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PSYCHOPSYCHIC PRACTICE OF *SHALAWAT* AL-HUSAINIYAH AT JAMA'AH AL-KHIDMAH

Ahmad Faizal Basri

Universitas Islam Negeri Sunan Ampel, Surabaya, Indonesia
faizbasri852@gmail.com

Abstract

This study aims to explore the practice of jama'ah al-Khidmah towards shalawat al-Husainiyyah. There is an interesting phenomenon, starting pocketing, reading and understanding the content of shalawat al-Husainiyyah. The shalawat contains 30 different themes along with verses from Alqur'an, whether the verses are whole or truncated and such verses are legal because as an interpretation of verses with verses of the mawdu'i al-Wajiz type or reading the Qur'an as practiced by Bilal ra. But still follow the rule of waqaf-ibtida'. The discussion is the basis of the text for placing these verses, the impact of practice and the practices of jama'ah al-Khidmah as representative of the values in shalawat al-Husainiyyah. The method used is the living Qur'an with a psychospiritual approach. The results of this study: impact of practice on the basis of exchatological and practical performative suggestions is facilitating sustenance, calming the heart, finding solutions, beautifying morals and behavior, the requested and expected wishes can be fulfilled, protected from shame and shortcomings, and elevated in rank, and recognized as a student of Syaikh Achmad Asrori al-Ishaqi. There are also those who practice and understand the content of shalawat al-Husainiyyah which has a bigger and better impact, because the Qur'an is a guide to life based on the stages of cognition, internalization and affirmation through the interpretation of shalawat al-Husainiyyah and an informative representative of shalawat al-Husainiyyah on the practices of the al-Khidmah congregation, including lots of dhikr and praying after fardhu prayers according to al-Ishaqi's demands, increasing blessings on the Prophet Muhammad, especially in the month of Ramadan, following the Dzikir Assembly organized by the Jama'ah al-Khidmah Management so that we can dzikr and pray together.

Keywords: *Shalawat al-Husainiyyah, Living Qur'an, Psychopsychic, Impact.*

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi amalan jama'ah al-Khidmah terhadap shalawat al-Husainiyyah. Ada fenomena menarik, mulai menaruh di sakunya, membaca dan memahami isi kandungan shalawat al-Husainiyyah. Shalawat tersebut berisikan 30 tema yang berbeda-beda beserta ayat-ayat al-Qur'an, baik ayatnya utuh ataupun terpotong dan ayat-ayat macam tersebut legal sebab sebagai tafsir ayat dengan ayat tipe mawdu'i al-Wajiz atau membaca al-Qur'an sebagaimana praktik sahabat Bilal ra., namun tetap mematuhi kaidah waqaf wa ibtida'. Metode yang dipakai adalah living Qur'an dengan pendekatan Psikospiritual. Hasil penelitian ini: Dampak pengamalan atas dasar sugesti performatif ekskatologis dan praktis adalah memudahkan rizkinya, menenangkan hati, mencari solusi, memperindah akhlak dan perilaku, hajat yang diminta dan yang diharapkan dapat terkabul, terlindung aib dan kekurangannya, serta diangkat derajatnya, dan diakui sebagai murid Syaikh Achmad Asrori al-Ishaqi. Ada pula pengamal sekaligus paham isi kandungan shalawat al-Husainiyyah berdampak

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lebih besar dan berkualitas, sebab al-Qur'an adalah petunjuk hidup berdasarkan tahap kognisi, internalisasi dan afirmasi melalui tafsir shalawat al-Husainiyyah dan representatif informatif shalawat al-Husainiyyah pada amalan-amalan jama'ah al-Khidmah di antaranya banyak berdzikir dan beristigfar setelah shalat fardhu sesuai tuntunan al-Ishaqi, memperbanyak shalawat kepada Nabi Muhammad, terutama di bulan Ramadhan, mengikuti Majelis Dzikir yang diselenggarakan oleh Pengurus Jama'ah al-Khidmah agar dapat dzikir dan berdo'a bersama.

Kata kunci: *Shalawat al-Husainiyyah, living Qur'an, Psikospiritual, Dampak*

Introduction

The call to pray to Prophet Muhammad has become legal and approved by Allah through His Word in Q.S. Al-Ahzab/33: 56-57. The 56th verse proves that Allah along with his angels, always prays to the Messenger of Allah. Meanwhile, verse 57 calls with commands for believers to offer prayers to the Messenger of Allah, at least saying "*Allahumma Salli ala Muhammad*". Al-Maraghi interpreted the 57th verse with a hadith narrated by Imam al-Bukhari from the path of Ka'ab bin 'Ujrah: Asked, O Rasulullah "*Assalam 'alayka*" is truly known to us, what about Shalawat?. He answered: Say "*Allahumma Salli 'ala Muhammad wa 'ala Ali Muhammad kama Sallayta 'ala Ibrahim wa 'ala Ali Ibrahim Innaka Hamidun Majidun. Allâhumma Bârik 'ala Muḥammad wa 'ala Ali Muhammad kama Barakta 'ala Ibrahim wa 'ala Ibrahim Innaka Hamidun Majidun*".¹

The *shalawat* recommended by the Prophet Muhammad is the *shalawat* category of *al-Ma'thûr*, while the *shalawat* category not *al-Ma'thûr* was made by other than the Prophet Muhammad and there are many kinds of *shalawat* in this category,² such as *shalawat* al-Munjiyat,³ *shalawat* al-Nariyah,⁴ *shalawat* al-Badar, *shalawat* Wahidiyyah⁵ and other prayers. Based on general social phenomena, *shalawat* can be mapped into three categories. First, promotive, namely prayers as a medium to improve oneself so that one has perfect piety and a high social spirit. Second, preventive, namely prayer as a medium to prevent oneself from actions that are not approved by Allah including violating His commands and wronging others. Third, curative, namely prayer as a medium for recovery and

¹ Aḥmad bin Muṣṭafâ al-Maraghî, *Tafsîr al-Marâghî* (Halb: Shirkah Maktabah wa Maṭba'ah Muṣṭafâ al-Bâbî al-Ḥalibî, 1946), 34.

² Muadilah Hs. Bunganegara, "Pemaknaan *Shalawat*; Pandangan Majelis Dzikir Haqqul Yaqqin," *Tahdis: Jurnal Kajian Ilmu Hadis* 09, no. 2 (2018): 187, <https://doi.org/10.24252/tahdis.v9i2.12478>.

³ Achmad Asrori, *al-Fathah al-Nuriyyah: Amalan Selepas Sholat Fardhu Sebari Semalam* (Surabaya, Al-Khidmah, 2008), Vol. I.

⁴ Mustaghfirin Abror, "Urgensi Tradisi Zikir *Shalawatan* Nariyah Dalam Membentuk Ketenangan Jiwa; Studi Pada Santri Pondok Pesantren Sirojuth Tholibin Brabo Tanggungharjo Kabupaten Grobogan," (Skripsi, Universitas Islam Negeri Walisongo Semarang, 2017), <https://eprints.walisongo.ac.id/id/eprint/7123/1/COVER.pdf>.

⁵ Muhammad Fawzi Masyhuri, "Implementasi Ayat-Ayat Al-Qur'an Dalam *Shalawat* Wahidiyah," (Tesis, Universitas Islam Negeri Sunan Ampel Surabaya, 2019).

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healing from behavior that is not approved by Him by repenting and returning to the path of Allah.⁶ However, we still maintain the etiquette of praying as best as possible and in the best way possible, as in a civilized manner in accordance with the guidance of the Qur'an and the hadith of the Prophet Muhammad. As a result, we don't just pray, we also practice the values of the Qur'an as preached by the Prophet Muhammad.⁷

Previous research, such as "Shaykh Abdullah Fahim's Views on Salawat in a Psychological Perspective," by Khairul Nizam focused on dividing the focus into three main practices: reading, action, and feelings.⁸ and almost the same is the research entitled the effectiveness of sholawat therapy on the anxiety of elderly by Lestari.⁹ and Application of Shalawat Jibril to Overcome Sleep Disorders (Insomnia) in Final Students by Mardiatu Saleha.¹⁰ But, this research differs from the current study in that it also explores the influence of practicing salawat, whether through simply reading it or understanding its contents.

