

## The Historicity of *Ratib Al-Haddad* Tradition and Its Relevance of Priority In The Covid-19 Pandemic

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### Abstract

One of the most popular wirid in Indonesia is *Ratib al-Haddad*. The practice is a collection of prayers arranged by Abdullah ibn Alawi al-Haddad taken of the *Qur'an* and *hadith*. In a pandemic situation, the practice becomes one that is recommended by some circles to be beread so that the pandemic outbreak immediately subsides. But many of the practitioners are not yet aware of its history and virtues, especially during the pandemic. This paper intends to study the history of the wirid from the beginning of writing and its virtues. Through the historical approach, the method literature review, and observation of the practice of the *ratiban* tradition, this paper will explain the historical studies and benefits of practicing wirid *Ratib al-Haddad*, which is sourced from the description of the book of *syarah* (explanatory) of the Ulama. The wirid was compiled by al-Haddad to avoid the chaos of *akidah* there was that time. In addition, there are eight virtues implied in the text wirid one of which avoids the outbreak so that no doubt if the practice is widely recommended and practiced in the current situation of the Covid-19 pandemic. The influence of *ratib al-Haddad* practice can also be seen through the congregation of the *Majelis Jum'at Pagi (MJP) Al-Khoiroh*, who stated more peace of mind after practicing the wirid so as to increase immunity.

**Keywords:** History, *Ratib al-Haddad*, Priority, Covid-19

### INTRODUCTION

Some people in Indonesia practice various wirid readings and prayers such as *Istighotsab*, *Dzikerul Ghofilin*, and *Ratib al-Haddad*. Reading *istighotsab* disusun by Kiai Romly Tamim Rejoso Peterongan Jombang a mursyid order *qodiriyah wan naqsyabandiyah* with *al-Istighatsab bi Hadrati Rabb al-Bariyyah* in 1951 which was translated into Javanese by his son KH Musta'in Romli. At the same time, the practice of *Dzikerul Ghofilin* was compiled by K.H. Hamim Jazuli (Gus Miek) on the input of K.H. Ahmad Shiddiq Jember and K.H. Abdul Chamid Pasuruan. So that it can be categorized as the three are the constituents of *Dzikerul Ghofilin*, which is now widely practiced

by the *Semaan Jantiko Mantab Assembly* that is widespread in the community. Wirid was compiled by Middle Eastern scholars such as *Ratib al-Haddad* by Abdullah bin Alawi al-Haddad from Tarim Hadhramaut Yemen.

In addition, there is also a tradition in Indonesia of *manakiban*, which is a practice by reading a biography of a guardian. The number of *manakib* activities certainly can not be separated from the role of a teacher, *Kiai*, or *murshid* who does provide encouragement and motivation to *taqarrub* (get closer) to Allah, foster a sense of *mahabbah* (love Rasulullah) and know the guardian. In the scope of *tarekat*, a *murshid* task educates his students to continue to be inspired by the teachings of the order's founder. Such as the *qodiriyah* order that stirs in the concept of *Sufistic* teachings of Sheikh Abdul Qadir al-Jailani. In the scope of *pesantren* (Islamic Boarding School), a *Kiai* will teach his students to read the portrait of the example of the *Ulama* (scholars) *Salafush Salib* (godly predecessors). Thus, he wants to follow the stages of education that he passed, starting from cleansing birth and *Tazkiyyatu al-Nafs* (Inner clarity). Likewise, in the scope of society that is faced with various compound situations, this will affect each individual to get out of various problems in a better situation (Fuadi & Ibrahim, 2020). By looking at the various phenomena mentioned above, it is not surprising that many people still believe that reading *manakib* can overcome the various problems of life faced. Man innately has a *dhoif* (weak) side before God to require *Fuyūdbot al-Ilābiyyah* or the outpouring of blessings from the guardians mentioned in various books of *manakib* (Fuadi, 2021a; Zahro, 2020).

There are two *mainstream* *manakib* books, and the most widely practiced in Indonesian society is The Book of *Nurul Burhani* by KH. Muslih bin Abdurrahman Mranggen Demak and *Kitab Jawahirul Ma'ani* by KH. Jauhari Umar Pasuruan. Both in terms of the same content explain the hagiography or the sacred history of the most popular *Sufi* figure, Sheikh Abdul Qadir al-Jailani. The second is also widely practiced by practitioners from various circles and backgrounds. The book was written by two *Ulama* from the *Nusantara* (archipelago) and had a different historical background where KH. Muslih and KH. Jauhari Umar each chose a different spiritual experience (Fuadi, 2021a).

*Ratib al-Haddad* is one of the most popular wirid because lately, many people in Indonesia as the *Habib* assembly developed among the *alawiyyin* (*Habib*). *Ratib al-Haddad* became a mandatory reading before the start of the *Majelis Ta'lim* (*Ta'lim Assembly*), especially those led by the *alawiyyin* (Achlam, 2007). If observed wirid *Istighotsah* and *Dzikerul Ghofilin*, many practices compiled by *Ulama Nusantara* and practiced by some people from *pesantren* affiliated with *Nabdlatul Ulama*. While *Ratib al-Haddad* is widely practiced, many *pesantren* or *Majelis Ta'lim* are affiliated with *alawiyyin* or *Habib* descendants of the Prophet.

