

## CHAPTER 5

### ANALYSIS OF *FATWĀ* ON *TAŞAWWUF* MANAGEMENT IN NEGERI SEMBILAN

#### 5.1 Introduction

In this chapter, the analysis is mainly focused on four major aspects; The first aspect will be touched on the issue of the view's Mufti of Negeri Sembilan about management of *Fatwā* on *Taşawwuf*. The second aspects will focus on the analysis of certified and uncertified *Tariqah*. The third aspects will focus on the analysis of the view of *Tariqah* practitioners about *Fatwā* on *Taşawwuf*. Meanwhile, the fourth the research will analyse about the effect of implementation *Fatwā* on *Taşawwuf*.

#### 5.2 Analysis on Mufti's view about Management of *Fatwā* on *Taşawwuf*

##### 5.2.1 Analysis on The Role of Mufti Department of Negeri Sembilan Towards *Tariqah Taşawwuf*

Research found that the role of Mufti Department of Negeri Sembilan is very crucial in empowering the *Tariqah Taşawwuf* in Negeri Sembilan. This statement based on information Negeri Sembilan' mufti SS Dato' Hj. Mohd Yusof:

“My role as a leader of Mufti Department is to ensure that all of *Tariqahs* to be practiced in Negeri Sembilan is *Tariqah* registered under Mufti Department of Negeri Sembilan and also to determine all of *Tariqah* that is correct in term of *sanad*, practices and practice center. We ensure all of this, so that later there

will be no heretical teachings that take the advantages say that they also from *Tariqah*” (Mohd Yusof 2019).

Due to the hard effort done by the Mufti of Negeri Sembilan, it showed that there are 14 *Tariqah Taşawwuf* registered in Negeri Sembilan. All those *Tariqah Taşawwuf* has an official registration which has been approved by the registrar.

The result of the research also found that Mufti Department has set up a department to manage the things related to *Tariqah Taşawwuf* which is called *Bahagian Tariqah Taşawwuf* (BTT). The researcher found that BTT also plays the important role to ensure that *Tariqah* in Negeri Sembilan is a registered *Tariqah*. These departments also manage all the *Tariqah* which want to be established officially in Negeri Sembilan, which from the first step until the end of the process so that all the *Tariqah* practiced is coincided with syariat Islam (see chapter 2; The Role of Mufti Department of Negeri Sembilan). From the thorough researcher, no one can set up, manage and run any *Tariqah Taşawwuf* unless it has been registered under *Tariqah Taşawwuf* Enactment (Negeri Sembilan) 2005. Besides, the researcher found that BTT is the committee for *Jilsah al-Turuq al-Sufiyyah* Conference in providing any suitable recommendation to the State *Fatwā* Committee in deciding the crucial decision of the application for new registration and anything related to the *Tariqah Taşawwuf*.

Next, they are also accountable to investigate embezzlement and coordinate all the purification of activities alongside to study issues related to *Tariqah Taşawwuf*. All teaching syllabus by all *Tariqah* must be approved by the Mufti Department to ensure there is not embezzlement happen in any of the *Tariqah*.

Mufti Department of Negeri Sembilan has set up many courses, conferences and others regarding *Tariqah Taşawwuf* every year to ensure that the practitioner of *Tariqah* and local people to get valid information about *Tariqah Taşawwuf* in Negeri Sembilan. Some of the programmes are *muhadarah* in selected mosque, *Tariqah* and *Taşawwuf* Symposium, *kitab* (book) *daurah*, seminars and many other programmes done by Mufti Department of Negeri Sembilan.

Besides, they also manage several *Tariqah Taşawwuf* events and control the preaching at the centre. If a *Tariqah* is having *suluk* at their place, especially for a week, so the *Tariqah* management team lead by the trusted officers will join the event and observe closely the *suluk* practices so with will not contradict with the procedures set by the *Bahagian Tariqah Taşawwuf* (BTT). Thereby are the role of Mufti Department of Negeri Sembilan particularly in *Tariqah* section in managing the programmes and taking care of *Tariqah Taşawwuf* as to ensure everything is not disproving and under control.

### 5.2.2 Analysis of Recognition of *Tariqah Taşawwuf* in Negeri Sembilan

The study found that the recognition of *Tariqah Taşawwuf* is very important to Mufti Department, *Tariqahs* and society in Negeri Sembilan. Mufti Department of Negeri Sembilan gave the recognition of *Tariqah Taşawwuf* because there are many deviant sects in Negeri Sembilan. According to Mohd Yusof (2019), There are many deviant sects in this state other than various of *Tariqah* that have many names, so as to make people thought that the *Tariqah* is apart from deviant sects so, the finding found that because of many deviant sects claimed that they are apart from *Tariqah* so, Mufti Department has recognition the *Tariqah* in order to Islamic society in Negeri Sembilan accept the *Tariqah Taşawwuf* and did not claim it as a apart from deviant sects.

The study also found that the Mufti Department of Negeri Sembilan did not want the good *Tariqah* or *Tariqah sahih* to be considered by the everyone as a wrong teaching and not suitable to be practice in nowadays. Mohd Yusof (2019) said: “We (Mufti Department) do not want to have good *Tariqah*, be considered by the community or anyone or the government is heretical and seems odd. The Islamic society already familiar with the way of prayer, fast and *dhikr*. So, the people who practice the *Tariqah*, the have many ways/*khafiat* in *dhikr* ritual. For example, *dhikr* ritual of stand, *dhikr* ritual of sit in *tahiyat awal* (sit on your knees) and *dhikr* in loud so when this situation happened that

why Mufti Department of Negeri Sembilan take the initiative to explain to the Islamic society for them to know which is *Tariqah* and which is deviant sects.”. So, from this statement the researcher concludes the Mufti Department formulating the enactment of *Tariqah Taşawwuf*. With this enactment the Islamic society will identify which *Tariqah* is good and not good and the Mufti Department also can isolate the right *Tariqah* and the wrong *Tariqah*.

