahim, 2001):52.
5.	Ikhlas	QS. Al-An'am: 162, Al-Baqarah Ayat 163, Al-A'raf Ayat 29, Shad ayat 82-83, Az-Zumar Ayat 2-3, Az-Zumar Ayat 11-14, <i>Al-Hijr Ayat 39-40, Al-Mu'min Ayat 14, Al-Mu'min Ayat 65, Al-Bayyinah Ayat 5, Q.S Ghafir: 14, Q.S Ghafir: 65, Q.S Al-Insan: 8-12, Q.S Al-Lail: 14-21, Q.S As-Syarh: 8, Q.S Al-Bayyinah: 5, Q.S Al-Kautsar: 2, Al Baqarah 139, Yunus 22, Al ankabut 65, Luqman 32.</i>

Knowledge

Knowledge in life and in day-to-day activities plays an important role in people interacting with each other. Based on the above, the following verse consists of suras which are all related to knowledge. Thus, in tariqah alawiyah, knowledge is a very important thing that becomes the main foundation in developing aspects of life.

فتعالى الله الملك الحق ولا تعجل بالقرآن من قبل أن يلقى إليك وحيه وقل زدنى علما (٢٠:١١٤)

“So high [above all] is Allah, the Sovereign, the Truth. And, [O Muhammad], do not publish with [recitation of] the Qur'an before its revelation is completed, and I say, "My Lord, increase me in knowledge." (at Taha: 114).

Based on the letter at Taha verse 114 above, this explains that everything related to knowledge comes from Allah SWT. Thus, knowledge is the basic value that every Muslim must have. In the Qur'an there is much explanation about knowledge which is the basis of understanding the tariqah alawiyah.

The knowledge referred to here is a knowledge that can draw a human being closer to Allah. By knowing knowledge, a human being can choose good and bad, lawful and unclean. In this case Allah SWT says:

“Are there those who know with those who do not know? Indeed, the one who has wisdom can receive the lesson.”(QS. Az-Zumar: 9).

The position of a knowledge person is higher in rank with Allah, as in his word:

"Certainly, God will raise up those who believe among you and those who are given knowledge of some degree." (QS. Al-Mujadilah: 11)

Syaikh Abdullah ibn Alwi Al-Haddad in the book *Risalah al-Mudzakarah* said that, people who are not knowledgeable are trapped in leaving obedience and committing immoral acts, whether desired or not. Because they do not know about the obedience that God has commanded, and do not know about the immorality that God forbids; one cannot get out of the darkness of ignorance except with knowledge. (Habib Zain bin Ibrahim bin Sumait, 2004)

Sheikh Abdullah ibn Alwi Al-Haddad divides compulsory knowledge into two, which is, first, compulsory knowledge, which is indispensable (dharuri) which must be studied, such as the pillars of Islam (Ibrahim, 2001). Carefulness is needed in sharing the knowledge that has been conveyed by Shaykh Abdullah ibn Alwi al-Haddad. Second, knowledge that must be learned if needed (in case of need) to be practiced, such as the knowledge of harmony and pilgrimage for people who are able and willing perform the worship, or zakat when the

person's wealth has reached the limits of obligation to become muzakki (people who are obliged to issue zakat), or what is called obligatory idhafi knowledge. (Ibrahim, 2001)

Amal

Quotation of the sentence is written in the book of *Tariqah Alawiyah* which explains the meaning of charity, which is "The meaning of practicing knowledge is to practice it from him that he is able to put into practice, and learn from him that he is able to learn, and teach from him that allows him to teach it". (Habib Zain bin Ibrahim bin Sumait, 2004)

Idrus bin Umar al-Habyi said, "The second part is charity with knowledge, which is establishing worship which is the result of knowledge, and the creation created by heaven and earth, according to the word of Allah which reads:" And do not create jinn and humans to worship to me "(Surah Adz-Dzariyat [51]: 57). Charity using knowledge is a value of worship (Habib Zain bin Ibrahim bin Sumait, 2004).