Focus on *shalawat* al-Husainiyah which is practiced by the al-Khidmah congregation, none other than the community founded by Hadratusy Syaikh Achmad Asrori *Al-Ishaqi ra.* that this *shalawat* comes from 'Abd al-Qadir *al-Jaylani*. Meanwhile, he got it directly from Allah through inspiration.¹¹ In fact, recently Habib Quraish Baharun surprisingly reported about *shalawat al-Husainiyyah* on *Al-Ishaqi ra.* tendentiously, that *shalawat* is a substitute for *Al-Ishaqi ra.*. The contents of *Al-Ishaqi ra.*'s dream and message to him were: "*Habib, beritabukan kepada orang-orang itu bahwa muwadhhabah, demi muwadhhabah, jangan meninggalkan shalawat al-Khusainiyyah. Karena sesungguhnya itulah pengganti di tengah-tengah mereka dan itu akan sangat bermanfaat bagi kehidupan dan urusan mereka*".¹²

In reality, the founder of al-Khidmah, born in 1951 AD, in Surabaya was greatly admired and respected by his congregation. In fact, it has been 14 years since he died, but instead of decreasing, his congregation and students are increasing. The connection between *shalawat*, or *shalawat al-Husainiyyah*, especially with Hadratusy Shaykh, is not surprising, because he has embedded things

⁶ Masyhuri., viii.

⁷ 'Utsman, *al-Adab al-Shari'ah fi Qira'ah Manlid Khayr al-Bariyyah* (Jakarta: al-Sayyid 'Utsman Press).

⁸ Khairul Nizam bin Zainal Badri, "Shaykh Abdullah Fahim's Views on Salawat in a Psychological Perspective," *Psikoislamika: Jurnal Psikologi dan Psikologi Islam* 18, no. 02 (2021): 250, <https://doi.org/10.18860/psikoislamika.v18i2.13265>.

⁹ Sri Puji Lestari, Susi Nurhayati, and Wahyu Aprilani, "Efektifitas Terapi Musik Shalawat Dalam Menurunkan Tingkat kecemasan Lansia di Kota Semarang," *Jurnal Keperawatan Jiwa (JKJ): Persatuan Perawat Nasional Indonesia* 11, no. 03 (2023): 755-759.

¹⁰ Mardiatu Saleha et al., "Application of Shalawat Jibril to Overcome Sleep Disorders (Insomnia) in Final Students," *Proceeding Conference on Psychology and Behavioral Sciences* 3 (2024): 292-298, <https://doi.org/10.61994/cpbs.v3i.161>.

¹¹ 'Abd al-Qadir al-Jaylani, *al-Ṣ alāwāt al-Husayniyyah* (Surabaya: Jama'ah al-Khidmah Press, 2012), *fa'*

¹² "Habib Quraish Baharun || Pentingnya Shalawat Al Husainiyah," YouTube: *Alwava tv*, 2022, <https://www.youtube.com/watch?v=UpLrCCGvNko>

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related to the Prophet Muhammad, namely *nur al-Muhammadi* in his masterpiece, *al-Muntakhabat*. As a result, if you consider *Al-Ishaqi ra.*'s message through Habib Quraish Baharun's dream, it will be a very interesting thing to study, especially in the book it states *In this Shalawat al-Husainiyah there is a big secret, which is incalculable and unpredictable and limited in its virtues and its greatness.*¹³

Through a psycho-analytic approach, it cannot be separated from the personality structure of each person which includes the id which is likened to the body or desires which really need food intake and so on, then the ego which is likened to the mind which controls progress. or vice versa, and finally the super ego which is described as religious or social norms and values which aim to form a realistic and perfect personality.¹⁴ Furthermore, because this research aims at the dimension of religiosity (religious practice) in the al-Khidmah congregation, namely the practice of *shalawat al-Husainiyyah*, psycho-analytic research requires integration of religious knowledge, because if you want research to go into the dimensions of a person's soul, then a religious approach is needed, because religion is a pillar of belief that functions as power for every individual.¹⁵

In this way, psycho-spiritualism tends to research, understand deeply, and develop individual personalities that are built on the basis of openness, a sense of belonging and a sense of interconnectedness, so that the term 'spirituality' appears in Islamic counseling guidance to accommodate these purposes. As a result of the scientific integration between psychology (mental science) and spirituality, an understanding of the religious objects (beliefs) of each individual emerges. The term 'psycho-spiritual' aims to carry out positive construction of an individual's personality by incorporating Islamic values in a practical way.¹⁶ So, this research attempts to uncover the impact of reading the *shalawat al-Husainiyyah* on the al-Kidmah congregation, both those who really understand the contents of the *shalawat al-Husainiyyah* or for those who do not understand the contents of the *shalawat al-Husainiyyah*, but based on their spiritual needs, so encouraging his ego to participate in reading the prayer, without him realizing the meaning and wisdom contained in it. Even the practices that have been preserved by the founders of the al-Khidmah congregation, both have the enthusiasm to apply the values of *shalawat al-Husainiyyah*.

Research Method

¹³ al-Jaylani, (2012), *Shad*

¹⁴Faiqatul Husna, "Aliran Psikoanalisis Dalam Perspektif Islam," *Salam: Jurnal Sosial & Budaya Syar-I*. 5, No. 2, (2018): 103-108, <https://doi.org/10.15408/sjsbs.v5i2.9411>.

¹⁵ Agus Santoso, *Psikospritual Konseling Islam* (Yogyakarta: Trussmedia Grafika, 2017).

¹⁶ Santoso.

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Research on the practice of *shalawat al-Husainiyyah* in the al-Khidmah congregation takes the form of community responses or practices inspired by the presence of the Qur'an or what is called the living Qur'an.¹⁷ Meanwhile, the phenomenon of models practiced by society in social space is very varied and dynamic. Therefore, socio-cultural receptions or meetings, people's responses and appreciation of the Qur'an are influenced by social cognition, ways of thinking and the context that surrounds them. As a result, various models and forms of practice, responses and receptions of the community in interacting and treating the Al-Qur'an are called living Qur'an in their lives. The research approach is psychospiritual. Its function is to dissect the effects of practicing *shalawat al-Husainiyyah* on a person's personality and related things, such as the enthusiasm to cure mental illness or the anxiety that occurs in the personality of each community with the presence of the Qur'an itself and wrapped in *shalawat al-Husainiyyah*. The various practices are; first, oriented towards appreciating its meaning, second, simply reading it as a basis for ritual worship, third, reading it to gain peace of mind, fourth, reading it to gain magical powers or as healing from various diseases.¹⁸

Result and Discussion

Jama'ah al-Khidmah

The founder of the al-Khidmah congregation, *Al-Ishaqi ra.*, was a charismatic figure whose leadership qualities, intellectual brilliance and spiritual depth made millions of people give him enormous respect. The *al-Qadariyah* and *al-Naqshabandiyah* orders, both of which were promoted simultaneously by Shaykh Khotib Sambasi (d. 1875), have been passed on for several generations and down to *Al-Ishaqi ra.*, with a very well-established and very large community. The proof is the visit of Indonesia's sixth president, Susilo Bambang Yudhoyono on June 24 2009 AD. To be precise, when *Al-Ishaqi ra.* was still alive. Meanwhile, the definition of al-Kidhmah congregation is "a group of people who take part in general activities that have been determined and practiced by the *Thoriqoh* Teachers or *Ulama' As Salafush Ash Solih* and Our Predecessors *Pinisepub*".¹⁹ The organization was formed on December 25 2005 AD., in Semarang by *Al-Ishaqi ra.* along with colleagues who accompanied him, one of whom was Mr. Wawan Setiawan. So the result of the declaration was the

¹⁷Abdul Mustaqim, *Metode Penelitian Living Qur'an: Model Penelitian Kualitatif* (Yogyakarta: Teras, 2007), 65-66.

