

## The Implication of Abah Anom's Dhikr on Religious in Modern Life

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**Abstract:** Dhikr is a spiritual practice which is designed to make God present in a person. Even in a high intensity, a sufi can feel not only close to Allah, but also feel being united with Him (ittihad). It also functions as a soul therapy. As mentioned earlier that the obsession with mundane things like position, wealth, and women, besides works effectively distancing ourselves from Allah, it can also cause various mental illnesses like stress, high blood pressure, even stroke, due to the nature of the earthly pleasures is no satisfaction. Abah Anom is a modern sufi who gave the meaning of religion inclusively, openly, and tolerantly. As an ambassador of tareqat in the late 20th century and early 21st century. The practice of Abah Anom's dhikr implies the mental health of spiritual life of religious modern society, one of them is to cure the drug addicts.

**Keywords:** *Abah Anom's Dhikr; Modern Life; sufi; mental illnesses*

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### I. INTRODUCTION

As neo-Sufism, the emergence of Islamic fundamentalism is also seen everywhere in parts of Muslim world. The question then is can fundamentalism answer the symptoms and the development of society at postmodernism era? The above was cited from Bellah's opinion, that fundamentalism which is based on the "intransigent literal" can answer the problems of real meanings which are raised the modern experience in the human mind, or even among the educated persons. The development of postmodernism society is no longer sufficient to be filled with merely the principal worship: people need for more intense experiences in searching for the meaning. This is actually provided by Sufism, not by dry fundamentalism, because of its literal. Furthermore, as stated by Fazlur Rahman, postmodernist fundamentalism which is basically anti-Western, is caught up in the issues that really they enjoy (pet issues) such as the prohibition of bank interest, the ban on family planning, the use of *hijab*, mainly the things that will distinguish the Muslim community in western societies.<sup>1</sup> With this attitude, the (neo) fundamentalists are trapped into a situation that does not allow them to formulate their own goals and formulate a methodology to answer the challenges of the postmodern era.

Postmodernism era is a time which is deeply marked by the various social- culture and religious discourses. Among other things, thanks to the information globalization, pluralism becomes reality that cannot be abolished. In academicians and theologies, religion pluralism is a much debated issue. Religion pluralism in turn requires what Akbar S. Ahmed proposed. According to him, postmodernism leads to the importance of diversity value, the need for tolerance, and the need to understand other people.<sup>2</sup> Religious basis for such things is not needed to look for. Neo-sufism, as will be seen in more detail below, emphasizes the need for such things.

Neo-Sufism phenomenon is actually not entirely "new". Its emergence can be traced even since the medieval Islam, without the need to discuss the early development of Sufism. The important thing is that since the beginning of its growth until at least the first half of the 11th century, sufism)-ismore likely to be *falasafi* (Sufism philosophical)-involved in sharp conflict with the law literalism, which is represented by *fukaha*. However, since the second half of the 12th century, when the so-called many experts as the "Sunni revival peaked, there was more intense rapprochement between the mystical-oriented Islam (*tasawuf*) and more law-oriented Islam (*sharia*) which is, The approach which is started from the figures like Abu Abd al-Rahman al-Sulami (d. 1021), Abu al-Qasim al-Qushairi (d. 1074), and finally by Abu Hamid al-Ghazali (d. 1111) led to an attitude change in the legalists. And towards the end of the 15th century, sufism fully accepted into the arms of Sunni orthodoxy.<sup>3</sup>

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<sup>1</sup>Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: The University of Chicago Press, 1984), p. 136

<sup>2</sup>Akbar S. Ahmed, *Postmodernism and Islam: Predicament and Promise* (London: Routledge, 1992), p.