Responding to the global pandemic Covid-19, many people appealed to read the *ratib*. One of them is East Java Governor Khofifah Indar Parawansa, who calls for the whole community to read it so that the Covid-19 pandemic can soon subside (Yuana, 2020). It is also carried out by the state of Brunei Darussalam, where in the country, in addition to strictly implementing health protocols and mass vaccinations, the country also encourages its population to multiply praying by reading the Qur'an and multiply dhikr. Thus the Covid-19 pandemic in the country is more successfully controlled (Nadia Azierah Hamdan and William Case, 2020). This shows that efforts to deal with the global pandemic Covid-19 can rely on the government's actions with all its policies. But as a country based on the supreme divinity, it is natural if the government also appeals to its people to ask His God (*Allah*) to overcome the outbreak immediately.

This is quite interesting because one of the recommended wirid options is *Ratib al-Haddad*, compiled by The Middle East cleric Hadhramaut Yemen. At first, if observed indeed the reading of wirid in *Ratib al-Haddad*, is more derived from the Prophet's hadith (*ma'sturat*), but its appeal lies not only in the content or content of the *wirid* but also to its many virtues. In addition, *the social setting* or social background of its preparation occurs due to social chaos, especially from the side of the *Shia* deviant creed. This research will review the historical study of *Ratib al-Haddad* writing. In addition, it will also be examined in depth about the *fadilah* (virtue) of several *sharah* books or their explanations and the Relevance of their practice in the situation of the Covid-19 pandemic so that several reasons will be revealed related to the rampant practice of wirid later now.

This research is interesting to be studied academically because it explains the historical study of the preparation of *Ratib al-Haddad* by *Ulama* from Hadhramaut Yemen that has not been widely revealed. *Ratib* practice is widely practiced in Indonesia, especially during pandemics. In addition, the author will also analyze the virtues of *Ratib al-Haddad* so that there will be found relevant reasons for the practice of the wirid. Especially after being traced, the collection of readings contained in *Ratib al-Haddad* is sourced from hadiths sourced from the Prophet (*sahib*) to not conflict with Islamic teachings and guidance rules.

This study *uses a historical approach* to uncover the historical research of *Ratib al-Haddad*. To strengthen the analysis, literature review is a library approach that supports identifying specific research questions. Literature reviews need to draw and evaluate different sources, including academic and professional journal articles, books, and relevant references (Rowley & Slack, 2004). In addition, the author will also conduct field observations related to the existence of activities

known as *ratiban* so that it will be known the reason for pilgrims practicing *Ratib al-Haddad*, especially during the pandemic.

There are several reasons why the approach with this method is used. First, the literature review is that field research can not be done because of certain conditions, such as the current condition of the Covid 19 pandemic. Second, there are already related documents either in the journal research scientific articles that previously discussed the topic or the phenomenon we will do. Third, existing documents need to be combined or searched for bright spots or red lines and analyzed systematically to produce later conclusions in accordance with the study. Fourth, the research document, either journal or other scientific article, needs to be analyzed and elaborated to produce an understanding that in detail answers the problem and can then understand the phenomenon or problem associated with the research. To answer the phenomenon of practicing *Ratib al-Haddad* during a pandemic, it will also use a descriptive analysis approach to study the historical aspects of ontological.

Previous studies have discussed historical aspects of *ratib al-Athos* readings that are also sourced from nash al-Qur'anic texts and hadiths (Mohsin et al., 2016). But in addition to different material objects, it has not been associated with ontological aspects, especially in pandemic situations. In addition, there are historical studies to know *Ratib al-Haddad* related to the spread of the *haddadiyah* order in Palembang. Still, the research is more focused on the existence of *haddadiyah* order in the place has not touched on aspects of *ratib* practice, especially during the pandemic (Noupal, 2021).

Based on the previous research review above, no research specifically discusses the historical review of *Ratib al-Haddad* excavated from the source of the book of *sharab* (explanation) as in *al-Imdad Sharab Ratib al-Haddad*, *Syarhu Ratibil al-Haddad*, and *Ukazatul Ma'ad bi Syarhi Rotibi al-Haddad*. With the emphasis on historical aspects and the importance of *Ratib al-Haddad*, the practice is widely practiced in Indonesia, especially in the current Covid-19 period.

## RESULT AND DISCUSSION

### The Profile of Abdullah bin Alawi al-Haddad

The figure is a great Sufi who is nasabnya connected to the Prophet Muhammad with his order, namely Habib Abdullah bin Alawi al-Haddad bin Muhammad bin Ahmad bin Abdullah bin Muhammad bin Alawi bin Ahmad bin Abi Bakar al-Thowil bin Ahmad Musrifah bin Muhammad bin Abdullah bin Ahmad Abdurrahman bin Alawi bin Muhammad Shohib Mirbath bin Ali Kholi' Qosam bin Imam Alawi bin Muhammad bin Alawi bin Ubaidillah bin Imam Ahmad al-Muhajir bin Isa al-Naqib bin Muhammad al-Naqib bin Ali al-Uraidhi bin Jafar Shodiq

bin Muhammad al-Baqir bin Zainal Abidin bin Imam Husein bin Fatimah al-Zahra bint Nabi (Al-Haddad, 2008).

