

CHAPTER 2

DEFINITION OF *FATWĀ*, *TASAWWUF*, *TARIQAH* AND MUFTI DEPARTMENT OF NEGERI SEMBILAN

2.1 Introduction

In this Chapter Two, this research will focus on the definitions of *Fatwā*, *Taşawwuf* and *Tariqah* which the researcher derives from the researcher's understanding through the reading of previous research articles and library studies. The researcher then visited the website of the Mufti Department of Negeri Sembilan and books on the history of the emergence or history of the Mufti Department of Negeri Sembilan. The researcher also added the sub-topic of Mufti and its Role, The Role of the Mufti Department of Negeri Sembilan on *Taşawwuf* and The Organization of the Mufti Department of Negeri Sembilan.

2.2 *Fatwā* Definition

The word *Fatwā* comes from the Arabic word *al-Fatwā* or *al-futya*. It is derived from the words *فتى* and *فتو* which have the meaning "الابانة" which is the explanation (*Al Mallah*, Shaykh Hussayn Muhamad, 2009). From the root word *al-Fatwā* or *al-futya* comes the derivative name (*masdar*), *al-ifta'*, which means to explain. Thus, the word *al ifta'* is the most relevant concept of *al-Fatwā* or *al-futya* when an Arab says "افتى العالم" means when a pious person explains or answers a law (*Al-Fayyum*, Ahmad bin Muhamad bin Ali, 2008).

Although *Fatwā* and *futya* have similar meanings but Ibn Manzur (1233-1312H) thinks the word *Fatwā* is more widely used (Ibn Manzur, 1968). In the context of the Malay language, the word *Fatwā* has been received in the Malay Muslim community, especially in Malaysia. In the *Kamus Dewan* (1989), *Fatwā* has

been adopted as the Malay language which means a decision on a religious law (which has not been decided yet) by the passage of the Quran, Hadith and other legal sources, including examination by a mufti (or those authorized on the results of legislation).

According to Dr. Zulkifli al-Bakri (2008), *Fatwā* is very important in navigating this life and the existence of the *Fatwā* enables the implementation of Islamic law based on *Shariah* rules. *Fatwā* plays a very important role in the development of Islamic law. In this regard, the institution of *Fatwā* is given the highest attention by the Islamic world. As quoted from the Islamic Encyclopedia, the *Fatwā* is a decision on a religious law that has not been decided in accordance with the Quran, hadiths and other legal sources, including *ijtihad* by the mufti or those entitled to make Islamic law decisions (Abdul Samad Musa, 2006).

Therefore, *Fatwā* is a decision made by a mufti or clarification of Islamic law by a group consisting of *ulama* from the *Fatwā* Committee or the Shariah Committee on a matter in answer to anyone who asks it in person or in congregation. In the Quran there are many verses that explain about the questions given by the people of Mecca and Medina to Rasulullah SAW, and Allah SWT revealed the revelation to provide answers to these questions and issues. God's Word in the Surah an-Nisa' (4: 127):

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۗ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ اللَّاتِي لَا
تُؤْتوهُنَّ مَّا كُتِبَ لَهُنَّ وَتَرْعَبُونَ أَن تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَن تَقُولُوا لَلْيَتَامَىٰ بِالْقِسْطِ ۗ
وَمَا تَفْعَلُوا مِنْ حَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا

Meaning: And they request from you, (O Muhammad), a (legal) ruling concerning women. Say, " Allah gives you a ruling about them and (about) what has been recited to you in the Book concerning the orphan girls to whom you do not give what is decreed for them - and (yet) you desire to marry them - and concerning the oppressed among children and that you maintain for orphans (their rights) in justice." And whatever you do of good - indeed, Allah is ever Knowing of it.

This verse explains that the Muslims asked or requested a *Fatwā* on women to the Rasulullah SAW, so Allah SWT sent this verse to him in answer to this question.