<sup>3</sup> Azra, *Berteologi di Indonesia...*p. 126

Institutionally, in this period *lokus*(arena) of sufis, like *ribat*, *Khanqah* and *zawiyah*were organized by Sunni Muslim rulers in line with official policy line, which returned to the Sunni orthodoxy. The sufi institutions mentioned earlier are built in the madrasah complex and, the consequently is put under the authority of the orthodox *ulama* (Islamic scholars). The development of Sufi institutions out of formal organization of Sunni is not allowed. Those are accepted in the *ribat*, *Khanqah* and *zawiyah* must have qualities that have to be owned by them, that is the tendency for the life of *tasawuf*. But they should not create *bid'ah* (heresy) that contrary to *syaria* (Islamic law).<sup>4</sup> With this development, scholars who have been more oriented towards *syaria* open their minds to *tasawuf*. It is a common practice among *ulama* that besides *ahl al-Shari'ah* they are also *ahl al-haqiqah*. The approach between *syaria* and sufism eventually led to the rise of "neosufisme".<sup>5</sup>

According to Seyyed Hossein Nasr, mystical longing (encouragement, needs) to approach (together) the Lord has already been a perennial basic character. By the intensive of remembering to Allah (*dhikr*), then the performer of *tareqat*(order) will feel the presence of God, and even finally just feel His presence on him/her. The others have gone, and only Allah alone is there. By sensing the presence of God in his/her heart, the feeling of close to Allah, which is the primary purpose will be achieved. That is why, perhaps, why Trimmingham said that the *dhikr* is a spiritual practice which is designed to make God present in a person. Even in a high intensity, a sufi can feel not only close to Allah, but also feel being united with Him (*ittihad*).<sup>6</sup> *Dhikr* also functions as a soul therapy. As mentioned earlier that the obsession with mundane things like position, wealth, and women, besides works effectively distancing ourselves from Allah, it can also cause various mental illnesses like stress, high blood pressure, even stroke, due to the nature of the earthly pleasures is no satisfaction.

The chained lust is what really has been a source of "mental disorder" of modern man who has been so obsessed with worldly pleasures. With great difficulty, man strives to release the chains. But *dhikr* which is done well and piously, will be able to cure the "mental poisoning" and the human's stress, because by doing *dhikr*, someone will be able to release one by one, step by step the chains always burden their mental. If he did it successfully, then he will be able to reduce the mental burden significantly. With the reduction of someone's burden, after doing *dhikr*, then the state of his soul will be lighter and balanced. When the mental balance is finally reached, then the soul will be healthy. Here *dhikr* serves as "psychotherapy". For the present context in Indonesia, there have been a number of groups of *dhikr* (*dhikr* assemblies) in big cities, even in some small towns. The emergence of these *dhikr* assemblies are like Az-Zikra led by Arifin Ilham, Majelis Rasulullah, etc. prove that *dhikr* is also useful as the psychotherapy. Based on the problem background above, the writer would like to conduct a study and research on *dhikr*, in this case is the concept of *dhikr* developed by Abah Anom through his work *Miftahus shudur*. To do that, the writer is interested in conducting a research entitled "The Concept of Abah Anom's Dhikr in Miftahus shudur".

## II. METHODOLOGY

### 2.1 Practices and Dhikr Methods Tareqat (Order)

The *dhikr* method is how the *dhikr* in this *tareqat* performed. There are several ways used in *dhikr*, and it certainly depends on the type of *dhikr* and the number of the doers. Trimmingham in his book *The Sufi Orders in Islam*, for example, classifies *dhikr* into 3 groups: *dzikr al-awqat*, *dzikr al-khafi*, dan *dzikr al-hadharah*.

#### a. *Dhikr al awqat*

*Dhikr al awqat* is a *dhikr* for ordinary (average) *tareqat* members composed of repeating short readings after the obligatory prayers. This is a "required reading" that gets the basic from al-Qur'an itself: "When you have finished the prayer, then do the *dhikr* to Allah in a state of standing, sitting or lying down." The permission to read this *dhikr* is given by a sheikh. The simplest form of this *dhikr* in Qadiriyyah *tareqat* is repeating the words of *subhanallah* (thank God), and *Allahu Akbar* (Allah is the greatest) as much as 33 times. This *dhikr* is usually assisted by using the "tasbih" (rosary).