Knowledge and worship, as mentioned by al-Imam al-Ghazali, "Two pearls which because of both you see and hear the work of writers, the lessons of the teachers, the advice of the counselor, and the attention of those who pay attention. Even because the two books were revealed (revelations) and the apostles were sent." (Habib Zain bin Ibrahim bin Sumait, 2004)

Mu'adz bin Jabal ra., Said "know everything that you want to know, but God will not reward you until you practice it." (Habib Zain bin Ibrahim bin Sumait, 2004)

Syaikh Al-Haddad said, "The meaning of practicing knowledge is to practice from it that he is able to practice it, and learn from it that he is able to learn it, and teach from it that allows him to teach it. Whereas to know and practice all knowledge, who can do that? But together with all things someone must have confidence that he has not achieved the perfection of knowledge, both in charity and in knowledge and teaching." - Excerpted from the book *Tatsbit al-Fuad*. (Habib Zain bin Ibrahim bin Sumait, 2004)

Sufyan ats-Tsauriy said, "The knowledge of calling for charity if he welcomes it, and if not, then he has left him." That is to say the meaning and essence of it, and what remains is the form and image that will hold the owner accountable. Al-Imam al-Ghazali, said, "If you study for a hundred years, and you have collected as many as a thousand books, then you are ready to receive the mercy of Allah SWT. except with charity. As mentioned by Allah in His words: "And that a man cannot obtain anything other than what has been sought." (Surat an-Najm [53]: 39). In another verse Allah also says: "Whoever expects an encounter with his Lord, then let him do righteous deeds and do not associate anyone in worshiping his Lord." (Surat al-Kahf (Habib Zain bin Ibrahim bin Sumait, 2004): 110). "As a reward for what they

have done" (Surah al-Ahqaf [46]: 14). "In retaliation for what they always do" (Surat at-Taubah (Muhammad bin Abû Bakar Asyillî): 82). "Surely those who believe and do good deeds, for them is paradise Paradise is a place to live." (Surat al-Kahf (Habib Zain bin Ibrahim bin Sumait, 2004): 107). Then he said, 'Charity arguments, too many to count. If a servant reaches surge with the grace and emulsion of Allah SWT, all of that is after he is ready with his obedient charity and worship. Because of the mercy of Allah SWT., he is very close to people who have good qualities.'" - Quoted in his letter to some of his students. (Habib Zain bin Ibrahim bin Sumait, 2004)

Charity is an action after getting something by knowing the rights of God, practicing it sincerely according to His instructions, and according to Sheikh Al-Haddad, it is an indication of one's perfection. According to Sheikh Abdullah ibn Alwi Al Haddad, people who know the rights of God, carry out His commands, purify everything only for Him, and realize something in Him (trust), then he includes waliyullah (beloved of Allah). (Ibrahim, 2001)

The most important thing here is the awareness of the compulsory obligation to study, also practice knowledge in everyday life. According to Sheikh Al-Haddad, all kinds of virtues promised by Allah to the practitioners of knowledge (amil Al-Ilmu) will not be given if someone with such knowledge does not practice them. It will even cause the person concerned to be further away from Allah. (Ibrahim, 2001)

Sheikh Al-Haddad suggested the reason why he added to one's knowledge was because he who did not practice his knowledge could be taken further away from Allah. According to him, the position of knowledge is very high because of the aspect of its usefulness to humans, and the aspect of such benefits is found in scientific experience. If the important side of knowledge itself is not highlighted, the primacy of the knowledge falls. (Ibrahim, 2001)

The greatest sin for alim ghair amil is to eliminate the function of knowledge as illumination (Al-bayan) to human's due to its attitude, and this is the attitude of kufr duna kufrin (denial of Allah's favor). (Ibrahim, 2001) The person who has knowledge undertakes a large responsibility for themselves, and without practicing it, he/she is just closing the light of that knowledge.

Wara

According to al-Imam Idrus bin Umar al-Habsyi, said "The third is wara ', which is the act of guarding against all ugliness and perversity in syar'i, or a syubhat (doubtful) that is dangerous, by stopping at the limits of knowledge without the need for more judgment. "

(Habib Zain bin Ibrahim bin Sumait, 2004) What is meant here is ugliness that looks a little, and imi is a jihad against lust.

In the book *Nahr al-Maurud* by al-Habib Idrus above, he said, "Nature of wara 'is not only limited to food and clothing, as one might expect by people who do not understand. But this trait is applied to everything up to the trajectories of the heart. It does not cross your heart and you have a bad prejudice against a Muslim except because there is no inherent character in you. Even the nature of wara 'towards inner immorality is more important than the immorality of the body. Maka wara 'includes actions, speech, beliefs, and trajectories. He is the nature needed in all of that. Thus, it is concluded, illegitimate is called having the nature of wara 'except for those who guard themselves from immoral bodies-such as oral, hearing, vision and so forth-and keep their minds from immorality-like somong, proud of themselves, envy, riya (charity with the purpose of being praised beings), hostility towards a Muslim, prejudiced, and so on." (Habib Zain bin Ibrahim bin Sumait, 2004)

According to Abdullah bin Husin bin Thahir, "The nature of wara 'is a matter that is very important, which is not only needed for muamalah (interaction) and food is only syubhat, but is needed to the limbs. A person should not see, hear, and do everything that is abused to be seen, heard, and done, or that is taken into account. (Habib Zain bin Ibrahim bin Sumait, 2004)

According to Sheikh Abdullah bin Alwi Al-Haddad, wara 'is divided into two things, first about qana'ah. Second, about qadhr Al-amal. In this case, Shaykh Al-Haddad said: behave accepting the simplicity of life, and do not elaborate on wishful thinking, and be aware (wara) of what is not lawful. (Ibrahim, 2001) With these three points, humans become grateful for the blessings that Allah has given.