Apart from this verse, as an example of the meaning of the *Fatwā* in answer to the questions posed in the time of the Prophet SAW, there are many other verses such as the question of the status and importance of the moon in Islam (*Al-Baqarah* 2: 189), the question of *nafkah* (*Al-Baqarah* 2: 215), the question of alcohol and gambling (*Al-Baqarah* 2: 219), the question of plunder (*Al-Anfal* 8: 1) and more. The following verses are to give a *Fatwā* on the question at hand. Thus, the *Fatwā* is intended to provide answers based on Islamic law to the concerns that arise.

2.3 The Meaning of *Taşawwuf*

There are many opinions of linguists in determining origin word of *Taşawwuf*. The word *Taşawwuf* comes from the following words, *al-shuffah*, *shufi*, *shaff*, *shuf*, and *Sophos* (Harun,1995). *Al-shuffah* comes from the term *Ahl al-shuffah* means occupant of Nabawi mosque courtyard, *shufi* means a group of people who has been purified, *shaff* means line in worshipping, *shuf* means a cloth made of a book that is commonly used by Sufis, while the word *Sophos* comes from a Greek term, which meanswise. Hamka gives additional words in defining *Taşawwuf*, that is the word *shifa'* which means pure, as a flash glass, and the word *Shuffanah*, which means kindof timber that grow in the desert of Arabicland. Other linguists say that the word *taşawwuf* is not Arabic. It is from old Greek language that was Arabized, which from word *Theosofie*, means theology, then arabized turned into *Taşawwuf* (Hamka, 2015).

According to Shaykh Abdul Qadir (2008), the term *Taşawwuf* is derived from the word "*as-Sifah*" which means praised admirable qualities and abandoned disgusting nature. While the origin of the word "*as-Sofah*" means clean and clear and in line with the goals of the *Sufis* to purifying their hearts and souls.

The earliest human to use the word "*sufi*" during the pre-*Taşawwuf* period was Abu Hashim al-Kufi, while according to Abd al-Qasim was Abd al-Karim bin Hawazin bin' Abd al-Malik bin Talha bin Muhammad al-qusyairi (Mamat, 2011). *Taşawwuf* knowledge is also known as *tazkiyah* knowledge or courtesy or *fiqh al-Batin*, which is a process of purification of the heart based on *sharak*, purifying the

heart of all blemishes, calling on the perfection of the faith to the degree of goodwill, following the character of the Prophet SAW and following him in inner nature (Abu al-Hasan Ali al-Nadwi, 1966). According to Shaykh Abd al-Qadir al-Jilani (1993), *Taşawwuf* is a knowledge of purification by the practice of *khalwah*, *riyadah* and is always dhikr on the basis of true *iman*, *mahabbah*, *tawbah* and devotion.

Therefore, according to Abdul Aziz (2001), *Taşawwuf* knowledge is very important in Islamic studies and high in dignity as it is the knowledge to clean and purify the heart of a servant to the Creator in order to attain the highest level of courtesy of Allah SWT. The *Sufis* bear the responsibility and trust to develop the knowledge of the *Taşawwuf* based on the Islamic *Shari'a* brought by the Prophet of Allah, Rasulullah SAW and thus give birth to a truly devout man to Allah SWT.

In conclusion, the various terms of *Taşawwuf* were used by the ulama' to describe this knowledge. *Taşawwuf* is not only related to the term alone, but it is a knowledge related to the purification of the heart from various things that are harmful to the heart or the "*Qālb*" especially of the material world and the nature of the masses and thus disregard the rules set by Allah SWT.

2.4 The Development of *Taşawwuf* Studies

People often ask why there was no spread of *Taşawwuf* preaching in the mosque at the beginning of Islam or in the time of Rasulullah SAW and why was it not revealed until after the time of companions and *tabien*? (Isa, 2008). Responding to the question, today we see the development of contemporary *dakwah* activities has attracted individuals and groups further introducing Islam to the world. In the early stages of the development of the *Taşawwuf* studies, *dakwah* was not a major vision and mission for *Sufis*. They only perform worship individually, separately and practice what enhances their devotion to Allah SWT and their preaching (Isa, 2008). This is pointed out by Mustafa Hilmi in his book "*al-hāyah al-ruhiyyah fi al-islām*" that spirituality begins with a life of '*takhashsuf*', *wara'*, *zuhud*, *taqwa* in aspects of life that are away from the interests of the world (Hilmi Mustafa, 1970). This practice

is an example of the early-generation Muslims who made the Messenger of Allah and his companions as the main role model.