#### b. *Dhikr al-khafi* (dhikr which is done without sound)

This *dhikr* is based on the rhythm of breathing: inhale and exhale. With eyes and lips closed, while saying *tahlil* (*la ilaha illa Allah*), Someone exhales with focus on the word *la ilaha*, to expel all the temptations of the body. Then he inhales while concentrating on *illa Allah* (God). All the processes and techniques are compiled in detail in the manual handbook. Usually the book is so complicated, so that it is difficult to translate without explanation.

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<sup>4</sup>L. Fernandes, *The Evolution of a Sufi Institution in Mamluk Egypt: The Khanqah* (Berlin: Klaus Schwartz, 1988), p. 12

<sup>5</sup> Azra, *Berteologi di Indonesia*... p. 126

<sup>6</sup>*Ibid.*,

Below is an example of silent *dzikr khafi* from Naqsyabandiyyah tareqat: "He must strengthen his tongue firmly at the top of his mouth, while his lips and teeth should be really closed, and has to hold his breath. He then starts to say *la*, he raises his concentration from the center to the brain, he says *illahy* turning to his right shoulder and *illa Allah* towards the left, while trying hard to lead it to the solar plexus. From here it circulates throughout the body. The expression of *Muhammad Rasulullah* is pronounced to turn over from the left toward the right, and then the person who is in dhikr says, *Allahumma anta maqsudi, wa ridhaka mathlubi*, which means, 'Ya Allah, You are my frontier, and Your pleasure is what I am looking for'.<sup>7</sup>

### c. *Dhikr al-Hadharah*

The latest is *al-hadara dhikr* that is dhikr reading in a particular group (assembly). This does not refer to the presence of God, because God is *mahadir* (omnipresent), but to the presence of the Prophet. This *Dhikr al-hadara* in its simplest form consists of two parts: (1) reading *wirid* (like *hizb*, *wazhifah*, etc.) of the *tareqat* and other prayers, sometimes they are interspersed with music and singing (*anasyid*) and (2) ordinary dhikr, accompanied overall with music and songs, and is usually preceded by special prayers "opening" (*fatihat al-dhikr* or *istiftah al-dhikr*). *Hadharah* is usually performed every Friday (or Thursday night), and on religious holy days.<sup>8</sup>

Sirhindi explains that prophecy consists of two things: dhikr and *tafakkur*. The first refers to a spiritual experience, and the second is leading to a process of contemplation sustained by revelation. These are two inseparable aspects and mutually reinforcing. And if they are combined, these two things produce a spiritual knowledge which is a combination of revelation knowledge and spiritual experience.<sup>9</sup>

## 2.2 Practices and Methods of Dhikrin Naqsyabandiyyah Tareqat

The focus of *amal* in Naqsyabandiyyah tareqat is dhikr. Dhikrin Naqsyabandiyyah tareqat is repeating the name of Allah or saying the words *La ilaha illa Allah* (There is no god but Allah), with the purpose to achieve the greater awareness of Allah directly and permanently. For the followers of Naqsyabandiyyah tareqat, this dhikr is done mostly silent *dzikr khafi* (silent, hidden) continuously, in the morning, afternoon, evening, midnight, sitting, standing, in busy time and in spare time.

The followers of Naqsyabandiyyah tareqat do more frequent of dhikr alone, but for those who live close to the sheikh tend to participate regularly in the meetings in which dhikr is done together. This dhikr together in a few common places are performed twice a week, on Thursday night and Monday night. But there are some who perform it elsewhere during the day once a week or in a longer period of time.