Abdullah bin Alawi al-Haddad was born in Subair on the outskirts of Tarim Hadhramaut on the night of Monday 5 Safar 1044 H or August 3, 1636 AD. Some scholars tell of his noble position as the sun appeared at the age of four, affected by smallpox disease experienced blindness. During his development, he grew up as a young man in several areas such as Tarim, al-Hawi, Subair under his father's education (Al-Haddad, 2008).

His parents named Habib Alwi, educated attentively about the science of religion. He was endowed with intelligence with the power of memorization and speed in understanding science. He also memorized the Qur'an at a young age and read many *matan* or the contents of the book explaining the science of Shari'ah. He studied to the great scholars of Tarim Hadhramaut. Related to his mother, Syarifah Salma is also a *ma'rifah* and pious figure he inherited from his ancestors (Al-Malibari, 2010).

In addition to his parents, Imam al-Haddad also had several teachers, including Habib Umar bin Abdurrahman al-Athos and Habib Muhammad bin Alwi Assegaf (Makkah), Habib 'Aqil bin Abdurrahman Assegaf, Habib Abdurrahman bin Sheikh Maula 'Aidid, Habib Sahl bin Muhammad al-Hadili, and Habib Umar bin Ahmad al-Hadi. His determination and earnestness in seeking knowledge invited students who came from Hadhramaut, even from outside the region (Al-Malibari, 2010).

His famous students were Habib Hasan bin Abdullah al-Haddad, Habib Ahmad Bin Zein al-Habsyi, Habib Ahmad bin Abdullah Bilfaqih, Habib Muhammad bin Zein bin Smith, Habib Umar bin Zein bin Smith, Habib Umar bin Abdurrahman al-Bar, Habib Ali bin Abdullah Asegaf, Habib Muhammad bin Umar Assegaf, Habib Abdurrahman bin Abdullah Bilfaqih, and others (Al-Haddad, 2003).

In addition to educating students, he also compiled books in the form of advice both in the form of books and poems so that many books were published and studied including in pesantren-pesantren in Indonesia. Abdullah bin Alawi al-Haddad was a scholar who was quite productive evidenced by the many works produced. This book is widely studied in pesantren in Indonesia. Among his works is *al-Nashā'ih al-Diniyyah wa al-Washāya al-Imaniyyah*, *al-Da'wah at-Tammah wa at-Tadzkiyah al-'Ammah*, *Risālatu al-Mu'āwanah wa al-Muḥābarah wa al-Mu`āẓarah li al-Rāghibīna min al-Mu`minīn fī Sulūki Thariqi al-ākhirah*, *al-Fushūl al-'Amaliyyah wa al-Ushūl al-Hukmiyyah*, *Sabil al-Adzkar bima Yamur bi al-Insan wa Yunqadhi labu min `umrihi*, *al-Nafāis al-*

*Uluwiyah fi al-Masā'il al-Shufiyyah, Kitab al-Hikam, Itfah al-Sā'il bijawābi al-Masā'il, Risālah Adābi Sulūki al-Murīd, al-Washōya al-Nāfi'ah, Aqādatul Islām, al-Mukhtār mina al-Fatāwa, Tukhfatu al-Abrōr fi Sholāti 'ala al-Nabiyyi al-Mukhtār, Al-Duru al-Manzūm lidzāwi al-'Uqūl wa al-Fuhūm (Dīwan Syi'ir), Nahju al-Haqqi al-Rosyīd fi Nadzmi Risālati al-Murīd, Mukātabātab wayatakūnu min al-Majlidain, Wasīlatu al-'Ibād mina al-Da'awāt wal Aurād al-Ma'tsūrot 'Ani al-Rosūli, Risālah al-Mudzākārah ma'ah al-Ikhwān al-Muhibbin min Ahli al-Khairi wa ad-Dīn, Tatsbitu al-Fuād, Sabīlu al-Muhtadīn, Ittibāfu al-Sāil, and others (Al-Malibari, 2010).*