Allah Almighty says in surah al-Ahzab (33:21):

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers

Allah often.

The *zuhud* phenomena of the Prophet's Day inspired his companions to see his *akhlaq* as a 'role model'. Rasulullah SAW had taught his companions about the meaning of *zuhud* in life and aim for hereafter. As far as the description of the *zuhud* properties of the companionship has been described by Abu 'Utbah al-Hiwani in Kamarulnizam Sani (2018), as the feeling of the companions desire to see the Creator love them more than life. In addition, the companions have never been afraid of facing many enemies and the companions have never been afraid to miss out on the pleasures of the world as they are confident in the provision of Allah Almighty. An example of the life of the Prophet's companion who most *zuhud* was sayyidina Umar al-Khattab's, he had wore a siut with twelve-patches when he was a caliph. As for sayyidina Uthman's life, he spent his fortune on jihad and spent more time hungry than full, while sayyidina Ali be told patches his own clothes and when asked, he calmly explain, "to devoted the heart and to be followed by the believers" (Kamarulnizam Sani, 2013).

Then the development of the *Taşawwuf* in the third and fourth centuries of hijrah more emphasized on *akhlaq*. At this stage, it is named *al-akhlaqiah* as stated by Ibn Qayyim al-Jawziyah (w. 76), said: "Those who study this knowlege agree that *Taşawwuf* is *akhlaq*." Among the notable figures of this century are Abu al-Harith al-Muhasibi (w.243), Abu Yazid Tayfur al-Bistami (w.261H) and Hamdun al-Qassar (m.271H). Also, in this century there have been various groups of *Tariqah* spreading their path or approach in approaching Allah Almighty.

In conclusion, *Taşawwuf* in the time of Rasulullah SAW, the Companions, the Tabien, Tabi' tabien was the best time of all spiritual aspects. Rasulullah SAW said:

قال رسول الله صلى الله عليه وسلم: "خير أمتي قرني ثم الذين يلونهم ثم الذين يلونهم قال عمران فلا

أدري أذكر بعد قرنه قرنين أو ثلاثا"

“The best of my people is those who lived in my age who followed their times and the later who followed those times. Imran said: I do not remember whether (the Prophet) mentioned two or three.” (Tirmidzi, 1994).

2.5 The Definition of *Tariqah*

The terms *Tariqah* and *Taşawwuf* are very familiar in Malaysia but there are still some people who do not understand or have never heard of the two terms. Even those who are familiar with these two terms are still unable to distinguish between definitions or understandings. *Tariqah* can be defined as a journey of the *hamba* toward God through several stages and maqamat (al-Jurjani, 1982). In addition, *Tariqah* are also a spiritual journey based on Islamic law for the pleasure and way of knowing God as understood in the concept of *tauhid* (schimmel, 1975). *Tariqah* are a way by which one becomes beneficence (al-Kandahlawi, 1978).

The word *Tariqah* comes from the Arabic word " *Tariqah /tariq*". The word *Tariqah* can be found its use in the Quran in the sense of way and position. The use of the word "*Tariqah*" with the meaning of the road can be found in several surah. Surah al-Jin (72:16) the words of Allah Almighty:

وَأَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا

Meaning: And (Allah revealed) that if they had remained straight on the way,
We would have given them abundant provision

Next, Allah Almighty says in surah Taha (20: 104):

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَبِئْتُمْ إِلَّا يَوْمًا

Meaning: We are most knowing of what they say when the best of them in manner will say, "You remained not but one day."