Naqsyabandiyyah tareqat has two kinds of dhikr:

- a. Dhikr *Ism al-dzat*, which means remembering the name of the *haqiqi* by saying the name of God repeatedly in heart, a thousand times (counted by using the rosary), while focusing on Allah.
- b. Dhikr *tawhid*, which means remembering the oneness. This dhikr consists of slow reading accompanied by the setting of breath, the words *la ilaha illa Allah*, envisioned as a way to draw a line through the body. The way is, (1) the sound of *la* is drawn from the navel area upward to the centre head; (2) The sound of *ilaha* is down to the right and stop at the end of the right shoulder; (3) The next word *illa* is started and down through the chest to the heart, and at this heart is the final word of Allah is stuck hard. People who are in dhikr imagine the heart throb the name of Allah, and destroy all impurities.

Besides the two kinds of dhikr above, the followers of Naqsyabandiyyah tareqat know dhikr *latha'if* is higher. This dhikr requires the doers focus on the awareness and remembering the name of Allah implies it to vibrate and radiate heat in a row on the fine points on the body. Further it is described in *latha'if level*. Actually the concept of level is not a typical of Naqsyabandiyyah tareqat, but there are various systems of mystical psychology, only the number and the names are different.

In the practice of dhikr, there are two models namely heart dhikr that is *tafakkur* remembering to Allah, contemplating the mystery of His creation in depth and contemplating on the substance and nature of Allah. The second way is a *jawarih* (body) dhikr that is immersed in devotion.

Some scholars argue that *jawarih dhikr wahys* are:

1. Dhikr of eyes by crying
2. Dhikr of ear by hearing the good ones
3. Dhikr of tongue by praising Allah
4. Dhikr of hand by giving alms

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<sup>7</sup>*Ibid.*, h. 258

<sup>8</sup>Sri Mulyati, *Mengenal dan Memahami Tarekat-Tarekat Muktabarah di Indonesia* (Jakarta: Prenada Media, 2005), h. 44

<sup>9</sup>Muhammad Abdul Haq Ansari, *Merajut Tradisi Syari'ah dengan Sufisme: Mengkaji Gagasan Mujaddid Syekh Ahmad Sirkindi*. Terj. Ahmad Nasir Budiman (Jakarta: Srigunting, 2001), h. 139-142.

5. Dhikr of body by fulfilling obligations
6. Dhikr of hearts by fearing and hoping
7. Dhikr of spirits by submission to Allah and willingly.

Dhikr of tongue, heart and *jawarih* (body) tafakkur by remembering the greatness of Allah is better than *jihad fi sabilillah*. But *jihad fi sabilillah* is better than dhikr by oral only.

There are seven levels of dhikr, namely:

1. *Mukasyafah*. First, by saying "Allah" in heart 5000 times a day and night. After reporting a feeling during dhikr, the sheikh or mursyid raise the dhikr to 6000 times a day and night. The 5000 and 6000 dhikrs are named as a dhikr of *mukasyafah* as the first level.
2. *Latha'if*. After reporting the feelings experienced while doing dhikr, then sheikh's inspection, it is raised to 7000. And so onwards to 8000, 9000, 10,000 to 11,000 times a day and night. The dhikr is called the *latha'if* as the second level.

There are 7 types for *Lathifah* level, they are:

- a. *Lathifah al-Qalbi*, dhikr of 5000 is placed under the left nip, approximately two fingers on the flanks.
- b. *Lathifah al-Ruh*, dhikr of 1000, under the right nip, approximately two fingers towards the flanks.
- c. *Lathifah al-Sirr*, dhikr of 1000, above the left chest, about two fingers above the nip.
- d. *Lathifah al-Khafi*, dhikr of 1,000 times in the right chest about two fingers towards the chest.
- e. *Lathifah al-Akhfa*, dhikr of 1,000 times in the middle of the chest.
- f. *Lathifah al-nafs al-nathiqah*, dhikr of 1000 times above the eyebrows.
- g. *Lathifah Kulla l-Jasad*, dhikr of 1,000 times all over the body. The total dhikr of "Allah", at the level is 11,000 times. After that *ism al-dzat* (calling Allah) is replaced by the dhikr *na'ive ithbat* (say *La ilaha illa Allah*). The people who perform dhikr based on that level, will get a very high value of wisdom, in order to draw closer to Allah.