### 5.2.3 Analysis of Guidelines for Implementation of *Fatwā* on *Taşawwuf*

The finding shows the guidelines for implementation of *Fatwā* on *Taşawwuf* is crucial to ensure all of *Tariqah* has been practiced in Negeri Sembilan is correct *Tariqah* and follow the guidelines that has provided by the *Bahagian Tariqah Taşawwuf* (BTT). Before the *Tariqah* will get the certificate of registration, they will have an interview with committee of *Jilsah al-Turuq al-Sufiyyah*. According to Mohd Yusof (2019), after an interview with panel named *Jilsah al-Turuq al-sufiyyah*, for discussion about *Tariqah Taşawwuf*, so in the interview *Jilsah al-Turuq al-Sufiyyah* will ensure who is *shaykh*, from whom this *Tariqah* take it and they must show their *silsilah Tariqah* from themselves until companions and Nabi SAW.

Before the *Pendaftar Tariqah Taşawwuf*, *Jilsah al-turuq al-Sufiyyah* and *Fatwā* Committee approve the *Tariqah*, they will see the purpose of the *Tariqah*. If the purpose of the *Tariqah* is for good and so, the *Jilsah al-Turuq al-Sufiyyah* will look at the background of *Tariqah*. The background of *Tariqah* is very important because it related to the *silsilah* of the *Tariqah* and background of the education of *shaykh*. What can researcher see here, the *silsilah* is one of the things really important in *Tariqah*. Afterward, when the *Tariqah* certified by the *Jilsah al-Turuq al-Sufiyyah*, they will bring it to the *Fatwā* Committee, then the *Fatwā* Committee will ask *Pendaftar Tariqah Taşawwuf* future about the *Tariqah* (Mohd Yusof, 2019).

After the *Fatwā* Committee satisfied with all the answered and all the guidelines have been complied with, so Mufti Department will tell the

registerer to register the *Tariqah*. If there are any irregularities of the *Tariqah*, they will be charged by Syariah Court. So here, we see that all *Tariqah* follow the guideline before they establish *Tariqah* and they know about guideline from Mufti Department.

#### 5.2.4 Analysis of The Implementation of *Fatwā* on *Taşawwuf*

The research found that the implementation of *Tariqah Taşawwuf* Enactment is only being implemented in Negeri Sembilan. After thorough observation, there is no other *Tariqah Taşawwuf* Enactment or *Fatwā* on *Taşawwuf* in any of Mufti Department in any other states in Malaysia. Many things about *taşawwuf* in other states are only focused on misleading *Tariqah Taşawwuf*. Meanwhile, the researchers do agree that management and implementation of *Fatwā* in the whole country so that *Tariqah Taşawwuf* will not be labeled as heresy. This is because this *Fatwā* is explaining about the right and wong of *Tariqah*. Not all the teachings and practices of *zikr* are considered as misleading.

The research also found that this enactment is to observe and ensure that the movement of *Tariqah Taşawwuf* in Negeri Sembilan is smooth sailing. The establishment of *Bahagian Tariqah Taşawwuf* (BTT) is to control the movement of *Tariqah Taşawwuf* in Negeri Sembilan. In order to manage *Tariqah Taşawwuf*, BTT has work hand in hand with many parties such as *Fatwā* Committee and *Jabatan Islam Negeri Sembilan* (Yusof, 2019). The registration of *Tariqah* will happen when *Fatwā* Committee has received all the documents needed, hence the registrar will register and will inform the *shaykh* who applied to make copy for *Jabatan Islam Negeri Sembilan*. Once it has been approved by *Fatwā* Committee and members of *Jilsah*, this *Tariqah* will be allowed to be practiced in Negeri Sembilan and always be monitored by the officer from BTT (Yusof, 2019).

The researchers observed that each *Tariqah* who applied for registration from Mufti Department, it must have a place to settle down as to do the practice

and the place must have approval from *Fatwā* Committee. Besides, if the *Tariqah* wants to organize activities such as *suluk*, *zikir* and others, they must inform the registrar.

Hence, if all states or some states want to form enactment or *Fatwā* similar to this, thus accountable party such as *Taşawwuf* Management Department of the state can reduce the heresy preaching. With this implementation of this *Fatwā*, all *Tariqah* in those states will obey to the rules and law set by the Mufti Department of Negeri Sembilan.

#### 5.2.5 Analysis of How Does the BTT ensure that the *Tariqah* activities run smoothly in Negeri Sembilan

The study found from interview done with Mufti, to ensure all *Tariqah* activities run smoothly in Negeri Sembilan, BTT monitored all of *Tariqah* that have been registered. This monitoring is done either by informing or done by surprise so that all activities of the *Tariqah* are in line with Islamic sharia. According to Mohd Yusof (2019), if one of *Tariqah* will performing the *suluk* they will inform *Bahagian Tariqah Taşawwuf* (BTT) and BTT will attend to see that activity. Not only *suluk*, but all activities which is *dhikr*, *Maulidur Rasul* and from these activities we monitoring the *Tariqah*.

Here we can see the BTT does monitoring the *Tariqah* because there are various of activities and every *Tariqah* possess various ways in implementation and ritual like *dhikr* ritual and *suluk* ritual. For example, for the *suluk*, there are many ways like *suluk* in net, without net (*berkelambu*) and there are ways to enter into the net. From information that researcher get from interview the mufti, while these activities did not offend Islamic sharia, BTT will not questioning the *Tariqah*.