And from surah al-Nisa (4:168-169):

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا (١٦٨) إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا (١٦٩)

Meaning: Indeed, those who disbelieve and commit wrong [or injustice] - never will Allah forgive them, nor will He guide them to a path. Except the path of Hell; they will abide therein forever. And that, for Allah, is [always] easy.

While the use of *Tariqah* with the meaning of position can be seen in the words of Allah Almighty in surah Taha (20:63):

قَالُوا إِنَّ هَٰذَانِ لَسَاحِرَا يُرِيدَانِ أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَىٰ

Meaning: They said, "Indeed, these are two magicians who want to drive you out of your land with their magic and do away with your most exemplary way."

The word *Tariqah* is not only found in the Quran, but in the hadith, it also refers to the use of the word *Tariqah* in the sense of the road. In terms, *Tariqah* was defined by Shaykh Ahmad Khatib Al-Minangkabau an *ulama* from Indonesia who used to be worshiped in Makkah Al-Mukkaramah as a road that was occupied by the Prophet SAW, his companions, *ulama* and early generations of Sufis. This path must be followed by Muslims. According to Shaykh Al-Jurjani (1982), *Tariqah* are a special path towards Allah SWT which involves the overcoming of obstacles and the placement of several spiritual levels in various *maqams*. However, the *Tariqah Taṣawwuf* are now more focused on *dhikr* techniques for purifying the soul and because of this exist the terms of *Tariqah Qadiriyyah*, *Naqsyabandiyyah* and so on. According to Mawlana Zakariyya al-Kandahlawi (1978), the "*Tariqah*" also has the

same meaning as *al-Ihsān* mentioned in the tradition of Gibrail a.s. narrated by Umar bin al-Khattab r.a. In the hadith, the Prophet SAW said:

" *Ihsān* is that you worship Allah SWT as if you saw Him, if you did not (see) Him, then surely Allah sees you" (Bukhari, 1987).

2.6 The History of The Mufti Department of Negeri Sembilan

According to the portal of the Mufti Department of Negeri Sembilan on the history and buildings section, in accordance with the sixth clause of the constitutional law of the Negeri Sembilan State Government a meeting was held on November 18, 1950, at the Seremban City Office Meeting Room, to establish a Religious Council Meeting to assist and advising on matters pertaining to the state religion, to make the administration of the religion more perfect. The event consisted of *Yang Dipertua* and representatives of *Paduka Seri Tuanku, Dato Undang Yang Empat* and *Tengku Besar Tampin*, and 6 representatives of the public, one of whom was a Muslim foreigner and a secretary (Jabatan Mufti Negeri Sembilan, 1997).

According to Jabatan Mufti Negeri Sembilan (1997), the state law passed in September 1949 the Speaker of the Council was Grand Mufti of Negeri Sembilan. While members appointed are selected from candidates put forward by the parts of the *Pertubuhan Kebangsaan Melayu Bersatu* and a member of the foreigner was appointed in accordance with the proposals received from the leading of the Indians (provided they have enough knowledge in religious affairs). The Negeri Sembilan Mufti Department is a department under the administration of the Negeri Sembilan Government. Initially, it was one of the divisions of the Negeri Sembilan Islamic Department which was responsible for helping advise the *Paduka Seri Yang dipertuan Besar* Negeri Sembilan. The State Government, the State Council of Islamic Religions, the Statutory Bodies and the Society as a whole deal with all matters in Religious Affairs and Islamic Law (Jabatan Mufti Negeri Sembilan, 1997).

In 1996, the Public Service Departments issued a circular on the separation of *Fatwā* Division from the Islamic Department of every state in Malaysia including Negeri Sembilan. In January 1997, the Mufti Department of Negeri Sembilan was separated from the Negeri Sembilan Islamic Affairs Department, which located on the 2nd Floor of the Negeri Sembilan Islamic Affairs Department building, Dato 'Hamzah Road, Seremban. Currently, Mufti Department is located at Level 15, MAINS Tower, Flower Garden Road, Seremban (Jabatan Mufti Negeri Sembilan, 1997).