¹⁸Abdul Mustaqim, *Metode Penelitian al-Qur'an dan Tafsir* (Yogyakarta: Idea Press Yogyakarta, 2014), 103-104.

¹⁹Tuntunan dan Bimbingan oleh KH. Achmad Asrori *al-Ishaqy dalam Pembukaan Halal Bihalal dan Serasehan al-Khidmah Indonesia 2005 di Jawa Tengah: Pedoman Kepemimpinan dan Kepengurusan dalam Kegiatan dan Amaliyah atb Thoriqoh dan al Khidmah* (Semarang: Jama'ah al Khidmah, 2014), 48.

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appointment of Mr. Hasanuddin as general chairman, as well as its members, Mr. Emil Syarif Tarigan, Sofyan Sauri, Yusuf Jsamsuddin and Mr. Vishnu.²⁰

Flashback to two years earlier, precisely Tuesday 29 Jumadil Ula 1424 H. / 29 July 2003 AD. *Al-Ishaqi ra.* once held meetings, met face to face and exchanged ideas with several figures, namely Hasanuddin, 'Ainul Huri, Muhammad Mas'ud b. Abu Bakar, Ridhoun Nashir and Wiyarso. From the results of this meeting, a book was collected and compiled entitled Guidelines for Leadership and Management in Activities and 'Amaliyah Ath Thoriqoh and Al Khidmah. As a result, the embedding of the word Jama'ah occurred in 2005 AD, while in 2003 AD, *Al-Ishaqi ra.* had gathered important people who would later help form al-Khidmah and then Jama'ah Al Khidmah.

Overall, *Al-Ishaqi ra.*'s phenomenal legacy that exists to this day, apart from his teachings and works, are the Five Pillars. First, *Jama'ah Tariqah*, because of *Al-Ishaqi's* background is a *Tariqah mursbid* who oversees his *Tariqah* congregation, especially the amaliyah aspect of *Tariqah*. Second, the management of *Al-Fithrah Pondok* which in fact looks after its students, Third, the *al-Khidmah* Foundation as a legal umbrella, Fourth, *Jama'ah al-Khidmah* as the management of the *al-Khidmah* congregation association itself in general. Fifth, *Al-Ishaqi's* family or *durriyah*.²¹

The Transmission of *Shalawat al-Husainiyyah*

Shalawat al-Husainiyyah which is recommended to be read after sunrise and before sunset reminds of a moment when *Al-Ishaqi ra.* read it from start to finish in front of the congregation during *sowanan*. *Al-Ishaqi ra.* actions show that, he not only instructed his followers to practice *shalawat al-Husainiyyah*, but also set an example for his congregation that, *Al-Ishaqi ra.* also practiced *shalawat al-Husainiyyah* and was witnessed by the congregation at the time. That, as witnessed by Ahmad Syathori as recorder and writer of complaints and problem reports from the congregation when the *sowanan* was then given to *Al-Ishaqi ra.* to answer.²²

The *shalawat al-Husainiyyah* practiced to this day is the *shalawat* of Shaykh 'Abd al-Qadir *al-Jaylani* (d. 1166 AD), as stated in the prologue of the book of *shalawat al-Husainiyyah* that, *al-Jaylani* got it directly from prophet Muhammad (d. 632 AD) through inspiration. Meanwhile *Al-Ishaqi ra.* received *Shalawat al-Husainiyyah* from *al-Jaylani* (d. 1166 AD) directly. In fact, as testified by H. Yahya as *Al-Ishaqi ra.* loyal companion, *Al-Ishaqi ra.* (d. 2009 AD) wrote *shalawat al-Husainiyyah* while

²⁰"Opening Rapat Kerja Nasional I Jama'ah Al Khidmah," YouTube: *Ahwara tv*, 2022, https://www.youtube.com/live/LPA9LLjR5hc?si=cY_pcfEpfyqWhpwW

²¹"#2 Opening Rapat Kerja Nasional I Jama'ah Al Khidmah," YouTube: *Ahwara tv*, 2022, https://www.youtube.com/watch?v=S_SD4W4DC40

²² Ahmad Syathori, *Interview*, Surabaya 1 Februari 2023 AD.

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being dictated by Shaykh 'Abd al-Qadir *al-Jaylani* (d. 1166 AD) right in front of Ka'bah door near Multazam. This incident was immortalized by H. Yahya as his companion, then told to Wahdi Alawi was a servant (helper) and senior student at that time.

The transmission process is not explicitly mentioned in the prologue of the book *Shalawat al-Husainiyyah*, except for a narration from Shaykh 'Abd al-Qadir *al-Jaylani* himself, that he got it directly from Allah, through inspiration, then handed it over to prophet Muhammad. The contents of this history which has been conveyed to students and lovers because of Allah are:

“Ambil al-Shalawat al-Husainiyyah ini dariku, karena sesungguhnya saya telah menerma dan mengambil secara langsung melalui ilham dari Allah Swt. Lantas saya haturkan keharibaan junjungan annabiyul a'dham Saw., dengan niat memohon penjelasan, petunjuk tentang keutamaan dan kebesaran dalam dalam al-Shalawat al-Husainiyyah ini, sebelum saya sempat mengungkapkan dan mengutarakannya, beliau annabiyul a'dham Muhammad., memberi jawaban dan penjelasan, dengan bersabda: Sesungguhnya di dalam al-Shalawat al-Husainiyyah ini ada sesuatu rahasia yang besar, yang tidak terhitung dan terduga serta terbatas di dalam keutamaan serta kebesarannya”.²³

Based on the quote above, it shows that Shaykh 'Abd al-Qadir *al-Jaylani* obtained *al-Shalawat al-Husainiyyah* through inspiration from Allah then passed it on to Prophet Muhammad. As a result, *al-Jaylani* obtained from Allah and conveyed it to the Prophet Muhammad through the spiritual dimension. Likewise *Al-Ishaqi ra.* which cannot be reached by ordinary reason and five senses.

Based on this information, the function of the verses in *shalawat al-Husainiyyah* is informative, namely providing messages, instructions, advice or learning so that they are expected to be put into practice by the congregation of al-Khidmah. Apart from the function of *shalawat al-Husainiyyah* as informative, it also has a performative function. As the story of H. Yahya with the founder of al-Khidmah said that he witnessed Syaikh Asrori *Al-Ishaqi ra.*, wrote *shalawat al-Husainiyyah* which came from *al-Jaylani ra.*, in front of the Kaaba right in the Multazam area in 1995 AD. in a sitting position, while H. Yahya sat behind him. Understandably, at that time it was not as strict as today when officers guarded the pilgrims around the Ka'aba. Then after leaving Mecca he headed to Medina accompanied by H. Yahya and there was also a friend of H. Yahya who was actually a Physician. As a result asked *Al-Ishaqi ra.* then the person answered that he was a Physician, then *Al-Ishaqi ra.* responded to practice manaqib then *shalawat al-Husainiyyah* with water provided in front of him, then the water is used as medicine for sick people, or the practice is used as a prayer so that the desired wishes will be granted by Allah.²⁴

²³ Al-Ishaqi ra., p. *Fa'shad*

²⁴ Yahya, *Interview*, Semarang 9 April 2023 AD.