3. *Nafi Itsbat*, after reporting the feelings experienced in dhikr of 11,000 times, and then the sheikh suggests him/her to continue the dhikr with *La ilaha illa Allah*. The changes in dhikr sentence is determined by Shaikh as well as the number with the experience in dhikr reported. This Dhikr *naif itsbat* is the third level.
4. *Wuquf Qalb* means that the heart is always present with Allah, in the sense of not the slightest chance of awareness fixed except on Him.
5. *Ahadiah*; this means remembering the oneness. This dhikr consists of slow reading accompanied by the setting of breath, the sentence *Laa Illa Ha Illallah* which is visualized as described image (line) through the body. The way is as follows:

- a. The sound of *Lais* drawn from the navel up to the crown.
- b. The word *Ilahais* visualized starting and to the right and stop at the end of the right shoulder.
- c. The word *Illais* visualized starting and down through the chest to the heart by throbbing the name of Allah and destroy all impurities. Besides the two concepts dhikr of Naqshbandi tareqat there is another zikr that is *dhikr Latha'if* which is higher in level. This requires the dhikr doer centers his consciousness and imagines the name of Allah.

#### 6. *Ma'iah*;

It is a tafakkur to remember Allah, contemplating His creation secrets deeply and contemplating in His substance and character.

7. *Tahlil*; means keeping the *haqiqin* name by saying the name of Allah over and over again in the heart for thousands of times (calculated by *tasbih*) while focusing on Allah alone.

### 2.3 Practices and Methods of Dhikr of Qadiriyyah Naqsyabandiyah Tareqat

In practice dhikr with two movements are performed by sitting in a prayer position, then saying Allah's names in the right chest, then in the heart, and all of them is done repeatedly with high intensity. This is considered effective to improve the concentration and relieve the chaotic anxiety and thoughts. Dhikr with three movements are performed by sitting cross-legged and repeating the reading of Allah's names in the chest to the right, then the left, and finally in the heart. All this is done with a higher intensity and more frequent repetition. Meanwhile, dhikr four movements is performed by sitting cross-legged, by saying Allah's names repeatedly in the chest right, then left, then pulled toward the heart and last read in front of the chest. The latter is expected to be made stronger and longer. The methods of these dhikrs can be done together, read aloud or quietly, while sitting in a circle after prayers, at dawn or night. If a follower is able to chanting Allah's names for four thousand times every day, without a break for two months, it can be expected that he or she has the qualifications to achieve a particular spiritual experience.

### III. DISCUSSION

First we will observe the general characteristics of modern society; 1) development of Mass Culture, which is due to the rapid influence of the mass media so that the culture is no longer local but national and even global, 2) the growth and development of attitudes which are priority to unite freedom of human action towards the future changes. Thus the nature can be subjected. Human feels more freely, or else more powerful, 3) the dominance of rationality which means that most of the human life is increasingly governed by the rules of rational, 4) the growth of materialistic attitude which means that everything is measured by the values of material and economic, 5) the increasing of urbanization (these characteristics are as defined by Nasaruddin Umar). Modernity has its own logic, that is human-anthropocentric logic which starts and based on materialistic-rationalistic and empirical philosophy. This means that the size or standard of truth is only limited to things that are sensible, sensuous and visible by the naked eyes. While the ultimate goal is a human interest *Un-Sich*, the human is the center of all activities.