2.7 Mufti and Its Role

Mufti is an important component in the practice of making *Fatwā*. This is because a mufti is a person tasked to answer all questions and explain laws regarding sharia when there is a question from mustafti. If the mufti is absent, *Fatwā* could not be produced and the question from a mustafti regarding sharia laws would not be answered (Khairuldin, 2016). The term mufti, in other words, means a scholar (*faqih*) who produces *Fatwā* or interprets *Fatwā*. *Al-Sarafi* (in Abdul Samat Musa et, 2006) states that mufti is “a name used by persons who explaining religious affairs to the people and know the general and specific knowledge of the Quran, *nasikh mansukh* as well as the sunnah and know about the rule of *instinbat* (passing the law)”. Mufti is influential individuals in the Islamic world. In its role, the mufti performs important responsibilities for the religion and society as a whole. Prior to the independence of Malaysia, issues related to religion were addressed to *ulama* privately (Hasnan Kasan, 2001). When Malaysia achieved independence, the role of the mufti and the Deputy Mufti was strengthened, and they were formally appointed as civil servants who served to advice on Islamic law to the Sultan (M Chiroma et.al., 2014). The mode of appointment of mufti for each state is the same as that made by the Sultan except the states of Malacca, Federal Territory and Penang. Those three states mufti was appointed by the *Yang di-Pertuan Agong* after receiving the approval and recommendation of the State Council or the Speaker of the State (Hasnan Kasan,

2006). In addition, the mufti also chaired the State *Fatwā* Committee, which serves as the governing body to produce *Fatwā* in Malaysia (Magaji Chiroma et.al., 2014).

According to Daud Bakar (1997), a mufti is an *ulama* or someone authorized to issue a *Fatwā* to answer questions related to Islam especially on issues that are related to a thought or practice that is not in the Quran or hadith. In order to resolve the issue arising or to enact the law, a mufti must be qualified as a *mujtahid* and hence the decision can be made on the basis of Islamic sources such as the Quran, hadith, *ijma'* (consensus), and *qiyas* (analogy-based setting) through the process of *ijtihad* (Abdul Monir Yaacob, 2006).

Therefore, in addition to being qualified, a mufti needs to have extensive knowledge of law, Quran and hadiths, knowing what is being solved through sources of *ijmak* and arising issues. Also, mufti should know how to use *qiyas*, and fluent in Arabic. Since the *Fatwā* is a form of *ijtihad*, then an *ijtihad* from a mufti that is not gazetted as official law does not bind Muslims and is not accepted as religious advice.

A mufti must have a sense of justice, trust and dignity (Mahmud Saedon, 2006). Rasulullah SAW said that the *ulama* were the heirs of the prophet (Abu Dulay Sulayman, 1998). Likewise, a truly qualified mufti is the heir of the prophet (El-Muhammady, 2006). They are responsible for monitoring the Muslim practice so that it is in strict accordance with the teachings of the Quran and the Sunnah of the Rasulullah SAW. If there are individuals who deviate from the teachings of Islam, the mufti is responsible for leading the individual back to the right path.

According to Yusof (2014), the role of the Negeri Sembilan mufti is based on section 46 of the Administration (Negeri Sembilan) Enactment 2003, the mufti should assist and advise the *Yang di-Pertuan Besar* on all matters of Islamic law and mufti should be the main authority in Negeri Sembilan after *Yang di-Pertuan Besar* in all such matters.

This is the power given legally to the mufti for reference and decision in relation to Islamic law. This means that all matters of *khilaf* among the *ulama* and the community are decided by the mufti to be finalized for practice by Muslims in Negeri Sembilan. This is not contrary to Islam. The word of Allah Almighty in Surah an-Nisa (4:59):

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۝

Meaning: O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.