Apart from the problematic *sanad* of *shalawat al-Husainiyyah*, in essence *Al-Ishaqi ra.* is not always concerned about *sanad*, this can be traced to his work *al-Muntakhabat*, juz two regarding the practice of *dha'if hadith*, namely as long as it does not conflict with the *shari'ah*, such as containing elements of *haram* and *makruh*, then it is permissible to practice the *hadith*, and the fear of evil is weaker, so it is better to practice it. Except for the *mawduhu' hadith* which is absolutely forbidden to be narrated or written. It is emphasized again that this does not mean that a history that does not include the complete *sanad* is categorized as a *mawduhu' hadith*, because there are some scholars who deliberately do not include it completely, because they were already famous for their narrations at that time, such as Abu Nu'aim, al-Tabari, al-Asfihani, al-Hakim al-Tirmidhi and so on, only from 200 Hijriyah onwards it was necessary to display the *sanad* of the narration. As a result, reflecting on the understanding of Syaikh Achmad Asrori *Al-Ishaqi ra.*, and based on his argument about the nature of Sufism in the book *al-Muntakhabat* juz two, then all of Sufism is *sidq tawajjuh*, namely "seriousness in facing Allah with a note of approval and with something that blessed by Allah".²⁵

Abah Mas'ud as witness to the conversion of Syaikh Muhammad Uthman to *Al-Ishaqi ra.* once told Abdur Rosyid who currently carries out duties as general chairman of *tariqah al-Qadariyyah wa al-Naqshabandiyyah*. The story is *Al-Ishaqi ra.* was directly dictation by *al-Jaylani* with the state of aware (*Yaqadatan wa musafabatan*), namely being aware and meeting each other in front Kaaba and immediately memorize it. According to the general chairman of the *tariqah*, regarding the *sanad shalawat al-Husainiyyah* which was obtained directly from *al-Jaylani* can be accounted for by whether or not the lineage of the *tarekat* is completely mentioned in the *tawassul* of *shalawat al-Husainiyyah*. This can be compared with the books of *Al-Ishaqi ra.* others such as *al-Iklil*, *al-Khususiyyah*, and *al-Manaqib*, where the three books are in the *tawassul* session mentioning the lineage of the order or alluding to the lineage of the order. Meanwhile, *al-Husainiyyah's* prayers when performing *Tawassul* went directly to *al-Jaylani* It's just that, said the chairman of Al-Fithrah Institute, he mentioned Shaykh Muhammad Utsman *Al-Ishaqi ra.* as a *ta'dhiman* (glorify) to the previous *murshid*. As a result, not mentioning the complete lineage of the congregation indicates that *Al-Ishaqi ra.* received *shalawat al-Husainiyyah* directly from *al-Jaylani ra.*²⁶

²⁵ Achmad Asrori Al-Ishaqi, *al-Muntakhabat fi Rabitah al-Qalbiyyah washilah al-Ruhiyyah* (Surabaya: Kantor Thoriqah, 2018), II. 110-134.

²⁶ Rosidi, *Interview*, Surabaya 30 April 2023 AD.



Figure, 1: Right: *Tafsir Bulletin of Shalawat al-Husainiyah*, Middle: *Shalawat al-Husainiyah*, the historical version of the founder of Jama'ah al-Khidmah and left, *Shalawat al-Maghribi's* printed

As reinforcement too, the version of the *shalawat al-Husainiyah* from the founder of *Jama'ah al-Khidmah*, it turns out there is another version, namely from the print of al-Maghrib, although it does not feature *tawassul* as in the version from the founder of *Jama'ah al-Khidmah*, but the existence of the al-Maghrib version *The Maghreb* provides sufficient evidence that the *shalawat al-Husainiyah* really came from Shaykh 'Abd al-Qadir *al-Jaylani* regardless of the narration from *Al-Ishaqi ra.* or from other.

The Content of *Shalawat al-Husainiyah*

The uniqueness of *Shalawat al-Husainiyah* is that it contains three main sub-themes. First, *Tawassul* to the Prophet Muhammad, his companions, and his family, then *Tawassul* to the prophets, messengers, angels, shuhada and pious people, as well as mujtahid imams and their followers, as well as habibs, and nine saints and surrounding areas from their ancestors to their descendants. Then turn to Syaikh Muhammad Uthman as murshid tariqah before the founder of the Al-Fithrah lodge, as well as to his ancestors and his children and grandchildren. Then turn to *Al-Ishaqi ra.* as murshid tariqah and founder of the al-Khidmah congregation, as well as to his ancestors and his children and grandchildren. Then give thanks to parents, teachers, as well as to their ancestors to their children and grandchildren and all *Muslims* in all corners of the world. Finally, *tawassul* to Shaykh 'Abd al-Qadir *al-Jaylani* as well as his family, students, followers, and lovers and those who have good intentions towards him. As for the uniqueness of *tawassul*, apart from those mentioned above, there is a phrase that is always present in every *tawassul*, namely the sentence "*shay'u lana wa la-hum al-Fatihah*". Of course the emphasis is on the word *lana* which means *to us*. This means that *tawassul* is

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not only addressed to other people, whether living or dead, but also to readers of *tawassul* and *shalawat al-Husainiyyah*.²⁷

The second main theme is *Shalawat al-Husainiyyah* which is identical starting with "*allahumma Salli 'alâ sayyidina Muhammad al-Bashiri al-Mubashshiri*", which means O Allah, bestow mercy on our lord Muhammad who is joyful and who gives good news, then continued with identical words in each of *Shalawat al-Husainiyyah* which relate to fragments of verses from the qur embedded after the prayers. The identical words in each prayer become the theme that weaves and binds the verses that follow. By considering the words *al-Basyiri* and *al-Mubashshiri* which mean "the happy one and giver of good news" it is none other than Prophet Muhammad who is offered blessings and the identical words after the prayer are like *li al-Dzakirin* (to the remembrance), *li al-Munfiqin* (to those who provide providers), *li al-Kadhimin* (to those who restrain their anger) and so on, then these prayers also contain the values of the teachings of the Qur'an which serve as guidelines for the people of the Prophet Muhammad. In fact, considering that there are 30 shawalat along with themes which are indicated by identical words after the shawalat such as *li al-Dzakirin* and binding verses after that, then of course the content of the *shalawat* is also *man'idhah* or advice.²⁸ In fact, special guidelines are very useful for the lives and affairs of the Prophet's followers, in general, as well as the followers of *Al-Ishaqi ra.*, *Jama'ah al-Khidmah* in particular.²⁹

Remembering 'Abd al-Sattar in his book *al-Madkhal ila al-Tafsiri al-Mawdu'i*. He divided *al-Tafsir al-Mawdu'i* three types, namely *al-Wajiz*, concise thematic interpretation as used during sermons and advice, then *al-Wasit*; while like *al-Wahdah fi al-Surah al-Qur'aniyyah* which is a small theme in a surah and *al-Basit*; The discussion is long, such as *al-Riba fi al-Qur'an*, namely examining all the verses of the Al-Qur'an and various surahs in the Al-Qur'an completely and comprehensively relating to certain themes. So, considering that this *shalawat al-Husainiyyah* contains verses from the Qur'an either in full or in fragments of verses to explain the themes embedded in each *shalawat al-Husainiyyah*, the series of verses from the Qur'an are based on themes a certain theme, and presented simply or just *mawidhah*. So the collection of verses in *al-Husainiyyah*'s prayers can be categorized as *al-Mawdu'i al-Wajiz*, as spoken by 'Abd al-Sattar Fath Allah Sa'id.³⁰

²⁷ al-Jaylani, p. 7-50.

²⁸ Al-Jaylani., p. 1-7

²⁹"Habib Quraisy Baharun || Pentingnya *Shalawat Al Husainiyah*," *YouTube: Alwara tv*, 2022, <https://www.youtube.com/watch?v=UpLrCCGvNko>.

³⁰ Ahmad Faizal Basri, "Dilemmatics of Contemporary Maudhu'i Commentaries in The Middle East," *MAGHZA: Jurnal Ilmu Al-Qur'an dan Tafsir* 09, no. 02, (2024): 178-194, <https://doi.org/10.24090/maghza.v9i2.11096>.