### 5.2.6 Analysis of Features of *Tariqah* Who Can Apply for Registration at Mufti Department of Negeri Sembilan

The research found that the *Tariqah* features which can be registered have to be in line with the principles and Islamic Syariah. These features stated by the members of *Jilsah al-Turuq al-Sufiyyah* is to ensure that *Tariqah Taşawwuf* in Negeri Sembilan is truthful and should not be doubtful about the practice. Besides, this vital feature of the *Tariqah* is on the *shaykh*. That is why if the research done by the researchers and been valued by the members of *Jilsah al-Turuq al-Sufiyyah* is mainly focusing on the appointment of the *shaykh*, *silsilah*, the level of Islamic knowledge of a *shaykh* and others. Therefore, the researchers conclude all those features as below:

#### 5.2.6.1 The Analysis of *Shaykh*'s Appointment in a *Tariqah*.

The finding of how Mufti Department evaluate about the characteristic of *shaykh* is he has knowledge about the content of al-Quran and al-Sunnah as well as knowledge of fiqh and knowledge of faith. Like mufti of Negeri Sembilan said, “the *shaykh* of *Tariqah* must have all the knowledges regarding al-Quran and al-Sunnah, fiqh, *aqidah* so that *shaykh* will be able to solve the problems of students” (Mohd Yusof, 2019). Besides, a *shaykh* also must has has the nature of justice and *taqwa* and must be truly knowledgeable about the various properties of the perfection of the heart, its polite manners, its various damages and diseases as well as how to maintain and balance it. A *shaykh* must have the nature of *zuhud* from the luxuries of the world and very much love for the afterlife. The mufti’s also said “a *shaykh*, he must have the nature to always like to command and invite to good and prevent evil things; very firm with his mind, has his own opinions and views and is not easy to follow, does not deviate, has dignity and the power of perfect intellect and also In the history of spirituality, a *shaykh* should have been

associating, befriending and studying with spiritual *shaykhs* over a relatively long period of time.” (Mohd Yusof, 2019).

Study also found that *shaykh* institution in *Tariqah* knowledge is an important institution and the foundation of Islamic spirituality, particularly to those which related to the real Islamic spirituality. Therefore, the appointment of *shaykh* in *Tariqah* is really important. However, based on the research, it was found that the appointment of a *shaykh* has not clearly stated in any of the *Tasawwuf* books. Researchers did find the criterias in *shaykh's* condition. Thus, the appointment of a *shaykh* in a *Tariqah Tasawwuf* must have permission from the previous *mursyid* to do tarbiyyah or to open up a *ribat* or *surau suluk*.

Based on the research, a student can open up a new *ribat* or prayer room in a particular place where it is far from the *mursyid* and the place must not have any *ribat* or prayer room opened by a student. The appointment of a *shaykh* also happens in several ways. The researcher observes the appointment of the *shaykh* that happen during the presence of the *mursyid* and some of them also open up a *ribat* or prayer room after the *mursyid* passes away. Besides, the appointment of *shaykh* also happen from the *mursyid's* will. Hence, we can conclude that once the *mursyid* passed away, the leading students in the will will become the *Tariqah shaykh* in the *ribat* and some of the *mursyid* have decided for some of his students that he trusts to replace him once he passed away. Then, those students will deliberate to decide who will replace the *mursyid*. There are also *shaykh* who does not leave any will for his replacement. Once he died, the students will have a consultation to decide who the next *shaykh* is. Usually, the leading and authoritative students will be appointed to replace the previous *shaykh*. Normally, there will be some misunderstanding among the students where each of them has their own preference who they think that deserve the title. Therefore, from the researcher point of view, those are the reasons why it leads to misunderstanding and heresy.

The researchers observe the ways of the appointment of a *shaykh* in a *Tariqah* does not disobey or mislead the Islamic teaching. Even the researchers found that it is almost similar way to the story of *Khulafa' Rasidun's* appointment; Abu Bakar al-Siddiq, 'Umar al-Kattab, 'Uthman bin'Affan dan Ali bin Abi Talin. in detailed research, these appointment features were made based on the appointment which attached together with the registration form. The terms and condition by the registrar is to focus on the appointment of the *shaykh* which must be accepted by the *mursyid* who is still alive and if he claimed that he received the position through dreams, yet the registration will be disapproved by the members of Jilsah as it is contradictin with the real features of *Tariqah Taşawwuf*.

#### 5.2.6.2 The analysis of the origin of *Shaykh* of *Tariqah*

The research found that the origin of *Tariqah Taşawwuf shaykh* is one of the important things in *Tariqah* knowledge. It is reasonable for all students to understand the origin of the *shaykh* and the *murabbi* up until the era of prophet Muhammad SAW. When the position of a *shaykh* is clear and truthful to have connection with the origins to prophet Muhammad SAW, if the students want to get spiritual guidance from their *mursyid*, hence they will get what they want to acquire.

Research and meticulous findings show that there are several groups which portray doubtful preaching and have cause several problems including misunderstanding, religious practice and social relationship, that has been investigated and conclude that they do not have the valid originality of the origins and the connection to the previous origins where it does not have permission from the previous *mursyid*. Some of them are overreacting and clearly rejected and denied the needs of the origins as they thoughts they “can connect all the way to the Lord Almighty”.

However, from the other perspectives, there are several groups of students who overly responded to the important of origins until it almost being considered '*ismah* (reserved from any mistakes), though it is clearly shown that the teachings are contradicting from al-Quran, Sunnah and the *Taşawwuf* preachers' guidance. The truth is, the origin is not the only one and rightful condition in a *Tariqah*, even there are still other requirements that need to be followed. The clear origins do not only '*ismah* (reserved) from misdirection if the preachers themselves do not *istiqamah* in the right pathment based on al-Quran, hadith and the knowledge of *Taşawwuf* scholars.