Related to the number of al-Haddad books in Indonesia, if traced the spread, the possibility occurred simultaneously with the wave of arrivals of Hadhramaut people to Indonesia. According to Van den Berg, it occurred in the late 18th century AD. initially, and they stopped in Aceh, Palembang, and Pontianak. The arrival of the Arab colony of Hadhramaut to Java occurred in 1828 AD (Van Den Berg, 1989). The followers of al-Haddad are known for practicing the Haddadiyah order spread in various regions such as in Hadhramaut, Indonesia, India, East Africa, Hijaz, and others (Masyhuri, 2011). Thus with the development of the *Haddadiyah* order as well as bringing the practice of *Ratib al-Haddad* from Hadramaut to the archipelago in the 18th century until now. According to Al-Badawi (1994), Abdullah bin Alawi al-Haddad was a *mujaddid* (reformer) in his time awarded the *maqam* (guardian level) of Shaykh Abdul Qadir al-Jailani. So is one of the reasons for strengthening *bashiroh* or his inner eye by blinding his eyes by Allah. His habit of pilgrimage to the tomb of The Prophet Hud. His nights were filled with worship all night for thirty years. In his childhood, after returning from school, in Dhuha time, he went to several mosques and performed sunna prayers in it as many as 100 to 200 *rakaat* (number of prayers) (Alyadrus, 2006; Smith, 2005). Habib Ali bin Abdullah Alaydrus said Abdullah bin Alawi al-Haddad was the leader of all the Ba'alawites. Habib Ahmad bin Umar bin Smith said his works will gain understanding and blessings for readers. He died on Monday night, the 7th of Dhulqa'dah 1132 H or September 10, 1724 AD, at almost 90 years buried in the cemetery Zambal Tarim Hadhramaut City (Al-Haddad, 2008).

### **Beginning of Preparation *Ratib al-Haddad***

The practice of *Ratib al-Haddad* comes from the Yemeni Hadhramaut compiled by Abdullah bin Alawi al-Haddad. The tradition of practice in Indonesia is called *ratiban*, a tradition of wirid reading and reading the *wirid*. In addition, there are also other traditions such as *manakiban*, *tablilan*, *manlidan*, and others. The term *ratib* has similarities with *hizib*, remembrance, and *wirid*. In the Great Dictionary of Indonesian, *ratib* means praises, repeated prayers to God such as *lā ilāha illa allāh Allāhu Akbar* (Partanto & Al Barry, 1994). It is not surprising that lately,

many *Ulama*, *Kiai*, and *Habib* have organized to practice *Ratib al-Haddad*. *Ratib* is the remembrance derived from the Qur'an and hadith and prayers compiled by Habib Abdullah bin Alwi al-Haddad, a scholar of high knowledge who *zuhud*, *wara'*, and cleanliness of heart (Dewi & Huda, 2020).

Historically, *Ratib al-Haddad* was composed by Abdullah al-Haddad on the night of Lailatul Qadar which is the night of 17 Ramadan in 1071 H (Al-Malibari, 2010). In *sharab ratib* explained that the preparation of the book of wirid at the request of someone from Bani Sa'ad named 'Amir al-Sa'di who lives in Syibam, one of the villages in Hadhramaut Yemen (Al-Haddad, 2003). As for a reason for the request to protect to defend and save themselves from the heresy that is *Zaidiyah Shi'a* that was engulfing the city of Hadhramaut at that time (Hidayatuloh, 2015). Thus it can be described that the philosophical basis underlying the preparation of this *ratib* is to give a bulwark of belief in the existence of new understandings that deviate from Islamic teachings.

Of the many hadiths of the Prophet, it was chosen that the most useful and the most urgent or urgent such as *Bismillaabilladhi lā yadurru ma'a Ismihī syai'un fī al-Ardhi wa lā fī al-Samā' wa Huwa al-Samī' al-'Alīm*. The hadith sources of Tirmidhi and Abu Dawud explain that whoever reads 3 (three) times in the afternoon reads 3 (three) times, and then nothing can harm him. For its equalization does not require a *diploma* process. Based on the author's experience, *ratib al-Haddad's* diploma in Solo can be done at the residence of Habib Nuh al-Haddad Pasar Kliwon Surakarta by asking permission for him to practice the *ratib* then prayed by him. So immediately practiced because the author has spread its function to be practiced widely.

There are several books of *sharab* (explanatory) *Ratib al-Haddad* by scholars, Among them are: *Syarbu al-'Allāmah al-Musamma Sabīlu al-Hidāyah wa al-Rosyād* by Habib Ahmad bin Hasan al-Haddad, *Syarbu al-Rotibi al-Haddad* by Habib Hamid Ba'alawi, *Syarbu al-Wajiz* by Shaykh Abdul Ghoni al-Yamani, and *Dhakhirat al-Ma'ad Bi-Syarh Ratib al-Qutb al-Haddad* by Sheikh Abdullah bin Ahmad Ba Sudan (Al-Malibari, 2010). The composition of *Ratibul Haddad's* reading is as follows (Hafidz, 2006):

Tabel 1  
Readings of *Ratib al-Haddad* by Abdullah bin Alawi al-Haddad

No.	Readings of <i>Ratib al-Haddad</i>	Sum
1.	Practicing <i>Ratib al-Haddad</i> begins with reading al-Fatihah Ilā Hadroti an-Nabiyyi Muhammadin SAW, al-Fātihah	(1x)