The final part of the *shalawat al-Husainiyyah* is reading the *shalawat* and prayers from QS. Yunus: 10, then closed by giving *Tawassul* to Shaykh 'Abd al-Qadir *al-Jaylani* well as his students, followers, and lovers and those who have good intentions towards him, then continued with making *Tawassul* to the Prophet Muhammad, his family, his friends and for those who read it too.³¹ Of course, the prayers and verses from the Qur'an included in each prayer are not haphazard, there is definitely hidden wisdom for the readers and those who practice them. So, it will be very interesting for these verses from the Qur'an to interact with the people who practice them. So, the impact of practicing *shalawat al-Husainiyyah* will be known.

The Impact of Practicing *Shalawat al-Husainiyyah*

There are exchatological performative suggestions such as safety and good luck in the afterlife which become an attraction for practicing *shalawat al-Husainiyyah*. This suggestion was absorbed into the beliefs of the informants, for example hoping for the intercession of Prophet Muhammad and being recognized as a student of *Al-Ishaqi ra.* There is also a practical performative suggestion, namely a strong belief in practicing *shalawat al-Husainiyyah*, because there are promises that can be obtained in the world such as making one's sustenance easier, beautifying one's morals and behavior, wishes that are asked for and what is expected to be fulfilled, being protected from disgrace and shortcomings as well as being elevated and glorified. degree and position. This suggestion is widely accepted and trusted by the average informant, namely that it can reassure the heart, facilitate one's fortune, feel safe on the journey, find solutions, provide life guidance, and be safe from magic. In fact, quite a few believe that *shalawat al-Husainiyyah* is a replacement for *Al-Ishaqi ra. ra* in their midst and that will be very beneficial for their lives and affairs, as stated by Habib Quraish Baharun.

Apart from the exchatological and practical performative suggestions which attract the *Jama'ah al-Khidmah* to practice *shalawat al-Husainiyyah*, there is informative interpretive *shalawat al-Husainiyyah* based on the interpretation of the ustadz and ustadzah of the Assalafi Al-Fithrah Islamic Boarding School in Surabaya. The written work with the theme *Tafsir Shalawat al-Husainiyyah* is very rich in information to increase suggestions or beliefs of an exchatological nature so that they become stronger, and practical information that if put into practice will have a good impact. In detail, concisely and clearly, it can be seen in the table below:

Table, 1: Interpretative Informative Suggestions on the Verses of *Shalawat al-Husainiyyah*

³¹ al-Jaylani, p. 52-54.

No.	Theme	Informative	
		Exchatological Suggestions	Practical Impact
1.	<i>Li al-Mu'minin</i>	Earn Replies and <i>Pahala</i> (Rewards)	Fight for the sake of Allah and His Messenger
2.	<i>Li al-Dzakirin</i>	Allah will remember the servant who remembers, and in heaven will be able to meet Allah	Increase true confidence and a guided heart
3.	<i>Li al-'Amilin</i>	Abundant fortune in the afterlife	Allah will definitely reward even the smallest charity
4.	<i>Li al-Anwabin</i>	Forgiven and always guided and supervised by Allah	Peace of mind and easy answers to prayers
5.	<i>Li al-Tanwabin</i>	Forgiven and liked by Allah	increased fear and Surrender to Allah
6.	<i>Li al-Mukhlishin</i>	Meet and See Allah in the afterlife	Increase obedience and submission to Allah
7.	<i>Li al-Mushallin</i>	Close to Allah with trust and patience	Stopping vile and evil acts driven by lust and anger
8.	<i>Li al-Khashi'in</i>	Meet and See Allah in the afterlife	Eliminate the feeling of self-heaviness in praying and worshiping, and motivated to always remember in all circumstances
9.	<i>Li al-Shabirin</i>	Unlimited rewards and glory	Guaranteed sufficiency
10.	<i>Li al-Khaifin</i>	Spiritual and Physical Heaven	Obedying the Commandments and Avoiding the Prohibitions of Allah and Resisting Vicious Lust
11.	<i>Li al-Muttaqin</i>	Mercy from Allah and a reward that is multiplied by the reward	Multiple fortunes
12.	<i>Li al-Mukhlisin</i>	Great Rewards, Sublime Degrees and Meeting Allah	Reduces lust and increases self-awareness and hope for acceptance of charity
13.	<i>Li al-Shabirin</i>	Obtaining a noble position and His wide grace	Realizing that he is only a shadow of the Creator who will return to the owner of the shadow, and gain happiness, safety and success
14.	<i>Li al-Kadhimin</i>	Placed at the place of monotheism and liked by Allah	Considered Doing Good
15.	<i>Li al-Muhsinin</i>	tenfold reward	Allah will definitely reward the good deeds of his servants
16.	<i>Li al-Mutashaddiqin</i>	The position of the servant is the same as the servant whose charity is heavy	Responded with a special reply from Allah
17.	<i>Li al-Munfiqin</i>	Responded with multiple replies	The servant's heart was expanded by Allah
18.	<i>Li al-Syakirin</i>	Always be obedient to Allah and the Prophet Muhammad	Added and doubled His blessings
19.	<i>Li al-Sa'ilin</i>	Allah will answer the prayers of His servants, especially those close to Him	Trusting Allah while not being arrogant
20.	<i>Li al-Shalihin</i>	Doing good deeds and faith is a vehicle to heaven	Guardian of Allah heir to the prophets to guide and lead the people
21.	<i>Li al-Muhsinin</i>	<i>Shalawat</i> to the Prophet is goodness and faith, even Allah gave <i>Shalawat</i> to the Prophet	Allah gives mercy and guidance to those who believe in the Prophet Muhammad
22.	<i>Li al-Mubasyirin</i>	A happy servant is a believer, does good deeds and abandons the prohibitions of Allah	Motivated to be sincere and obedient
23.	<i>Li al-Faizin</i>	Meet Allah in Heaven	motivated to be sincere and obedient to Allah and His Messenger

24.	<i>Li al-Zahidin</i>	Obtaining Rewards, Makrifat, Musyahadah and will meet and see the face of Allah	motivated to make the world a field for charity in the hereafter
25.	<i>Li al-Ummiyin</i>	The people of the Prophet were destined to be the perfecters of humanity	Gratitude for being the Ummah of the Prophet Muhammad and upholding virtue and preventing evil
26.	<i>Li al-Mushtafain</i>	The chosen people of the Prophet's followers are generally part of the saints	Three types of character of the people chosen by the Prophet: 1. Spending all their efforts and wealth for obedience, 2. Acting in moderation in obedience, but able to control their desires, 3. Prioritizing in goodness, always rising to do good deeds, giving alms and giving donations
27.	<i>Li al-Mudzdhibin</i>	Allah forgives all sins and covers the mistakes of His servants by repenting to Him	Never give up on the grace of Allah (optimistic)
28.	<i>Li al-Mustaghfirin</i>	Allah accepts the repentance of his servants	Repent with a sorry heart, consciously and sincerely
29.	<i>Li al-Muqarrabin</i>	Enter heaven, be given a high position and degree	Help, Forgiveness, Allah's Goodness is given before His punishment
30.	<i>Li al-Muslimin</i>	Reward and Forgiveness for the servant of Allah who sincerely acts outwardly and inwardly	Encouraging to be a person who takes care of his actions and his modesty and is faithful, obedient, patient, humble and good at charity

Based on the data that has been analyzed above, there are two scientific sides that can be obtained, as is the theoretical framework of the living Qur'an, that the object of study can be viewed from the reception of the *shalawat al-Husainiyyah* practitioner, as well as studying the object being practiced itself, of course if it is in the form of verse *al-Husainiyyah*. The Qur'an therefore involves interpretation, so that the interpretation of *shalawat al-Husainiyyah* contained in the al-Fithrah bulletin written by each teacher becomes a reference for the explanation of the verses of the Qur'an in *shalawat al-Husainiyyah*.

Practicing *shalawat al-Husainiyyah* because of the encouragement of a performative message through the general virtues obtained as written in the prologue to the history of *shalawat al-Husainiyyah*, or at the same time encouraging an informative message through in-depth interpretation of the verses, of course the impact is different. Clearly, someone who just carries it, or just reads it, or reads it and knows its contents through the interpretation of scholars, or accompanied by the practice of the values contained therein, will of course have a different impact. Like the level of reading the Qur'an from reading, then studying the interpretation, then experiencing it practically, and finally trying to practice the values contained in the Qur'an.³²

³² Ibrahim Eldeeb, *Masyru'ka al-Khas ma'a al-Qur'an: be a Living Qur'an* (Ciputat: Lentera Hati, 2009), 141.