Whoever has a wara 'attitude, he must have a qana'ah attitude (not greedy), stay away from israf (excessive attitude), and stay away from biases to the whisper of lust. Wara attitude is an attitude of being aware of anything that can damage one's worship, both from what is used (malbus) and that which is eaten (ma'kul). (Ibrahim, 2001)

Khauf

One sentence of importance is "Fear is a condition to get useful knowledge. If there is knowledge without fear, then the owner of the knowledge is not including people who have useful knowledge." (Habib Zain bin Ibrahim bin Sumait, 2004) Idrus bin Umar al-Habsy, said that fear is the opposite of security. Its essence - as mentioned by al-Imam al-Ghazali-is sick and the occurrence of something that is not liked in the future. That is the result of the introduction of Allah SWT. and the signs. Allah SWT. said: "Surely those who fear Allah

among His servants are only scholars." (Surat Fathir: 28). (Habib Zain bin Ibrahim bin Sumait, 2004)

In a hadith it is mentioned, "The person who knows Allah most is the one who is most afraid of Allah." So, the real scholars are those who fear Allah. If he has no fear, he is not a scholar.

A verse mentioned:

"In accordance with the level of knowledge a person is enlarged. Not an ulama except fear of Allah. Who feels safe from the punishment of God, does not know God. Who feels fear of God's punishment, he knows God. "(Habib Zain bin Ibrahim bin Sumait, 2004)

Some Arifbillah said, "Fear is not gained through effort, but solely is a gift and divine gift. When there is fear in the heart, the light will radiate outwardly. Knowing God is always side by side with fear, and every person who does not appear to be afraid in him, then he is not an ulama hereafter. Fear is a condition to get useful knowledge. If there is knowledge without fear, then the owner of the knowledge is not one who has useful knowledge." Or as Allah says:

"And for those who are afraid of facing God there are two heavens." (QS. Ar-Rahman: 46)
Regarding this verse Mujahid said, "They are people who intend to commit immorality, then remember Allah, then leave him because they are afraid and ashamed of Allah." (Habib Zain bin Ibrahim bin Sumait, 2004)

The glory side of knowledge lies in its experience and attitude is an important charity in one's affairs to cleanse his heart and physicality from the things he will meet in the hereafter. This attitude is a tawadhu attitude towards Allah SWT. Prophets and apostles, even though they have obtained the ismah (protection from Allah), still have the feeling of Al-Khauf. (Ibrahim, 2001)

Sheikh Al-Haddad explained about Al Khauf:

"Then a believer is always in the peak of fear and worry, even though he has done obedience with sincerity and good deeds. You know, even though the prophets are with 'his ismah and the auliya' with Allah's guarding them, they still have a sense of al -Khauf and Al-isyahq along with the goodness of charity and their lack of sin." (Ibrahim, 2001)

According to Sayyid Ahmad bin Zain Al-Habsyi, Al-Khauf is a condition that describes the restlessness of the heart because it waits for something that is not liked which is believed to occur later on. This attitude provides a positive boost for someone to avoid everything that causes it. For example, all God's sanctions must be in the hereafter. In order for him not to get it, he tried to avoid it. That is honest fear (Al-khauf Al-shadiq) because if someone is afraid

of something, surely, he will avoid it and avoid anything that causes him to fall into it. Conversely, if he loves something, surely, he will try to reach it and find ways to get it. This is an axiom that exists in humans that does not need to be questioned. Shaykh Al-Haddad explained the function of the attitude of Al-khauf al-Shadiq as follows:

"Al-khauf al-shadiq works in removing Al-syahawat Al-nafsaniyyah (impulse of lust) and al-himam Al-daniyyah (low desires) as the work of fire in burning trees. Allah Swt. Berfirman, then blows the wind strong in which there is fire, then it burns (Surah Al-Baqarah (Muhammad bin Mukram): 266). Al-khauf's attitude will not be lost in the believer. If his faith is strong, good deeds. Even if faith is more perfect and charity is better, surely Al-Khauf's attitude is getting bigger. "(Ibrahim, 2001)