It is common for *ulama* to interpret '*Ulil-Amr*' as a ruler, but as it appears in the book of *Nawadhir al-Usul Min Ahadith* by al-Rasul al-Timizi, '*Ulil-Amr*' refers to *ulama* or *fuqaha*, (*Nawadir al-usul min ahadith al-rasul, al-hakim al-Tirmizi, 2008*). This is based on the Prophet's hadith,

عن جابر بن عبد الله وابن عباس رضى الله عنهما وعدة من أصحاب رسول الله صلى الله عليه وسلم في تفسير هذه الآية وهي قوله: (أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ) قال هم العلماء والفقهاء

Which means: "From Jabir Ibn Abdullah, Ibn Abbas r.a. and some of the companions of the Messenger of Allah in interpreting this verse, the word of Allah Almighty, obey Allah SWT and obey Allah's Messenger and '*Ulil-Amr*' (the people of power) from among you, they are *ulama* and *fuqaha*".

And,

عن جابر بن عبد الله قال: (أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ) الفقهاء

Which is to say, from Jabir bin Abdullah said:

(أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ) is *fuqaha*'.

Here it may seem contradictory in terms of interpretation, but in reality, it is not, if the *ulama* himself is a person with authority or a ruler, then it is compulsory to obey that *ulama* as mufti when a *Fatwā* has been issued (Yusof, 2014). Therefore, from the resolutions given by the mufti of Negeri Sembilan, in today's atmosphere the mufti should be made the main authority in Islamic law matters, whether related to the *aqidah*, *sharia* or *Tariqah Taşawwuf* in order to finalize the *khilaf* of *ulama* through the *Fatwā* for the people to practice.

2.8 The Role of Mufti Department of Negeri Sembilan Toward *Tariqah Taşawwuf*

In the Mufti Department of Negeri Sembilan there is a section called *Bahagian Tariqah Taşawwuf* (BTT). It was established in 2007 which was responsible for implementing the *Tariqah Taşawwuf* Enactment (Negeri Sembilan) 2005. Among the duties of this division was (Mohd Yusuf, 2014), first managing the registration of *Tariqah*. The Mufti Department must take care of all the *Tariqah* which wants to establish in Negeri Sembilan. From the first process to the final process of registering are to be sure that all the rules that are to be practiced in this state are in accordance with Islamic law. For registration of *Tariqah Taşawwuf*, nobody may establish, manage or operate any *Tariqah Taşawwuf* unless it has been registered under the *Tariqah Taşawwuf* Enactment (Negeri Sembilan) 2005.

Second, the Mufti Department is also the secretariat for the *Jilsah al-Turuq al-Sufiyyah* member conference. *Jilsah al-Turuq al-Sufiyyah* Negeri Sembilan is a sub-committee under the Negeri Sembilan *Fatwā* Committee. It is established in accordance with subsection 47 (A). (1) Administration of Islamic Religious Administration (Negeri Sembilan) (Amendment) 2005. The subcommittee is responsible for providing recommendations to the *Fatwā* Committee in deciding on the Application for Registration of *Tariqah* and all matters pertaining to *Tariqah Taşawwuf*. It is faithfully managed by the *Bahagian Tariqah Taşawwuf* (BTT), Mufti Department of Negeri Sembilan. In addition, they are also responsible for investigating irregularities and coordinating *Tariqah* activities as well as studying issues related to *Taşawwuf*. All teaching syllabuses of all *Tariqah* must be approved by the Mufti Department to ensure that no deviations occur in any *Tariqah* (Syaiful Nizam, 2014).

The Mufti Department of Negeri Sembilan holds numerous courses, seminars and other related cases on the *Tariqah Taşawwuf* lawn each year to ensure that the *Tariqah* practitioners and the local community receive accurate information on the *Tariqah Taşawwuf* conducted in Negeri Sembilan. Examples of the programs held are *muhadarah* at selected mosques, *Taşawwuf* Symposium and annually held *Tariqah*

Symposium, book recitals, seminars and many other programs run by the Mufti Department of Negeri Sembilan (Syaiful Nizam, 2014).