Modern society tends to be secular, the human relations are only functionalistic-pragmatic. They felt free and loose from the control of religion and metaphysical view of the world, resulting in the disappearance of sacral value in the world and just put his life in historical context and values of relative. The life of this loses its *ilahiyah* vision. While the competition to find the treasure of material and all sorts of pleasures happens powerfully and tends not healthy. This raises the psychical phenomenon that is the emergence of spiritual emptiness and anxiety of the modern society stress phenomenon, restless, confused, agitated, misgivings, heartsick and the others are seen generally.<sup>10</sup>

According to *Abul Wafa' al-Taftazani* the anxiety of modern society due to 1) fear of losing he or she owns as money and position; 2) agitated for fear of a future that is not preferred (trauma imagination of the future); 3) a sense of disappointment on the work that is not able to meet the expectations and spiritual fulfillment; 4) anxiety due to his or her self has many faults and sins. In the context of Indonesia, according to Sri Mulyati, the society in Indonesia cities has already tended to a materialistic lifestyle and secularists. The life pattern like this has made them yearn for spiritual values. That is why a number of Indonesia's elites recently begin interested in studying tasawuf and tarekat. This phenomenon is proved by the emergence of a wide variety of different assemblies of tarekat houses with all the deeds and dhikr.<sup>11</sup>

For the writer, the main problem is there is no clear and decisive attitude of people to the plural problems of how this very complex world life is scattered. The ambiguity of modernity values makes society swayed by the systems of hegemonic global modernity, Humans end up losing a fresh vision and steadfast in facing the world materialistic life that any time can quickly change. Of course the problem is how to provide the further vision and *haqiqi* substantial so that they can face the world proportionally.

In this context the position of Abah Anom's dhikr does not mean the attitude of escaping from the reality of the world but an attempt to cover themselves with spiritual values in the face of life's problems and a materialistic life and try to realize the balance of the soul so that the ability to face it with a wise and professional attitude. In the concept of Abah Anom's dhikr, the life of the world is the media and not the goal. For him, the collected treasures should be managed as a medium to realize the wholeness of humanity and to reach the eternal later life. With this attitude there will be a positive nature, *qana'ah* (accept what is after seeking optimally and against what has owned); *tawakkal* (resigned oneself to the transcendental substance); *wara'* (anticipating oneself).

After the writer conducted the research and literature review of the role and action of Abah Anom, the implication is, first, the role of Abah Anom that touches various aspects of life as well as the action or real act is a clear evidence of how the influence of sufism especially tarekat can bring purity and pure heart as well as tranquility of life for those who would take His way. Second, Naturally, education in tarekat is educational soul. Some tarekat experts believe that the nature of man is his soul. He is the king in his body. So that what he has done by the members of the body is on the order of his soul, if he has evil soul then his acts is bad committed by members of the body, and vice versa. The glitter of the world can give the *tama'* attitude, greedy and *al-hirs*, that is the nature of want to exaggerate the material matter that is believed to be the mastermind of corruption, collusion, then the dhikr teaches to act against lust (*mujahadah*) with exercises (*riyadhah*) and diligent in introspection (*muhasabah*), insightful moderate life that not trapped by 'cheap' lust so that one can forget God and His substance. The attitude of proportionate and wise in this world will bear spiritual attitude or a quiet soul (*tuma'ninah qalb*), equanimity is believed the base of a person's happiness both in the world and thereafter. People like this in their life will always be dynamic, optimistic and not be seduced by the atmosphere

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<sup>10</sup> Prof. Dr. Syahrin Harahap. *Teologi Kerukunan*. (Jakarta: Prenada, 2011), p. 51

<sup>11</sup> Sri Mulyati (ed.), *Mengenal dan Memahami Tarekat-Tarekat Muktabarah di Indonesia* (Jakarta: Kencana, 2005), p. 5.

surrounding them and can control as well as adjust to the wave of modernization and industrialization that continue to hit our lives.