The research also found that, needs (necessity) teaching (origins) are *ijmak* (togetherness) of *Tariqah* members. Upon this issue, *Taşawwuf* scholars clarified that *Tariqah* members have agreed to uphold the needs of someone to find a *shaykh* that will guide the rightful way to get rid of the bad behaviours that prevent the heart from sowing Allah's hadrat, so the presence and confusion in worshipping Allah Almighty can be achieved."

However, the detailed explanation by the *Taşawwuf ulama'* has found that, the needs of *silsilah* (teachings) in daily spiritual practices is based on the type of *mujadah* which is need to face by a student. If it is *taqwa mujadah* (the needs to do the obligation and forbid the wrongdoings) which is the general *Tariqah*, hence teachings are not a must, but it is encouraged. Same as if it is *istiqamah mujadah* (changing from madhmumah to mahmudah), therefore the teachings are not a must, but it is also encouraged. However, if it is *kashf mujadah* (opening the spiritual hijab) where it is a special *Tariqah*, then the *Taşawwuf ulama'* explained that teaching is a must and it is an obligation. Regarding the obligation of teachings in *Tariqah*, Imam al-Ghazali has explained that the obligation and the necessity of one person to lead the way of Allah is to have *murshid* (guider) or *murabbi*

(teacher) who will lead the way and assist oneself from any wrongdoings and focus on positivity and good behaviours.

*Silsilah* is one of the important things in *Tariqah*. It is not just a sign of truth, but also a blessing way from the original sources which is Prophet Muhammad SAW's *hadrat*. Without any lessons and spiritual practices, it will not be acknowledged as *muktabar Tariqah*. One who does not have silsilah of Prophet Muhammad SAW's *hadrat*, will not be counted as the heir of Prophet Muhammad SAW's preaching.

Nevertheless, it does not mean that the lessons and spiritual practices of oneself is considered as '*ismah* (preserved) from any embezzlements if the signs from al-Quran, Sunnah and knowledge from the *ulama'* is not essentially learned, understandable and followed. Plus, it is also does not mean that it is wrong or misleading, as long as it does not contradict with al-Quran, Sunnah and knowledge from the *ulama'*. Embezzlement usually happens when one tries to discover the secret of spirituality without proper yet truthful channel and connected to Prophet Muhammad SAW's *hadrat*.

#### 5.2.6.3 The Analysis of *Shaykh*'s Islamic Knowledge

The findings have shown that the conditions in the *Tariqah Taşawwuf* Enactment (Negeri Sembilan) 2005 is for a *shaykh* to have minimum a degree qualification in Islamic Studies or any equivalent qualification, either from a local or abroad university or to have essential knowledge in Islamic discourse which is relevance to *Fatwā* Committee. Thus, a true *shaykh*(*murabbi*) will play a vital role as the leader or someone who is knowledgeable, persistent and determine in upholding Islam with methods and rightful ways in line with the Islamic ways and Rasulullah SAW's sunnah, regardless these methods were always being questioned by those *ulama'* or *al-Fuqaha* and *al-Futya*

(Jahid Sidek, 2010). However, the findings also found that there are several *Tariqah* where the *shaykhs* are only have Malaysian Education Certificate (SPM). For example, *Tariqah Naqsyabandiyyah al-Kholidiyyah* under Tuan Mohd Anua bin Mohd Zain. The reaserchers assumed that eventhough he only has minimal SPM qualification, but he is very conversant and knowledgeable in Islamic studies and knowledge about *Tariqah Taşawwuf*. Thus, he is appointed and being responsible to handle the *Tariqah*. This is also in regards to the criterias of appointment of a *shaykh*.

Reseachers found that a *shaykh* must master about Quranic tafsir and hadith. However, it is not to the extend of achieving the highest level, just enough to deeply understand one or two tafsir such as *Tafsir al-Jalalain* and others. A *shaykh* also must have learnt any tafsir and understand the meaning of the words because the story behind a piece of Quranic sentence will lead to understanding of the content, which means the (*takwil*) as once understood by the *fuqaha*'. This condition is really well concerned in the knowledge of *Tariqah* as being stressed by *Shaykh* Abu Qasim al-Junaid:

من لم يحفظ القرآن ولم يكتب الحديث لا يقتدى به في هذا الامر لان علمنا مقيد  
بالكتاب والسنة

Meaning: "People who do not memorize the Quran and do not write hadith (do not know the Qur'an and Hadith) can not be followed in this matter of *Taşawwuf*, because our knowledge (*Taşawwuf*) is grounded in the Quran and Sunnah" (*Kitab Risalah Qusyairiah*, 1998).

#### 5.2.6.4 The Analysis of Practice and Ways of Life in *Tariqah*.

The research found that the education and assistance from a *mursyid shaykh* is very vital to the students. This is to ensure that the practices will not be mixing up with other practices like mystical or supernatural practices. As stated by the *mufti* Mohd Yusof (2019), supernatural and mystical practices are *Khidiriyyah*. The *dhikr* specifically in *Khidiriyyah* is practiced by reciting al-Fatihah through inhaling from the nose and to the stomach then reciting Allah *kalimah* as many as one can and after that to exhale through mouth by deflating the stomach. This must be practiced by sitting cross-legged. During this *dhikr*, one will see the colourful lights until it changes its colours into white for one to see the sky ('*Arash*). The study found that these methods are contradictory with the true *Tariqah* practices. This is because one claimed that during this *dhikr*, he was actually able to see the light to '*Arash* where he claimed to be the Allah's messenger.