Ikhlas

One quotation in the book of Tariqah Alawiyah about sincerity, is written: "Ikhlas is to make Allah who is the only One who is intended in obedience and purpose. That is to want closeness to Allah. in obedience, not others. (Habib Zain bin Ibrahim bin Sumait, 2004) "Imam Idrus bin Umar al-Habsyi, also said related to the pillar of the tariqah alawiyah" The fifth is sincere, which is the cleansing of every inner charity from all filth. "(Habib Zain bin Ibrahim bin Sumait, 2004)

Syaikh Al-Haddad in his book, Nashaih, said, "The meaning of sincerity is, the purpose of a human being, in all his obedience and charity, only draws close to Allah. and the desire to achieve His closeness and pleasure. Without other goals such as, wanting people's attention, and seeking praise, and greed for them." (Habib Zain bin Ibrahim bin Sumait, 2004)

According to Syaikh Al-Haddad, a person's charity does not have value without knowledge, and both do not have meaning without sincerity. This is in line with Imam Ghazali's opinion "All people lose money, except those with knowledge, all those who have knowledge lose, except those who practice it, and all who do charity suffer losses, except those who are sincere."

Syaikh Al-Haddad said "Know, actually worship will not be true except with sincerity. Then you must reach it. Because it is the axis on which everything rests with him, and the principal which comes from it. As Abu al-Qasim al-Qusyairi said, las Ikhlas is to make Allah the Most True, the only one who is intended in obedience and purpose. That is to want closeness to Allah. in obedience, not others such as, pretending to be a creature, or anything that is intended to other than draw near to Allah SWT. 'He said,' Sincerity can also be interpreted by purifying charity from the attention of beings." (Habib Zain bin Ibrahim bin Sumait, 2004)

Lots of opinions about sincerity are also conveyed like the words of Yahya bin Mu'adz al-Razi, saying "Ikhlas is the parallel of the actions of a servant at the end and in his mind." Abu Ali al-Fudhail bin Iyadh, said, "leaving a charity because humans are riya, and charity to humans is shirk. Whereas sincerity is when God saves you from both. " (Habib Zain bin Ibrahim bin Sumait, 2004)

Sheikh Al-Haddad explained the meaning of the words of al-Fudail above as follows, "Leaving the charity because man is riya ', which is actually Satan aims that you leave charity with riya, be proud of yourself or otherwise, until you get no benefit. And if you leave it totally, then that is the purpose of the devil to you. " (Habib Zain bin Ibrahim bin Sumait, 2004)

Ikhlas, according to Abu al-Qasim Al-Qusyairi, in his treatise, is To Al-haqq (Lord of the Exalted) in carrying out obedience in order to draw closer to Him, not to get praise or anything that can block yourself from being parted with God. (Ibrahim, 2001)

The above definition has a very general understanding of sincerity, and sincerity itself when said with the experience of ruhiyyah the Sufis has levels. The lowest is as said by Al-Qusyairi above. Shaykh Al-Haddad concluded that ikhlas is a purification of actions (inner and birth) from the attention of beings. (Ibrahim, 2001)

The definition of Shaykh Al-Haddad is the most important part of the teachings of the Salaf Ba'alawi, which is stated in al-faqr and al-khumul, which is that someone is required to worship directly to Allah (ma'allah). Or, as defiled while still worshipping because of others, and the medicine for the heart is to break all relationships except those with Allah, whatever its form, including an act of immorality towards Him.

Sheikh Al-Haddad attributed sincerity and honesty, as in one of the verses of his poem:
"And honesty and sincerity because of God, keep both (in you) because they are strong supporters of the path to God."

Honesty, according to Sayyid Ahmad bin Zain Al-Habsyi, as said by Imam Al-Ghazali in his Ihya, 'there is no edge on each part of the religion'. He added that there had been a consensus among experts that Al-shidq (honesty) had stages in human beings. First, oral honesty in telling something, both with fellow human beings, and when making a point (saying a prayer) to God. Second, honesty in intention, and that is al-Ikhlas. Third, honesty in al-azm, and here the peak and perfection of honesty in the arena of al-Azm is the determination and promise between creatures and their Creator. (Ibrahim, 2001)

Conclusion

Tariqah alawiyah is one of the tariqahs that teaches humans how to have morals and self-mastery. To have these things humans must have the determination to train themselves with ikhtiyari and tawakal. So that bad morals can be changed into morals that have been exemplified by the apostle. While self-mastery is related to dampening self-emotion, which will cause regret for him. This tariqah is attributed to the children of Alawi or descendants of Ali bin Abi Talib. This Tariqah developed in Hadramaut as a city that was interpreted as a city only to remember death. Where this city is filled with worship solely to Allah. Because people there see the ultimate goal of human life.

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