2.	<i>Ayat Kursi</i>	(1x)
3.	<i>Āmana al-Rasūlu bimā unẓila ilaihi min rabbihī wal mu'minūn sampai akhīr surat al-Baqorob.</i>	(1x)
4.	<i>Lā ilāha Illallāhu Wabdabū laa sharīka labu, Labu al-Mulku wa Labu al-Hamdu Yubhyi wa Yumītu wa Huwa 'alā kulli shai'in Qadīr</i>	(3x)
5.	<i>Subhānallāhi wal Hamdu Lillāhi wa lā ilāha Illallāhu Wallāhu Akbar</i>	(3x)
6.	<i>Subhānallāhi wa bi-Hamdihī Subhānallāhi al-'Adzīm</i>	(3x)
7.	<i>Rabbānā ighfir lanā wa tub 'alainā innaka Anta al-Tawwābu al-Rahīm</i>	(3x)
8.	<i>Allāhumma Salli 'alā Mubammad Allāhumma Salli 'alaibi wa Sallim</i>	(3x)
9.	<i>A'ūdhu bi-Kalimātillāhi al-Tāmmāti min syarri mā khalāq</i>	(3x)
10.	<i>Bismillāhilladhī lā yadurru ma'a Ismihī syai'un fi al-Ardhi wa lā fi al-Samā' wa Huwa al-Samī' al-'Alīm</i>	(3x)
11.	<i>Radhīnā Billāhi Rabba wa bi al-Islāmi dīnan wa bi Mubammadi al-Nabiyyā</i>	(3x)
12.	<i>Bismillāhi wal Hamdu Lillāhi wa al-khairu wa al-Syarru bi-Masyāatillāh</i>	(3x)
13.	<i>Āmannā Billāhi wa al-Yaumi al-Akbari tubnā Ila Allāhi bātinan wa Dzābirā</i>	(3x)
14.	<i>Yā Rabbānā wa'fu 'annā wambu al-Ladzī kāna minnā</i>	(3x)
15.	<i>Yā Dzāl Jalāli wal Ikrām amitnā 'alā dīni al-Islām</i>	(7x)
16.	<i>Yā Qawīyyu Yā Matīnu ikfī syarro al-Dzōlimīn</i>	(3x)
17.	<i>Aslāha Allāhu umural Muslimīn Shorrofallāhu Syarra al-Mu'dhīn</i>	(3x)
18.	<i>Yā 'Alīyyu Yā Kabīru Yā 'Alīmu Yā Qadīru Yā Samī'u Yā Bashīru Yā Lathīfu Yā Khobīr</i>	(3x)
19.	<i>Yā Fārij al-Hammi Yā Kāsīyf al-Ghommy Yā man li'abdihī Yaghfir wa Yarham</i>	(3x)
20.	<i>Astaghfirullāha Rabba al-Barāyā Astaghfirullāha min al-Khōtbōyā</i>	(4x)
21.	<i>Lā ilāha Illallāh, Mubammadu al-Rosūlullāhi Saw, wa Syarrofa Wa Karroma wa Majjada wa 'Adzōma, 'Alaiba nahya wa 'Alaiba Namūt wa 'alaiba insyā allah mina al-Aminīn.</i>	(50x)
22.	<i>Surat al-Ikhlās</i>	(3x)
23.	<i>Surat al-Falaq</i>	(1x)
24.	<i>Surat al-Nas</i>	(1x)
25.	<i>Tawasul Hidīyah al-Fatībah and doa</i>	
26.	<i>Allōhumma Innā Nasaluka Ridhōka wa al-Jannah wa Na'ūdzubika min Sakhotika wa al-Nār</i>	(3x)
27.	<i>Yā 'Alīma al-Sirri Minna Lā Tabtiki Sitra 'Anna Wa 'āfina wa'fu 'anna wakun lana khāitsu kunna</i>	(3x)

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28. *Jaza Allahu Sayyidana Mubammadan 'Anna Khoiro, Jaza Allah Sayyidana Mubammadan* (3x)  
*'Anna Ma Huwa Ablubu*
- 
29. *Ya Allah bibā Ya Allah bibā Ya Allah bi Husni al-Khōtimab* (3x)
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Considering the arrangement of *the ratib* above, all have similarities in terms of the sequence through the various sources collected. However, there is a slight difference in the reading of *amitnā* and *mitnā*, but meaning and substance remain the same. It's just that there are some differences after the reading of tahlil *Lā ilāha Illallah* some *Ulama* add the sentence of remembrance according to their respective versions. As seen in the table is an addition in the book of wirid *Kbulashotu al-Madad al-Nabawiyyah* compiled by Habib Umar bin Hafidz Tarim Hadhramaut.

### **The priority of *Ratib al-Haddad* and its Relevance in the face of the Covid-19 Pandemic**

At the end of 2019, the world was shocked by the discovery of the virus in Wuhan, China. The virus is called coronavirus, which then, on February 11, 2020, WHO put forward a new name, namely Coronavirus disease or Covid-19 (Yuliana, 2020). The virus can be transmitted from human to human and has spread widely in China and more than 190 countries, including Indonesia. In March 2020, WHO declared Covid-19 a global pandemic. Rapid transmission of the virus to date has infected more than 100 million people worldwide (Ariadhy, Nurohman, Arkum, Handini, & Ferdiana, 2020).