Moreover, researchers found that *dhizrullah/zikir darjat* learned from any *muktabar Tariqah* must include non-understandable *kalimah* such as *هولج هولك*, which has reversed *dhikr kalimah*. Just like *لا الله لا* *له*, the *dhikr* which has a clear *sanad* and continued, the *dhikr* is acceptable and learned through *bai'ah* and *talqin* by *mursyid* or representative, is not *dhikr* from any dreams of unknown voices, not acceptable and learned from any common people, no supernatural elements, not other conditions or secretive propaganda that contradict with *aqidah* and Islamic *Tariqah*, no assumption of their *dhikr* is the only best among all other *Tariqah* which one can achieve to *hakikat* and *makrifat* level, no claim of the *zikr* was *bai'ah* and *talqin* directly from someone who already passed away like Rasulullah SAW, Prophet Khidir, shaykh Abd Qadir al-Jilani and others, no prohibition of practicing any *wirid* of *zikr*, no false claim of the *mursyid* to be able to channel electricity and magnetic power physically and spiritually, no

effect towards the body and becoming *kasyaf*, seeing supernatural creatures after being *bai'ah* and *talqin*, no contradict Islamic element against the law of Islam, like divorcing a wife/*fasakh* if one want to join her husband's *Tariqah*, no falling elements of different religions, no self claim as *wali* or *wali qutub* or the leader of *wali* across the world, who being called sultanul-'arifin, no self claim of *mursyid* attending the wali conference, no self claim of his *dhikr* practices can visit 'arasy, hellfire, seven seas and others, no self claim that his *dhikr* can postpone the Judgement day, no self claim of his *dhikr* can see Rasulullah SAW or other prophets and others messengers and no claim of becoming immortal and strong enough to crush a nutmeg with one handheld.

The research found that for *suluk* practices, these practices can not be time-set occasionally. The time must be 10 days or 20 days, 30 days and up to 40 days, being practiced in special places like mosque, *musolla*, *ribat* and others, lead by a teacher or representative of the qualified khalifa. The main focus of *suluk*: *dhikrullah*, *tafakkur* and leaded *adhakur*, *jemaah solah*; Friday prayer to those who obliged; *taubat* and leaded *inabah*, taking care *halal* food and drinks and to have less conversation if needed; less sleep; always in ablution; and behave with *suluk* manners. These practices and *suluk* behaviours are *Tariqah Naqsyabandiyyah Kholidiyyah*.

To summarize, we can say here the practice and life of *Tariqah* is more to be a better person and servant to Allah SWT.

#### 5.2.6.5 The Analysis of *Tariqah* Centre

The research has found that all registered *Tariqah* must have a centre to practice their practices and can not practice at the places which are not stated in the registration forms. This is because the centre will be monitored from time to time. Thus, this regular monitoring is to ensure that there are no doubtful or misleading practices. Plus, the

*shaykh* of the *Tariqah* must ensure that the centre will be developed as a main key to deliver the messages and centre of excellence for the followers. It means that the centre is not only a place to have *zikr* event but also a place to teach *aqidah* and *fiqh* ilm.

In sum, the study also found that all *Tariqah* centre are mainly in *surau*. With this, the people in Negeri Sembilan who live nearby the *surau* can join the *Tariqah* followers in daily *ibadah* and close to Allah SWT. This research also shows that the involvement from the people do help in helping the committee to receive complaints or feedbacks if there are doubtful practices occur in that area.

#### 5.2.6.6 The Analysis of Books or Modules as Reference and Studies

The research found that *shaykh mursyid* plays a vital role in spreading the knowledge and Islamic influence to the students. As we can see, specifically in writing of *kitab* related to islam, either in *fiqh*, *tauhid*, *tafsir*, *hadith* or *Taşawwuf* and others was produced by the *Taşawwuf ulama'*. Up until today, Muslims still read, learn, study and practice the content of the *Taşawwuf kitab* which were arranged by the previous scholars since the old days up to this modern era. The reference used must be in line with *syarak* law, members of al-Sunnah wa al-Jamaah and the knowledge of authentic *Tariqah*.

The researchers agreed that from the *Taşawwuf kitab*, it has become the reference by the researchers, academicians, *Taşawwuf* practitioners, students of Islamic studies who are still use those *kitab* as referral even though the writers were already passed away. In fact, some of the work has been translated by the intellectuals to ease the readers to understand in depth about *Tariqah* and *Taşawwuf* in their daily life.

### 5.2.7 Delivery Methods of Information About *Fatwā* on *Taşawwuf* by Mufti Department

The method of delivering information on a matter is very important. Easy and simple presentations will give an individual or group understanding. Especially if something is closely related to religious matters. It is very important to convey it correctly and honestly. Ibn Solah (1992) and al-Qaradhawi (1997) state that the *Fatwā* plays a role in resolving problems that arise in a society to control the society on the right path of Islamic principles and to enhance Islamic image. At the same time, it is also the answer to every question of life that requires a religious solution. Information and ways of delivering *Fatwā* are important in influencing the needs of an organization or society (Zulkifli Hasan, 2014). Mahmood Zuhdi Hj Ab Majid (2004) further stated that the *Fatwā* in Malaysia cannot be issued unless it has been discussed in the sharia law jurisprudence committee or the like because it guarantees more accuracy than the view of one mufti.