The performative aspect of the living Qur'an shows the verses of the Qur'an in terms of their practical use, whether they come from history or forms of social behavior that have been passed down from generation to generation or that have been transformed. For this reason, researchers will present performative data, both exchatological suggestions and practical suggestions. Both are sourced from two narrations in the opening of *Shalawat al-Husainiyyah*, as well as from *Jama'ah al-Khidmah* informants as practitioners of *Shalawat al-Husainiyyah*, of course these data are not only theoretical, but also empirical, namely experience, in the form of motivation, impressions or important events with *shalawat al-Husainiyyah*.

If we examine these two narrations regarding the virtues of *Shalawat al-Husainiyyah*, two major points emerge. Firstly, exchatological performative suggestions, namely beliefs that are beyond human reason and senses, such as the afterlife, the grave of heaven and so on, but become an attraction for practicing *shalawat al-Husainiyyah* because there is a promise of security, tranquility, safety and so on with the provision of rewards. and his sins will be wiped away. Second, practical performative suggestions, namely a strong belief in practicing *shalawat al-Husainiyyah*, because there are promises that can be obtained in the world such as making one's sustenance easier, beautifying one's morals and behavior, wishes that are prayed for and what is expected to be granted, protected from disgrace and shortcomings and lifted and glorified his rank and position.

The practice of reception or what can be called performative can be known from H. Yahya as a loyal follower of *Al-Ishaqi ra.*. The Imam specializing in Mecca received direct instructions from *Al-Ishaqi ra.* to practice *manaqib* then *shalawat al-Husainiyyah* with water provided in front of him, then the water is used as medicine for sick people, or the practice is used as a prayer so that the desired wishes will be granted by Allah.³³

Karto, an al-Khidmah congregation since 2004 AD, is of the opinion that just bringing *Shalawat al-Husainiyyah* is a blessing, gives a sense of peace and security. This will be obtained by people whose hearts believe that this practice is from *Al-Ishaqi ra.* and according to him, belief cannot be explained or described, because the most important thing is to follow Hadratusysyaikh *ra.*³⁴ If you look at this kind of reception, you often find people in the congregation who tend to put their love first rather than knowing the content or purpose of what is being practiced, of course what you see is someone who is giving the practice of *Shalawat al-Husainiyyah*, namely *Al-Ishaqi ra.*

³³ Yahya, *Interview*, Semarang 9 April 2023 AD.

³⁴ Karto, *Interview*, Gilimanuk 16 Mei 2023 AD.

Discussing love for *Al-Ishaqi ra.*, the researchers took samples from someone who had been physically close, namely his former driver, known as Selamat. He said, *Al-Ishaqi ra.*, "still guides us, even though the body is no longer there, there is no difference between still alive and dead, it's the same." This type of person, Selamat, is often found among the al-Khidmah congregation who were once close to *Al-Ishaqi ra.* Selamat's impression of *al-Husainiyyah's shalawat* is directly connected with *Al-Ishaqi ra.* that *Al-Ishaqi ra.* always brings *Shalawat al-Husainiyyah*, even though he knows *Al-Ishaqi ra.* by heart, he still reads the *shalawat* and He also prepared a book of prayers in the glove compartment of the car he was driving.³⁵

Meanwhile, the impact of the existence of *shalawat al-Husainiyyah* has been felt by the chairman of *Jama'ah al-Khidmah*, H. Uripin, according to him, for a year and a half he has experienced smooth running of *Jama'ah al-Khidmah* because of the priority of *shalawat al-Husainiyyah*. Not only that, there was an important event that made him even more confident when his younger sibling suffered a brain concussion in the hospital ICU, to the point that his heartbeat was no longer normal and had stopped so he almost thought he was going to die. However, after reading the *Shalawat al-Husainiyyah* beside him, his heartbeat started to return to normal, and at first he was unconscious, and immediately shouted "fathers!" and has recovered to date.³⁶

There was another incident experienced by the chairman of *Jama'ah al-Khidmah*, he felt very grateful to Allah because of the blessings of *Shalawat al-Husainiyyah* when his car broke down because it ran out of petrol, but the car went on its own for a few meters, then came to a corner stop. Strangely, when it was raining heavily and he admitted that he did not get out of the car to ask for help, there were people working together to push his car to the gas station, then he confessed and realized that the strangeness was due to the blessing of the book of *Shalawat al-Husainiyyah* which he had brought and put in his car.³⁷

There was a moment where a person who could not read the Qur'an was given *shalawat al-Husainiyyah* by *Al-Ishaqi ra.* with an instructional tone this is *Shalawat al-Husainiyyah* placed on the table. Finally, the person admitted that he had received blessings by practicing *shalawat al-Husainiyyah* by simply putting them on. However, the chairman of *Jama'ah al-Khidmah* suggested that those who can already read the Qur'an should not just carry it without reading it. It is also recommended to

³⁵ Slamet, *Interview*, Surabaya 28 Mei 2023 AD.

³⁶ Muhammad Uripin, *Interview*, Surabaya 27 Mei 2023 AD.

³⁷ Uripin.

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read the virtues listed in the book of *shalawat al-Husainiyyah* so that confidence can be maintained, so that you always practice the *shalawat al-Husainiyyah*.³⁸

As a result, the existence of a history containing the virtues of *al-Husainiyyah*'s prayers provides a special attraction, so that many people practice these prayers, even if they just carry them. Because of this, the general chairman of the *al-Qadiriyyah wa al-Naqshbandiyyah* order said, of the books printed by the management, the book that is printed the most is *Shalawat al-Husainiyyah*, each time around 5000 copies are printed and now it is in its seventh printing, so that the book can be said to be best seller. As a result, it can be seen that this book is widely spread and practiced by *Jama'ah al-Khidmah*.³⁹

This impression was not only felt by people who happened to meet *Al-Ishaqi ra.* in the real world. However, the impression was also experienced by people who met *Al-Ishaqi ra.* through dreams. This person is Habib Quraish Baharun. He reported about *Shalawat al-Husainiyyah* with al-Ishâqî tendentiously stated that *shalawat* was a substitute for al-Ishâqî. The content of al-Ishâqî's dream and message to him was: "Habib, tell those people that *muwadhhabah*, for *muwadhhabah* don't leave the prayers of al-Khusainiyah. Because actually that would be my replacement in their midst and that would be very beneficial for their lives and affairs".

Because Habib's lecture has gone viral on YouTube social media, many members of the al-Khidmah congregation think that *shalawat al-Husainiyyah* is a replacement for *Al-Ishaqi ra.*. This assumption is of course responded to by the congregation who truly love *Al-Ishaqi ra.*. Hadori as the elder of the al-Fithrah lodge, emphasized that currently the chairmanship of *Jama'ah al-Khidmah* Jakarta is held by Ahmad Ozer even though in fact he has not yet pledged allegiance to *Al-Ishaqi ra.* However, because of his love (*al-Muhibbin*) for *Al-Ishaqi ra.* and *Jama'ah al-Khidmah*, so he was appointed part of the management, even chairman of *Jama'ah al-Khidmah* Jakarta.⁴⁰

So that research related to the reception of the al-Khidmah congregation is more evenly distributed, researchers also involve practitioners from the al-Khidmah congregation who work as online motorbike taxi drivers, TPA Pondok teachers, village TPA teachers, Manaqib readers, madrasah office employees at the Pondok and so on Firstly, Rozy's impression is that he reads *shalawat al-Husainiyyah* when his heart is restless and confused. The online motorcycle taxi worker had to read it over and over again so that his heart could calm down. According to him, *shalawat al-*

³⁸ Uripan.