In addition, they supervise the *Tariqah Taşawwuf* event and the practice of the *Tariqah Taşawwuf* at their practice center. If any *Tariqah* holds a *suluk* at a practice center, usually for a week, then the *Tariqah* management team of which led by an officer of the *Bahagian Tariqah Taşawwuf* (BTT) will come down to the center to monitor the practice conducted during that period so that the practice does not conflict with the procedure prescribed by the management of *Tariqah Taşawwuf* (Syaiful Nizam, 2014).

Thus, above is the role of the Mufti Department of Negeri Sembilan as supervisors in managing the programs and maintaining the order of the *Tariqah Taşawwuf* so that no deviant flow of *Tariqah* exists in Negeri Sembilan.

2.9 Organization of Mufti Department of Negeri Sembilan

In Negeri Sembilan, the mufti was appointed by the *Yang di-Pertuan Besar* for a period of time after receiving recommendations from the State Council members and previous mufti as well existing Shariah Committee members (Hasnan Kassan, 2001).

While the Shariah Committee, consisting of the mufti as Chairman, two members of the Council, at least two or more than six non-members of the Council shall be appointed by the recommendation given by the chairman of the Shariah Committee and shall be formally appointed by the *Yang di-Pertuan Besar* of Negeri Sembilan with the approval of the *Undang Luak Yang Empat* and the *Tunku Besar Tampin*. The appointment of each member of this Committee shall be for a term of three years. By the end of the three-year term the Committee may continue to be a member of the body with the consent of the Islamic Affairs Council with two-thirds of its member's voices. The services of the Shariah Committee Member shall terminate at the time of his service, upon his death, upon his request to resign and if he fails to attend three consecutive meeting in a row (Hasnan Kasan, 2001).

Each department has a systematic organization that manages all matters pertaining to that department. Just like the Mufti Department of Negeri Sembilan has an organization that involves several divisions that deal with matters related to Islam. The organization and administration of the Mufti Department of Negeri Sembilan is led by a mufti and assisted by staff from management groups and professionals from the support group. In Negeri Sembilan, mufti is assisted by a deputy mufti. Support staff consists of various positions that assist in the administration of the department.

Among the support staff who helped the mufti was Islamic Affairs Officer of *Fatwā*, Islamic Affairs Officer of Falak and Information Resources, Islamic Affairs Officer of *Tariqah Taşawwuf*, Islamic Affairs Officer of Legal Consultant, Islamic Affairs Officer of Istiqra Research Unit, and Information Technology Officer. It is also assisted by the Administrative Assistant (Cc) of the Administration and Finance Division (Jabatan Mufti Negeri Sembilan, 2019).

The function of the Mufti Department of Negeri Sembilan is to perform the tasks assigned by the Council, which is the authority of the Negeri Sembilan. The duty of the Mufti Department of Negeri Sembilan is to issue a *Fatwā* on behalf of the Council. In order to further the *Fatwā* matters, the Council has established a committee to advise the Council on matters affecting the *Fatwā*. It is chaired by the mufti and is made up of non-permanent members of the committee.

2.10 Conclusion

Fatwā is a decision made by a person who *faqih* is known as a mufti or a juridical explanation by the *Fatwā* Committee or the Syariah Committee to answer individual or congregation questions on an issue. Therefore, a *Fatwā* issued by a mufti or *Fatwā* Committee is very important to the public especially the citizen so that they do not misunderstand the issue and they can have clarification from the *faqih*. After examining the material on the subject of the *Taşawwuf*, it can be concluded that *Taşawwuf* is knowledge of *tazkiyatu nafs*, a high purification of the heart for those who study this knowledge, as it is one of the branches of the religion

under the rule of *Ihsan*. Also, the knowledge of *Taşawwuf* is the knowledge of *li ma'rifatullah*. This knowledge has been around since the time of the Rasulullah SAW and the Companions, but it is no longer named after the *Taşawwuf*. Their practice is the same as the present-day *Sufis*. The Mufti Department of Negeri Sembilan is the only Mufti Department in Malaysia that recognizes the *Tariqah Taşawwuf* and establishes an enactment of the *Tariqah Taşawwuf* so that all the rules practiced in the state are in accordance with Islamic law.