Accordingly, the Mufti Department of Negeri Sembilan took the initiative in providing some important information regarding the *Fatwā*, in addition to the *Fatwā* related to *Taşawwuf* especially about *Tariqah* that many people misunderstood. Among the mediums presented were through the Mufti Department of Negeri Sembilan website in the section of *Tariqah Taşawwuf*, Symposium journals, pamphlets, magazines and circulars to the qariah. All members of the public can visit the JMN9 portal to find out about the *Fatwā* on *Taşawwuf* or programs related to *Taşawwuf*. In addition, the public can also identify the *Tariqah* that Mufti Department of Negeri Sembilan has approved its registry and the practices adopted by them.

In addition, Mufti Department of Negeri Sembilan provides reference materials and reading materials. The materials are available at the PUSTAKA HIKMAH books store of Mufti Department at the Lot 27 the 3rd floor of Negeri Sembilan Islamic Religious Council (MAINS) Tower (Mohd Yusof, 2019). There are also social media such as Negeri Sembilan Mufti Department

facebook which informs the public on the activities of *Tariqah Taşawwuf* as well as on-going symposiums that will take place around Negeri Sembilan or outside Negeri Sembilan.

#### 5.2.8 Analysis on Constrain the Misconduct Activities with The *Fatwā* on *Taşawwuf*

As stated in the *Tariqah Taşawwuf* Enactment, this enactment sets forth the efforts of continuous purification and monitoring of the practice of the *Tariqah Taşawwuf*. As early as the registration, a *Tariqah* that intends to practice in Negeri Sembilan needs to be validated in several aspects such as *shaykh* authority, *silsilah*, practice center and its main reference materials. A *Tariqah Taşawwuf* will continue to be monitored and refined.

Study found, to constrains the misconduct activities *Tariqah*, BTT need help from local community and *Ikhwan* from *Tariqah*. The finding shows, according to Mohd Yusof (2019), the irregularities from *Tariqah* will be known when there is information from society or *Ikhwan* from *Tariqah*. If there are complaints from society BTT will went to the practice center of the *Tariqah* to investigate what is wrong in the *Tariqah*. So far, the registered *Tariqah* in Negeri Sembilan still have no irregularities and well running because during the interview with the *Tariqah*, *Jilsah al-Turuq al-Sufiyyah* looked in deep all of the *Tariqah*.

The study also found the fine that charge the *Tariqah* misconduct is very light. As state before, who has commite the misconduct he/she will imprison of not more than 2 years and a fine of not more than 3000 or both shall be imposed if convicted of the offense. The Mufti Department should put on more fine or high fine in order to the member of *Tariqah* afraid and aware if they make the misconduct they will be charged and they also prohibited from participating of any *Tariqah* unless the *Tariqah* he wishes to participate is already registered under Mufti Department.

The researcher can conclude here, the high fine will be much better to ensure all of *Tariqah* did not misconduct. Mufti Department is supposed to make one place for member who misconduct to repent and return to the right part as before and follow the all conditions and guidelines from Mufti Department of Negeri Sembilan.

#### 5.2.9 The Analysis of feedback from Muslim society on *Tariqah Taşawwuf*

The finding shows with the enactment of *Tariqah Taşawwuf* the Muslim society in Negeri Sembilan accepted the *Tariqah* and they did not insult the *Tariqah* and call the *Tariqah* as a deviant sect. According to Mohd Yusof (2019), With the existence of this enactment, Mufti Department see the government itself recognizing the *Tariqah* that exist in the Negeri Sembilan. The government together with the Mufti Department defend the *Tariqah* if there are some parties told the *Tariqah* is from deviant sects.

*Tariqah Taşawwuf* seem to be very good in term of practices and with existing of the enactment, the number of members/*ikhwan* of *Tariqah* increasing day by day. Mufti Department of Negeri Sembilan also inform to the Muslim society in Negeri Sembilan fourteen *Tariqah* has been there.

#### 5.2.10 The Analysis of Planning to Improve *Fatwā* on *Taşawwuf*

According to Mohd Yusof (2019), the existing of *Fatwā* on *Taşawwuf* is sufficient to ensure the *Tariqah Taşawwuf* runs smoothly in Negeri Sembilan. Until now nothing less has arisen about the enactment. Here, the study found the enactment *Tariqah Taşawwuf* (Negeri Sembilan) 2015, is a success for the *Tariqah* in Negeri Sembilan. The Mufti Department will continue using this existing of *Fatwā* on *Taşawwuf* to control, to eradicate and to ensure all the *Tariqah* in Negeri Sembilan is a *Tariqah sahih*.

### 5.3 The Analysis of Certified and Uncertified *Tariqah*

The research has found that in 2007 until 2014, there are 12 *Tariqahs* registered in Negeri Sembilan and the additional of 2 *Tariqahs* in 2019. It shows that with proper management of *Tariqah* in this state, there are growing of number in *Tariqah Taşawwuf* and all these *Tariqahs* has a certified registration by the Mufti Department. There are also 2 *Tariqahs* who registration has been declined due to several reasons.

#### 5.3.1 The Analysis of Certified *Tariqah*

The research has found that these *Tariqah* who have been certified by the registrar have undergone the presentation process with the members of *Jilsah al-Turuq al-sufiyyah* and in line with the *Tariqah* discipline knowledge and obey the *Tariqah Taşawwuf* Enactment (Negeri Sembilan) 2005. Most of the *Tariqah* has a *shaykh* who acquire a valid qualification especially in Islamic studies. For example, *Tariqah Naqsyabandiyyah Bahaiyyah Khalidiyyah Mujaddidiyyah Dziayah* where the *shaykh* has a PhD qualification in Islamic Studies in UKM. Next, the person who given responsibility by *shaykh Tariqah Qodiriyyah Naqsyabandiyyah* also possess abroad education in Islamic Education in Master Degree of Qiraat al-Quran, from Maahad al-Azhar Shuobra, Egypt. Having said that, the researchers claimed that there are several *Tariqah* who only have SPM qualification. After through detailing forms and explanation by the *mufti* and registrar, these *shaykh* who SPM leavers are among students who have shown incredible determination and responsibility to continue carrying out and manage the *Tariqah*.