Covid-19 is a virus that causes diseases ranging from mild to severe symptoms. It has common signs and symptoms of infection, including symptoms of respiratory disorders such as cough, fever, and shortness of breath. Some people only experience mild symptoms. In certain cases, the virus can cause pneumonia and difficulty breathing which can be fatal. This is of particular concern to almost all countries affected by Covid-19. Each country is equally trying to prevent and eliminate this virus, including Indonesia. The public must always adhere to health protocols and comply with regulations or policies that the government has set. Various parties also make the call to prayer. In the face of the Covid-19 pandemic situation, the call to read *ratiban* masse was issued by several parties such as the officials, *Ulama*, *Kiai*, and *Habaib*. In this case, Rabithoh Alawiyin and JQH (*Jam'iyah Quro' wa Huffadz*) *Nabdlatul Ulama* also issued the same statement about it (Hafil, 2020).

In addition, the prayer readings circulating during the period include *Lā Khomsatun, Allahumma inni a'udzu Bika minal barashi, wal junūni, wal judzāmi, wa sayyi'il asqāmi, qunut nazīlah, sholawat thibbil qulub*, and others. Covid-19 now, the situation of the outbreak that also occurred in the past. The Justinian plague in the 6th century is estimated to have killed 30 to 50 million

people through historical records. Emperor Justinian was the guilty man, resulting in his failure to reunite Western Rome and Eastern Rome. Furthermore, the plague during the time of the Prophet Muhammad is known as *tha'un*. According to the hadith, the current term for quarantine is also recommended. In addition, the 14th century *Black Death* outbreak in Europe led to a drop in slavery. While the smallpox outbreak in the 15th century, when the new Europeans set foot in the Americas, became a room for the colony's development. Other pandemics include Cholera in India, H1N1 Flu in Spain, SARS in China, Swine Flu in the Americas, and Ebola in Guinea (Marham, 2020). Of course, the Covid-19 pandemic impacted various areas of life. Students who usually study and interact actively with their friends at school now have to be in front of a screen to take lessons for hours online (Aji, 2020; Fuadi, 2021b). According to Suryadilaga, the policy actually refers to the teachings of the Prophet when facing the *tha'un* outbreak at that time, although not yet known the term quarantine/isolation, *PSBB*, *PPKM*, or others (Suryadilaga, 2020).

The Covid-19 outbreak is a test for humans. Outwardly, the community is instructed to maximize efforts (efforts) to speed up breaking the transmission of the virus with various policies. Still, inwardly humans are faced with a test of faith to the extent of their level of faith and surrender (*tawakkal*). So it is still advisable to multiply praying to Allah (Supriatna, 2020; Yono, 2020). Previous research through *google trend* search mentioned that *Ratib al-Haddad* is among the most widely read practices during the Covid-19 pandemic and others such as *wirid Li Khomsatun*, *Qunut Nazilah*, *Ratib al-Athos* (Dewi & Huda, 2020).

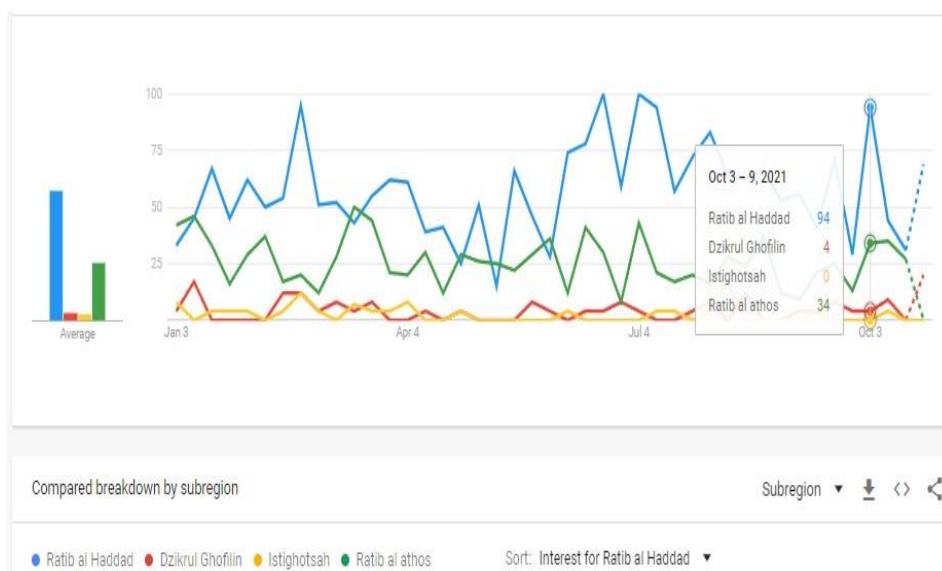


Figure 1. The practice of *Ratib al-Haddad* until the end of October 2021  
Source: <https://trends.google.co.id> accessed on 9 October 2021

If traced further, the practice of *Ratib al-Haddad* from the last month of July 2021 to the end of October 2021 experienced an increase. This detection is based on the search for a trending object through the help of [web-based https://trends.google.co.id](https://trends.google.co.id) search engine sites and Youtube. So, if traced with a few words as a comparison, then *Ratib al-Haddad* is still the most in-demand word. The assumption is also the most practiced, especially the month of October also coincides with the month of Maulud Nabi, which the *Alawiyyin* and its worshippers widely commemorate.