³⁹ Rosidi, *Interview*, Surabaya 30 April 2023 AD.

⁴⁰ Hadori, *Interview*, Bali 16 Mei 2023 AD.

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Husainiyyah is a medium for calming the heart and soul. In fact, there was an incident where he waited for an online motorbike taxi order for two hours, then he read *shalawat al-Husainiyyah*. Before he finished reading it, many people ordered it one after another, so he felt tired and happy.⁴¹ A little different, a person who also works as an online taxi driver, Badrus, admitted that he was very happy reading *shalawat al-Husainiyyah*. The motivation is love of *shalawat*, at the same time *shalawat al-Husainiyyah* is a book inherited by *Al-Ishaqi ra.*⁴²

Second, Yusuf, who works as a *Pondok* teacher, feels peaceful, so he reads it once a day for about ten minutes. He was motivated to read it by *derek yai* (follow to yai) and get blessings.⁴³ Third, Ato'llah, who works as a village TPA teacher, admitted that reading it made his heart feel calm and peaceful. Meanwhile, his motivation was to get the intercession of prophet Muhammad and to be recognized by *Al-Ishaqi ra.* as his student in the afterlife. The thing that amazed him was that when carrying *shalawat al-Husainiyyah* on a journey made his heart feel safe, because it was as if someone was protecting him.⁴⁴

Fourth, Aziz, as a boarding school employee, stated that he was implementing *Al-Ishaqi ra.*'s recommendations. Moreover, he was convinced by the familiar confession of Habib Quraish Baharun regarding his dream that he should not abandon *shalawat al-Husainiyyah*. Meanwhile, the motivation is to calm the soul and make it easier to find solutions. Important events were experienced while on the trip as if accompanied by *Al-Ishaqi ra.* and *al-Jaylani*. In fact, he admitted that he survived the collision because someone helped him while riding a motorbike in Madura.⁴⁵

Fifth, Sya'roni, as the reader of the manaqib of the dhikr assembly held by *Jama'ah al-Khidmah*, admitted that he had interacted with *shalawat al-Husainiyyah* for five years. He reads it every day after the morning prayer, so the feeling that arises from his practice is that his heart is at peace. He was motivated by Habib Quraish Baharun's dream that *shalawat al-Husainiyyah* was *Al-Ishaqi ra.*'s replacemen as murshid 'Tariqah, because currently there is no one to replace the position of murshid. Moreover, *shalawat al-Husainiyyah* is a solution to all problems and provides guidance in life, said the person who had read the tafsir bulletin of *shalawat al-Husainiyyah.*⁴⁶

⁴¹ Fathur Rozi, *Interview*, Surabaya 24 April 2023 AD.

⁴² Rozi.

⁴³ Muhammad Yusuf, *Interview*, Surabaya 25 April 2023 AD.

⁴⁴ Ibnu Ato'llah, *Interview*, Surabaya 29 April 2023 AD.

⁴⁵ Abdul Aziz, *Interview*, Surabaya 5 Mei 2023 AD.

⁴⁶ Sya'roni Ahmad, *Interview*, Surabaya 29 April 2023 AD.

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Just like Sya'roni's confession, Yanuar is a student and lover of *Al-Ishaqi ra.*, admitted that he reads *shalawat al-Husainiyyah* every Friday and is also motivated that the existence of *shalawat al-Husainiyyah* is a substitute in the midst of this life. In fact, he believes that just carrying it will get a reward, and reading it can improve your fortune and save you from the temptation of magic.⁴⁷

The various impressions, events experienced and motivations mentioned above indicate that *shalawat al-Husainiyyah* have an impact in the form of reassuring the heart, facilitating sustenance, providing help and providing a sense of calm because there is a desire to be with *Al-Ishaqi ra.* Slightly different from the previous sources, there are several figures from the al-Khidmah congregation who don't just practice *shalawat al-Husainiyyah* by simply reading them, but also understand them, one of them is Ach. Mahbub For him, understanding the prayers, especially the 14th theme, namely *al-Kadhimin*: restraining anger is an added value, especially accompanied by interpretations of ulama, history of hadith or studying them *lafadz*.

Mahbub who understood *shalawat* through Ibn 'Ajibah's interpretation seemed to remember the knowledge he understood. There is even an impact, for example when his anger peaks due to undesirable things, the ustadz immediately remembers something he understands, especially as he also contributes to the theme of *al-Husainiyyah's* prayers. Even though it is actually difficult to carry out all the instructions on the values in *shalawat*, there is still an impact, even if it is small, or gradually increases in quality, from ordinary servants (*'Am*) becoming special servants (*Khas*), and increasing to a very special servant (*khanwas al-Khanwas*).

He also added that reading *shalawat al-Husainiyyah* which contains verses from the Qur'an shows that students in particular should always read it, especially before the dhuha time as a form of interacting with Allah through the Qur'an which they read before going to school. school, teaching or working, even though he doesn't understand what he's reading, said the ustadz who once held the mandate of the head of the *kewadifaban* regarding the daily activities of *santri* and now holds the mandate of quality assurance for the *al-Fithrah turats*.⁴⁸

Apart from Mahbub as the author of the interpretation of *Shalawat Al-Husainiyah*, there is also Kusroni, on three themes *li al-Musallin*, *li al-Khasbi'in* and *li al-Muqarrabin*. According to him, practicing *shalawat al-Husainiyyah* can calm the heart, and even get rewards if you intend to read the *shalawat*, or intend to read the Qur'an or accompanied by understanding (internalization) or intend it all. then the rewards are many. As a result, according to him, practicing these prayers was not only to

⁴⁷ Yanuar Rahmat Saputra, *Interview*, Surabaya 14 Mei 2023 AD.

⁴⁸ Ach. Mahbub, *Interview*, Surabaya 30 Mei 2023 AD.

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gain peace of mind, especially every time the plane boarded, he was also inspired to be more *kehusyu'* in prayer, ultimately trying to be more *kehusyu'* in his prayers after studying the interpretation of *kehusyu'* verses as written in *shalawat al-Husainiyyah*. Of course, there is added value when practicing *shalawat al-Husainiyyah* and being able to understand the meaning of what is read.⁴⁹

Likewise, Fathul Haris truly felt the impact of practicing while understanding the verses contained in the *Shalawat*, and often even remembered his writings which had been published in the *al-Fithrah Bulletin*. When Interviewed, he admitted that he cried and was aware of the greatness of Allah at certain moments, because 19 *shalawat* themes or 61% had been interpreted by him from various sources of interpretation.⁵⁰

For the author, the events above are like the story of Umar's friend, which is very amazing, because the reason he converted to Islam was because he listened to the chanting of verses from the Qur'an. In fact, at that time he was already on the road to the house of Abu Abd 'Allah al-Arqam, where the Prophet Muhammad was with his companions. Fortunately, Umar's friend, was influenced by Nu'aim bin 'Abd Allah's words to immediately meet his sister, because Fatimah and her husband had converted to Islam. Upon arrival, to the surprise of Umar al-Khattab's friend, he asked his sister to hand over the manuscript sheet she was holding, even though before that there was an argument that resulted in Fatimah's cheek being bruised because of the hard slap from her sister at that time. Then, his heart started pounding and his body trembled after reading the QS. Year/20: 1-8. With full devotion and reading it slowly, he finally arrived at verses 14-16. In the end he faced the Prophet Muhammad while testifying and believing in the Prophet Muhammad and to Allah.⁵¹

The aesthetics of the Qur'an, as noted by al-Suyuti, whether from his own opinion or quotes from other scholars, is that the chanting of the Qur'an makes the heart moved and the soul awakens. As a result, there is no rhythm and a series of sentences comparable to the Qur'an, if it is heard by the ear, it immediately penetrates the heart, because of the deliciousness and beauty of the Qur'an,⁵² as the word of Allah.