Besides educational qualification, researchers founds that all *Tariqah* have to go through comprehensive reviewing and detailing process by the members of *Jilsah al-Turuq al-Sufiyyah* who is given full responsibility by *Bahagian Tariqah Taşawwuf* (BTT) and State *Fatwā* Committee. The *Jilsah* committee will meticulously check all the paper works presented by each *Tariqah* so as to ensure they meet up the standard criterias. This matter emphasized by the

members *Jilsah al-Turuq al-sufiyyah* are the features of the *Tariqah* (see Chapter 3). These features are the appointment of *shaykh*, the origins of the *shaykh*, the knowledge of Islamic areas by the *shaykh*, the centre of practices and any modules or books as main resources. If it meets up all the criterias, hence the *Jilsah* members will promote the *Tariqah* to JKFN to be further certified.

In conclusion, the reseachers found that the features of *Tariqah* is very vital to all *Tariqah* who would like to register in Negeri Sembilan because these criterias will be valued and studied by the members of *Jilsah al-Turuq al-Sufiyyah*. If it meets the requirements, the *Tariqah* will be certified and be given official recognition that the *Tariqah* can be practiced in Negeri Sembilan without any uncertainty.

### 5.3.2 The Analysis of Uncertified *Tariqah*

The research found that there are two *Tariqah*'s registration that have been declined as they do not commit on the discipline and one of the *shaykh* did not present during the day of presentation of his *Tariqah*. Reseachers found that *Tariqah khidiriah* was declined of its registration because the *shaykh* admitted that he received the knowledge from Prophet *Khidr* from dream. This is seriously conflicting the *Tariqah* knowledge because based on the *Tariqah Taşawwuf* Enactment; one should not be accepted if the *shaykh* claimed to receive the teachings from just a dream. Besides, research found that the teachings that were claimed is absolutely wrong in a true *Tariqah*. For instance, one shared that the teachings he received was about to have 81 times catastrophe due to wind in this generation. There are three levels of knowledge; Above, Middle and Below. Above is about calm heart, mouth and heart become one. Middle is about dedicating oneself to zikr. Below is about read and sing. The differences of these three are; Above can be directly to *Arasy* far away from stars until to the Prophet leve. Middle is to deliver from one another, which is teaching and below is about the hellfire telling to the soul to listen it

read and sings. These teachings can lead to misunderstanding or heresy. If it reaches to the society which does not aware about what *Tariqah* is, hence *Tariqah* will always be seen as heresy. According to the details from researchers, this kind of *Tariqah* is declined by the members of *Jilsah al-Turuq al-Suffiyyah* because other than the teachings from the dream, there are others several mistakes which contradicting from the *Tariqah Taşawwuf* Enactment. Hence, the reseachers agreed that with researches and detailing by the members of *Jilsah al-Turuq al-Suffiyyah*, the registration from these doubtful *Tariqah* will not be accepted and once and for all will not be able to do their preaching in Negeri Sembilan.

#### **5.4 The Analysis of The View of *Tariqah* Practitioners About *Fatwā* on *Taşawwuf***

After the interview with the *Tariqah* practitioner about the *Fatwā* on *Taşawwuf* which is *Tariqah Naqsyabandiah Kholidiah* Tuan Guru Dr Jahid Sidek, the research found that he is really supporting and agreed that with the establishment of this *Fatwā* is actually a good move for *Tariqah* and the people of Negeri Sembilan. In fact, he is to be seen as one of the academic figures who strongly supports the *Fatwā* on *Taşawwuf*. His presence in *Tariqah Taşawwuf* field by highlighting and giving explanation about today's *Tariqah Taşawwuf* has indirectly clarified many confusions and misunderstanding that happened in the *Tariqah* teachings. Besides, *Tariqah Taşawwuf* Enactment also has woken up others especially the people of Negeri Sembilan and given a chance for them to practice with the real practices of *Tariqah*. In conclusion to the attitude and stand from Haji Jahid bin Haji Sidek in *Fatwā* on *Taşawwuf*, the reseachers can conclude that this *Fatwā* is really important and must be continued so that there will be more real *Tariqah* especially in Negeri Sembilan and across Malaysia.

## 5.5 The Analysis of The Effects on Implementation of *Fatwā* on *Taṣawwuf*

The research found that the existence of *Fatwā* or *Tariqah Taṣawwuf* Enactment with the presence of BTT who responsible to manage and control the process and practices of *Tariqah Taṣawwuf* with various cooperation such as *Fatwā* Committee of Negeri Sembilan (JFNS), and *Jilsah al-Turuq al-Sufiyyah* (JTS) which have shown positive effects to the practitioners and people in Negeri Sembilan.

### 5.5.1 The Analysis of Socializing *Tariqah Taṣawwuf*

The research has found that *Tariqah Taṣawwuf* discipline need to be spread out and expanded to the public and to develop the clear understanding of *Tariqah Taṣawwuf* practices based on al-Quran and al-Sunnah among the people. The people need to take this *Tariqah Taṣawwuf* as a platform to improve oneself through spiritual practice. The findings also have shown that the *shaykh* need to play a huge role in the process of delivering the knowledge to the public so that they will gain benefits from the practices. Other than that, the organizing of various programmes on the presentation of paper works for *Tariqah Taṣawwuf* conference has given huge impact on the understanding of *Tariqah Taṣawwuf* among the people. The deep understanding will help to solve some misunderstanding or misconceptions about *Tariqah Taṣawwuf*. When the people are getting used to it, they will respond as a marketer to promote the good things and encourage more people to understand this *Tariqah* and continuing to develop to grow the practices in Negeri Sembilan.