Figure 2. The practice of *Ratib al-Haddad* MJP Al-Khoirot on November 2021

Through observation and interviews with several *Majelis Jum'at Pagi* (MJP) Al-Khoirot Ponorogo East Java who practiced the reading of *Ratib al-Haddad*, it can be known that reading or practicing the *ratib* can increase the peace of the soul of pilgrims. To further increase the body's endurance (immunity) (Sujarno, 2021). Practicing wirid is carried out in the congregation every Friday morning by praying through *Ratib al-Haddad* and *Maulid Simtuth Duror*. It is not uncommon for some pilgrims to cry during dhikr and prayer (Hudzaifah, 2021). In addition, the existence of *Ratibul Haddad* and *Sholawat* is increasingly strengthening the ropes of friendship in society to create social integration in society.

At first, this *ratib* was only read in Amir's village, namely in the city of Syibam. Then it spread and was read in Habib Abdullah bin Alawi al-Haddad's al-Hawi Mosque in Tarim. In practice, the wirid is read after maghrib prayer or after Isha's prayer, but for those who do not have that time, it can read it at another time which if observed content and remembrance in *ratib* contains many virtues (Al-Malibari, 2010). Among the blessings of reading *Ratib al-Haddad*, according to Shaykh al-Malibari in *al-Imdad Sharah Rotib al-Haddad* explained that a person who is accustomed to reading *Ratib al-Haddad* will awake his country from the threat of calamity and

danger. This argument shows that *ratib* practice has great greed when a region is facing a dangerous situation in the current context: the Covid-19 pandemic.

*Ratib al-Haddad* bears similarities to *Ratib al-Attas* in terms of history and content. The constituent of *Ratib al-Attas* was Abdurrahman al-Attas in 992 H to coincide with 1572 AD in the city of Inat. On 23 *Rabi'ul Akbir* 1072 H to coincide with the year 1652 AD in the city of Nafhun, he died and was buried in the City of Huraidhah Hadramaut Yemen on Thursday afternoon. He also connected with the Prophet. The background to the authorship of *Ratibul al-Attas* is the difficult economic situation in the city of Huraidhah and the prolonged dry season. In addition, there is a contagious outbreak in the city, and there are deviant teachings that develop in the community. Then the inhabitants of Huraidhah asked him to arrange remembrance practices to overcome all these problems (Mohsin et al., 2016).

The name *al-Haddad* itself means blacksmith or iron forging. Because once he was asked by a child to be a sharpener of a knife made of iron to be used to slaughter sacrificial animals (Susetya, 2006). While al-Attas means sneezing, it is because his ancestor Habib Umar al-Attas is often heard sneezing when in his mother's womb (Mohsin et al., 2016, p. 102). In the *sharah*, it is also explained that when Imam al-Syujjar was about to go on Hajj and make a pilgrimage to the Prophet's tomb in Medina, there were robbers in the middle of the road who wanted to commit crimes. So, it was read *ratib* so that the robber could not move to do the action. *Ratib* is also useful as a prayer when the waves of strong winds in sailing. In addition, it can also protect from dangerous animals such as scorpions and snakes. There is a story, when the reading of *ratib* in congregation there is a scorpion that approaches but the animal does not want to harm. There are other benefits are with full confidence, *ratib* reading can be a means of prayer in situations of loss of goods such as theft so that the item can return. By reading *Ratib al-Haddad* can save from snake disturbance, save scorpion disturbances, and keep homes from fire danger (Al-Malibari, 2010). In the theological concept of *ahlu sunnah wal jamaah*, however, the coronavirus is a creature of God like the animals mentioned earlier. All movements and breeding can not be separated from His rules.

In addition, al-Malibari also explained the benefits of reading *Ratib al-Haddad* through stories, including being one of the prayers on the way through the sea or cruise, such as the story of Hadhramaut *Ulama*. They want to go to Java, in the middle of the ocean buffeted by waves, then read *ratib* until it can safely reach java island. Some deny the reading of *ratib* until it is immediately exposed to doom or calamity. Another story, in the dream of a godly angel, explained that every night the angel serves many good deeds, and on that night, if it does not

serve him because it is caused by not reading *ratib*, instantly he wakes up how to read *ratib* (Al-Malibari, 2010).

The primacy of *ratib al-Haddad's* practice is broadly grouped in eight things, namely; *First*, it is guarded against satan's temptations and avoided from the various things that are not good with the chosen verses in the Qur'an. This we can see from *surat al-Fatihah*, the recitation of the *ayat kursi* (chair verse), and the last verse of surat al-Baqarah. *Second*, it can weigh on the scales and bring many rewards as seen from the reading of *Lā ilāha Illallāhu Wahdabū laa sharīkalahu, Labu al-Mulku wa Labu al-Hamdu Yubhyi wa Yumitu wahūwa 'alā kulli shay'in Qadir*, as well as *Subh ānallāhi walHamdu Lillāhi walā ilāhaIllallāhu Wallāhu Akbar*, and *Subhānallāhi wabi-Hamdihī Subhānallāhial-'Aẓīm* (Al-Haddad, 2003).