لَوْ أَنزَلْنَاهُ هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْنَاهُ خَاشِعًا مُّصَدِّعًا مِّنْ حَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ (الحشر/59: 21)

If you pay attention to this verse, it certainly shows that the Qur'an is not only informative material, but also has a performative aspect, that is, it has a side that influences the object, be it the

⁴⁹ Kusroni, *Interview*, Surabaya 7 Juni 2023 AD.

⁵⁰ Fathul Haris, *Interview*, Surabaya 2023 AD.

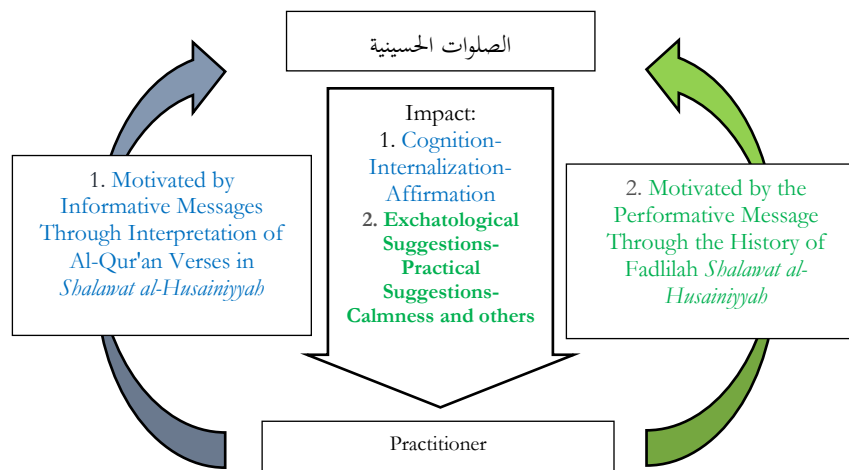
⁵¹ Abdul Syukur al-Azizi, *Umar Bin Khathab ra* (Banguntapan: Diva Press, 2021), 39-57.

⁵² Abd al-Rahman al-Suyuti, *al-Itqan fi 'Ulum al-Qur'an*, (Beirut: Risalah Publisher, 2008), 653.

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reader, the listener or those related to the Qur'an. This is of course not only recognized by previous scholars such as al-Suyuti as explained previously, but is also studied by contemporary scholars by integrating it with medical science. As a result, the Qur'an with its miracles can cure all diseases, both psychological and physical diseases.⁵³

A study on how the Qur'an can respond to readers and listeners states that skin cells will be affected by the sounds of the Qur'an being read. Likewise, if there is pleasant or sad news, there will be a reaction in the people who hear it.⁵⁴ Moreover, the contents of the Qur'an contain miracles from various aspects, both in terms of the beauty of the language, legal norms, amazing stories, scientific knowledge and numbers in the Qur'an which include words, letters, the order of verses and suras. Neither humans nor jinn will be able to match this side of miracles as Allah says, in QS. Al-Isra'/17: 88.⁵⁵



Figure, 2: Two Models of Practicing *Shalawat Al-Husainiyah*

If you examine the image above, you will find two different impacts, the first is the practice of *shalawat al-Husainiyah* which is motivated by eschatological and practical suggestions. As for the eschatological suggestions experienced by many informants on average, to be given intercession by Prophet Muhammad, they were recognized as students by Syaikh Achmad Asrori *Al-Ishaqi ra.*, get a reward, be safe in the afterlife and so on. Meanwhile, practical suggestions, as generally acknowledged by informants, include being given peace of mind when carrying out an activity that they consider important, so that their desires are fulfilled, as well as something that is considered

⁵³Abd al-Da'im al- Kahil, *'Alij Nafsaka bi al-Qur'an; Sembuh dan Sehat Tanpa Obat, Mukjizat Kesehatan dengan al-Qur'an dan al-Sunnah* (Klaten: Inas Media, 2014), 60-61 and M. Syamsul Huda, *Kiai Tabib: Khazanah Medical Islam Indonesia* (Yogyakarta: LKiS, 2020).

⁵⁴ al-Kahil, p. 60-61

⁵⁵ Al-Kahil.

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worrying, such as wanting to travel long distances, taking a vehicle, when boarding a plane, either by reciting *shalawat al-Husainiyyah* or just bring it. As a result, the suggestion of the practice of *shalawat al-Husainiyyah* has the effect of eliminating anxiety and creating peace of mind.

According to Murdingsih and his friends, after conducting research on The Effect of Positive Suggestions on Maternal Anxiety in Birth, giving positive suggestions to mothers who are about to give birth has proven to be effective in reducing anxiety levels during childbirth.⁵⁶ However, there are miraculous things that have been experienced by some informants, such as surviving a collision with the blessing of bringing *shalawat al-Husainiyyah*, surviving a critical situation due to brain damage due to reciting *shalawat al-Husainiyyah*, smooth sustenance after reading *shalawat al-Husainiyyah* and so on. which according to the researcher can only be accessed by this research using a spiritual approach which is eschatological in nature, but it is necessary to know that Allah is the one who causes all things and everything else is an intermediary (*Musabbib al-Asbab*).

Second, reading it also takes information, the values contained, or the messages expressed in the verses of the Qur'an, especially when it is helped by the spread of the interpretation of *shalawat al-Husainiyyah* by the administrators, teacher of Al-Fithrah lodge, so that it happens thought process: cognition, then internalization: the inclusion of the values of the Qur'an in the practitioner and affirmation: creating a positive and better lifestyle. However, you need to know that reading the verses of the Qur'an with appreciation is highly recommended and *sunnah* by the ulama, because the main purpose of the Qur'an is to provide guidance (*hudan li al-Nas*), even if you just read it too get a reward.

Researchers also found "informative representatives of *shalawat al-Husainiyyah* on the practices of al-Khidmah congregation". As a result, the researcher interpreted Habib Quraish Baharun's dream as not just carrying and reading it, but more than that, namely practicing the values of *shalawat al-Husainiyyah* while integrating it with the practices that have been traditional by the founder of *Jama'ah al-Khidmah*, such as *dhikr* and perform *Istigfar* after the obligatory prayers according to the instructions, increase blessings on the Prophet Muhammad, Participate in the *Dhikr* Assembly organized by the Management of *Jama'ah al-Khidmah* so that they can make *dhikr* together, pray together, especially services to the al-Khidmah congregation such as eating on the tray together, because it is nothing other than a form of management giving an example to the congregation to serve, as the name al-Khidmah means, namely serving the people, both for their spiritual and

⁵⁶ Murdingsih, "Pengaruh Sugesti Positif Terhadap Kecemasan Ibu Bersalin," *JCOHEALT: Journal Complementary of Health* 01, no. 01, (2021): 6-11, <https://doi.org/10.36086/jch.v1i1.1112>.

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physical needs, so that this practice is not only vertical worship, therapy also contains social goodness, as is the representation of *al-Munfaiqin*, *al-Mutasaddiqin* and *al-Muhsinin* as recorded in the themes of *shalawat al-Husainiyyah*.⁵⁷

Conclusion

Based on the implementation of the practice of *shalawat al-Husainiyyah*, the impact is divided into two. The first is practice based on exchatological-practical performative suggestions, namely a strong belief in practicing *shalawat al-Husainiyyah*, because there are promises that can be obtained in this world and the hereafter, such as making one's sustenance easier, calming the heart, finding solutions, beautifying one's morals and behavior, wishes that are requested and which is expected to be fulfilled, protected from disgrace and shortcomings, enter heaven and be recognized as a student of Syaikh Achmad Asrori *Al-Ishaqi ra.* The second is reading-understanding to absorb the values contained in a series of verses of the Qur'an which are packaged in certain themes, namely through aspects of cognition, internalization and then affirmation, so that the impact is greater. big and high quality because the Qur'an is a guide for those who believe. The author hopes that there will be research on the works and practices pioneered by Syaikh Ahmad Asrori *Al-Ishaqi ra.* with the same or different approaches.

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⁵⁷ Mustaqim, *Interview*, Surabaya 4 Juni 2023 AD.

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