### 5.5.2 The Analysis of Developing Scientific Institution of *Tariqah Taṣawwuf*

The research has found that the existence of the researcher panel like JTS who exploring the *Tariqah Taṣawwuf* has developed to more scientific *Tariqah Taṣawwuf*. The researchers agreed that once *Tariqah Taṣawwuf* wants to be established in Negeri Sembilan, the JTS will do a thorough investigation

to ensure it is in line with the knowledge of *Tariqah Taşawwuf* and must be based on al-Quran and Sunnah. Through detailed research, the existence of JTS is also a good step to guarantee that the *Tariqah Taşawwuf* institution in Negeri Sembilan is organized, systematic and authentic. The research has shown that the important things to be certified by *Jilsah al-Turuq al-Sufiyyah* is about the name, the origins, the *shaykh*, the *shaykh's mursyid*, the centre of practices, the organization of *Tariqah*, the types of practices and all related information. This is important to ensure that the *Tariqah Taşawwuf* is always in a good condition, well preserved and outsource of any misleading or false knowledge on *Tariqah Taşawwuf* (Mohd Yusof, 2019).

### 5.5.3 The Analysis on Zero Target of Heresy in *Tariqah Taşawwuf*

The research has found that in order to reach zero target of heresy in Negeri Sembilan, BTT has establish an observer team to observe and investigate the movement of *Jilsah al-Turuq al-Sufiyyah* members. *Jilsah al-Turuq al-Sufiyyah* members have given full responsibility by the *Fatwā* Committee of Negeri Sembilan to do comprehensive research and study in all aspects about *Tariqah* and the practices. Researchers viewed that the *Jilsah al-Turuq al-Sufiyyah* members are among the expertise in *Tariqah Taşawwuf*. Besides, the finding has shown that throughout the *Fatwā's* implementation, only two *Tariqah* that has been declined to operate. Those are *Tariqah Ahmadiyah Syaziliah* and *Tariqah Khidiriyyah*. *Tariqah Ahmadiyah Syaziliah* has been declined the registration process because they *shaykh* did not attend the important meeting with the *Jilsah al-Turuq al-Sufiyyah* members. Meanwhile, *Tariqah Khidiriyyah* could not obey the knowledge discipline of the *Tariqah Taşawwuf*. Thus, this observation and study done by *Jilsah al-Turuq al-Sufiyyah* has shown that the movement of *Tariqah Taşawwuf* in Negeri Sembilan is under control and zero target of heresy has given positive impacts on JMN9 and the people of Negeri Sembilan.

#### 5.5.4 The Analysis of Implicit Learning from Trustworthy *Mursyid* or *Shaykh*

The research has found that, the origin is one of crucial thing in *Tariqah*. A true *Tariqah* must have a connection to the authentic origins and connected to the Prophet Muhammad SAW *hadrat*. Without a true origin, a *Tariqah* will not being certified among the members of *Tariqah* whereby the origins are actually a basis proof of the auntenticity. It is reasonable for the students to know their *shaykh's* origins and understand the connection up to Prophet Muhammad SAW. When the position of their *shaykh* is clear and genuine, if the students want to ask for spiritual assistance from their *shaykh*, thus they will acquire what they are actually want. The researchers found that from *kitab tanwirul qulub*, a person who is named the *shaykh* is someone who has achieved *maqam Rijalul Kamal*; a person who possess a perfect *suluk* and syari'at knowledge based on al-Quran, Sunnah and *ijma'*, thus it is must about to finish his studies from a *mursyid* who possess the highest level of *maqam* to Prophet Muhammad SAW and to Allah SWT by doing it persistently, obeying the rules and acquaire a valid degree to deliver or preach the practices to other people. Based on detailed research, *Tariqah* members are really caring about the origins. It can be seen clearly among each of the leading *shaykh*, who own a *Tariqah* origin on their own and continue delivering it to other khalifa who will replace them next. According to them, oneself who does not connected to the origins up to Prophet Muhammad SAW, means that the *Tariqah* is discontinued from getting spiritual blessing. The person will not be the heir of Prophet Muhammad SAW in that area and could not be given not *bai'ah* or degree. Not only that, this problem can lead to misunderstanding and heresy. This issue has been reminded by Shaykh Abu Yazid al-Bistami where anyone who does not have *ustaz (shaykh)*, thus the iman (practice) is *syaitan*. However, it does not mean that the practices and spiritual practices are *'ismah* (preserved) from any embezzlement if the guidance formal-Quran, Sunnah and ulama are not equally followed and well understood. It is also does not mean that these people are truly misleading, as long as it is not contradicted from al-Quran, Sunnah and

Ulama. The embezzlement always happens when someone try to discover in depth about the spiritual elements without any proper guidance and connection to Prophet Muhammad SAW *hadrat*.

## 5.6 Conclusion

Based on the analysis from various aspects, this research can conclude one firm general conclusion that *Fatwā* management of *Tariqah Taşawwuf* is one of the thing that is very crucial in order to ensure all the *Tariqah Taşawwuf* in Negeri Sembilan have the legit approval from the registrar and to certify that these teachings are based on the correct ways of Islamic teaching and in line with *Tariqah Taşawwuf* discipline. Clear explanation from several experienced preachers in *Tariqah* also has proved that this *Fatwā on Taşawwuf* is really required and a good way to ensure the preaching is based on al-Quran and Sunnah. The addition of several *Tariqah* which has been approved also has shown that the *Bahagian Tariqah Taşawwuf* (BTT) has done a respectable job systematically.