*Third*, by reading *Ratib al-Haddad* will get forgiveness from Allah. This can be seen from the many istighfar in this *ratib* such as *Rabbanā ighfir lanā wa tub 'alainā innaka Anta al-Tanwābu al-Rahīm, Āmannā Billāhi waal-Yaumi al-ākhir tubnā Ila Allāhibā tīnan wa ṣābirā, Yā Rabbanā wa'fu 'annā wambū al-Ladzī kāna minnā, Yā 'Alīyyu Yā Kabīru Yā 'Alīmu Yā Qadīru Yā Samī'u Yā Bashīru Yā Lathīfu Yā Khobīr, and Yā Fārij al-Hammi Yā Kāsyif al-Ghommy Yā man li'abdihī Yaghfir wa Yarham*, and *Astaghfirullāha Rabba al-Bar āyā Astaghfirullāha minal-Khōthōyā* (Al-Haddad, 2003).

*Fourth*, reading this wirid can bring intercession from the Prophet. This can be seen from the existence of the Salawat prophet in the form of the phrase *Allābumma Salli 'alā Muḥammad Allābumma Salli 'alaibī wa Sallim*. *Fifth*, *ratib* can be maintained faith and die in a state of *busnul khotimah*. *Sixth*, avoid the danger of those who do wrong. This can be seen from the sentence *Yā Qawīyyu Yā Matīnu ikfī syarra al-Dzōlimīn*. *Seventh*, it will benefit Muslims in general; not only those who read it but who do not read it get a good reply from *ratib* reading. This can be seen from the reading of *Aslaha Allābu umural Muslimīn Sorrofallāhu Syarra al-Mu'dhīn*. *Eighth*, it can be a fortress of various kinds of *bala'* or calamities and plagues (pandemics). It can be seen from the sentences *A'ūdhu bi-Kalimātillāhi al-Tāmmāti min sharri mā khalaq*, and *Bismillaahilladhī lā yadurru ma'a Ismihī sbai'un fī al-Ardī wa lā fī al-Samad' waHuwa al-Samī'u al-'Alīm*. In this case, the eighth priority is quite relevant to the current global pandemic conditions of Covid-19 that are contagious in almost all countries in the world. Therefore, it can be understood the reasons of the *Ulama* (scholars), especially from the *Habib*, to advise to practice *Ratib al-Haddad*, especially in the time of the spread of the Covid-19 pandemic outbreak today because the virus is also a creature of Allah.

The primacy of *Ratib al-Haddad* is also explained by *Ulama Nusantara*, one of which is Kiai As'ad Syamsul Arifin Asembagus Situbondo. Some of the virtues of *Ratib al-Haddad*, according to Kiai As'ad where *Ratibul Haddad* can be seen from one of the wills and books entitled *Summary of some from far away*

*almaghfurlah* Kiai Haji Raden Asad Syamsul Arifin to *santri, manager, and general*. It has become understandable that Kiai As'ad is a charismatic *Ulama* from Asembagus Situbondo Regency of East Java who recommends *Ratib al-Haddad*. In addition, there are also many explanations about the primacy of *Ratibul Haddad* from *Ulama Nusantara* based on *tajribah* (experience) in practicing *Ratib al-Haddad*.

## CONCLUSION

Based on the above explanation, with regard to the practice of *Ratib al-Haddad* in the Covid-19 pandemic, it can be concluded that: first, historically, *Ratib al-Haddad* is a *wirid* compiled by Habib Abdullah al-Haddad of Tarim Hadhramaut Yemen at the request of his followers, Amir al-Sa'di of the turmoil of the Shia Zaidiyah faith. Different with *Istighotsab* and *Dzikerul Ghofilin* compiled by *Ulama/Kiai Nusantara*. Based on the transmission of its spread, *Ratib al-Haddad* was spread by the *alawiyin (habaib)* or those affiliated with it. The more mushrooming *the alawiyin* assembly and its *pesantren*, the *ratib* became more popular and widely practiced.

Second, through the book of *sharab* (explanatory), *Ratib al-Haddad* contains eight virtues, namely: being guarded against satan's temptations, bringing many rewards, getting forgiveness from Allah, getting *syafaat* (help) from the Prophet, who died in *husnul khotimah*, avoided danger from those who did wrong, and became a bulwark of various reinforcements, calamities, and outbreaks, including the Covid-19 pandemic.

Third, related to the global pandemic situation of Covid-19, *Ratib al-Haddad* is widely recommended to be practiced by various circles both government, organizations, and individuals to be practiced as an inner effort proven *wirid* is quite popular during the Covid-19 pandemic in Indonesia. The same thing happened in Brunei Darussalam with the tightening of health protocols (*protokol kesehatan*) and mass vaccination supported by efforts to increase remembrance by reading *Yasin's letter*. But the success of handling pandemics in the area is also seen in Indonesia, with the decreasing number of positive confirmations and increasing the number of patients who recover. Through observation and interviews on practicing *ratib* in the *Majelis Juma't Pagi* (MJP) Al-Khoirot Ponorogo, the most important priority after practicing *Ratib al-Haddad* is to get peace of mind to strengthen immunity.

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