Some figures give a full appreciation to Abah Anom, as summed up in Salahuddin Asep's writing that "Abah anom is murshyid who had served totally to the people and the country, as well as a caring father." - (K.H. Book Hidir, Abah Anom's son). "Abah was the grandfather and the teacher who set an example to us. Not only paying attention to people, but also very grateful to his sons, daughters and grandchildren. We are often asked to ziarah and travel." (Witri Noer Pertiwi, Abah Anom's granddaughter). "Abah Anom reflects the figure of sufi leader who is sensitive and caring about the environment. As the leader of Qadiriyah Naqsyabandiyah tareqat, he not only focused on dhikr, but also devoted himself to social activism." (Prof. Dr. Azyumardi Azra, a Muslim scholar, former rector of UIN Jakarta). "Abah Anom is a modern sufi who gave the meaning of religion inclusively, openly, and tolerantly. As an ambassador of tareqat in the late 20th century and early 21st century" (Prof. Dr. Juhaya S. Pradja, Professor of UIN Sunan Gunung Jati Bandung).

"Abah Anom is a valuable heritage, not only for the people of Tasikmalaya, but also for the people of Indonesia generally. The journey of life and his teachings should continue to be an afterthought, education, and charity of all. Moreover, the his life journey and teachings should also be an inspiration for people who would like this confusion." (Acep Zamzam Noor, Poet).

"The figure of Abah Anom has contributed significantly to the people. He gave spiritual enlightenment and helped the prevention of drug addicts. The approach he used to rehabilitate addicts refers to the values of spiritual Islam" (Prof. Dr. Din Syamsuddin, Chairman of Muhammadiyah). "This book reflects K.H.A Shohibul Wafa Arifin in multidimensional perspective. The research also rejected the assumption that identifies tareqat as the implication of askapis religion. It turns out what Pangersa Abah Anom developed is the tareqat that digs into the shivers of faith and sincerity to serve the people." (DR. Cecelia Alba, MA, rector IAILM Tasikmalaya). "Abah Anom is a respectful scholar who not only taught the scriptures conventionally" (Mahfud MD, Chairman of the Constitutional court).

"Abah Anom is like a rainbow who landscaped the space sanctified theo-cultural. Here, I get that tareqat is not only spiritual movement, but also helotism that synergies social, political, and cultural. And it does not belong to the divine way seekers of ilahiah Pasundan at the farthest point, among the tareqat dances of coastal Ceribon Indramayu, Abah Anom often becomes the tears of dhikr that continues to flow far away. Here, in this book, Asep Salahudin is able to express it cleverly, smartly and sharply." (Tandi Skober, artist).

"For me this is evidence that to be a TQN Suryalaya follower are not allowed to learn knowledge, but are not required to have a high knowledge. Note this. If you want the inner first then the outer, go ahead. You can from the outer first and then the inner. Wise. This all is *ijtihad*, It is not exaggerated if I say Hadratus Syaikh Guru Agung Pangersa Abah is a mujtahid in tareqat. Abah Anom is *Waliyyan Mursyida*, a Wali of Allah, who reached the level of *irshad* and he was able to bring our souls into the realm from *mulqi* to *Lahut*." (N.H. Zezen Bazun Asyab Zainal Abidin, Deputy Chairman of the MUI talqin and Sukabumi). "His death was one of the final day, when the pious and knowledgeable person was called the creator of universe." (KH Said Aqil Siradj, chairman of Nahdlatul Ulama PB(NU)). "Abah Anom is a good example for the Indonesia's nation and community. During his life, he contributed greatly to the religion and the nation that is known not only among Muslims but also other religious leaders. It is hard to find another person like him, he was a great scholar." (Prof. Dr. Narazaruddin Umar, former Divine Minister of RI).

#### IV. CONCLUSION

In the Book of *Miftahus Shudur Praktik dan metode dhikr yang dikembangkan oleh Abah Anom* includes the scope of everyday practices in faith, worship and morality as well as his dhikr method includes *jahar* and *khafiy* which have already based on syar'i that is accordance with the teachings of Alquran and Hadith. The practice of Abah Anom's dhikr implies the mental health of spiritual life of religious modern society, one of them is to cure the drug addicts.

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