

CHAPTER 4

IMPLEMENTATION OF *FATWĀ* ON *TAŞAWWUF* IN NEGERI SEMBILAN

4.1 Introduction

In this chapter, this research attempts to examine several aspects of the implementation of the *Fatwā* on *Taşawwuf* in Negeri Sembilan. To accomplish this purpose, the researcher initiated the discussion by examining the *Tariqah Taşawwuf* Enactment (Negeri Sembilan) 2005. Then, the study will focus on the implementation of the *Fatwā* on *Taşawwuf* and guidelines on the implementation of the *Fatwā*. To further strengthen this study, the researcher sought the opinion of a practitioner figure of *Tariqah Naqsyabandiyyah al-Kholidiyyah*, Dr. Jahid Sidek on this *Fatwā*. Subsequently, the researcher also examines the restraint of activities or practices that are at fault with the Enactment of the *Taşawwuf*, the method of presentation of information by the Mufti State Department and the effect of implementing the *Fatwā* of the *Tariqah taşawwuf*. This chapter concludes with one conclusion.

4.2 *Tariqah Taşawwuf* Enactment (Negeri Sembilan) 2005

Because *Tariqah Taşawwuf* are often associated with deviations and some heretical teachings which are banned, in connection with several terms such as *tawassul*, *rabithah*, *nur Muhammad*, and *yaqazah*, thus the Mufti Department of Negeri Sembilan held international seminars in 2002 and 2003 to clarify the issue of misunderstood by some societies (Mohd Yusof, 2014).

The purpose of this enactment drafted, firstly was to recognizing the practice of the *Tariqah Taşawwuf* established and practiced in Negeri Sembilan. This is in line with the International Resolution of the *Dakwah and Tariqah Taşawwuf* held in 2002. The *Tariqah Taşawwuf* is seen as one of the leading channels in propagating *dakwah* especially in Malaysia. The spiritual approach has been proven in history to be the most stable medium to build Muslim's identity to achieve genuine *ukhrawi* happiness as well as the initial preparation for the rapid development of the world (Mohd Yusof, 2019). However, due to the failure of the *Tariqah* practitioners to stand as leaders of the people, the addition of unhealthy prejudices and accusations regarding the *Tariqah Taşawwuf* were widespread, thus the position of the *Tariqah Taşawwuf* continued to be marginalized and despise by the Muslim community (Syaiful Nizam, 2014). Later, the *Tariqah* are practiced exclusively and isolated. Eventually some of the Muslims were trapped in the misleading doctrine of the *Tariqah Taşawwuf* (Mohd Yusof, 2019). This enactment directly restores the role of the *Tariqah Taşawwuf* in preaching and defending the dignity of Muslims in Malaysia.

Secondly, the registering of *Tariqah Taşawwuf*. This enactment requires that any *Tariqah* that is established and practiced in Negeri Sembilan to be registered (Syaiful Nizam, 2014). To accomplish this purpose, the positions of Registrar, Deputy Registrar and Assistant Registrar are created. Now the Mufti Department of Negeri Sembilan has a special task force to manage *Tariqah Taşawwuf* matters. Registering a *Tariqah* does not mean denying the right to practice but it is a formal step in the pursuit to recognize a *Tariqah* (Syaiful Nizam, 2019). The *Tariqah*, which have been reviewed by the Member of *Jilsah Turuq Sufiyyah* and subsequently endorsed by the Negeri Sembilan *Fatwā* Committee, will be given a Certificate of Registration as a legal recognition. The *Tariqah Taşawwuf* Code of Conduct shall be protected by law and at the same time obligated to comply with the requirements of the Enactment. It is important to make sure that the *Tariqah Taşawwuf* that are practiced are always in pure and guided condition (Syaiful Nizam, 2014).

Third, the practice development of the *Tariqah Taşawwuf*. This enactment directly outlines several *Tariqah Taşawwuf* development efforts to determine their

success. Among the aspects of development that are important to a *Tariqah Taşawwuf* are the empowerment of human capital through the study of knowledge, the empowerment of a *shaykh*, the development of a *Tariqah* practice center and the updating of information on a *Tariqah Taşawwuf*. The *shaykh* is asked to submit an annual report which contains some important information such as list of new members, list of aborted members, list of premises used for practice and others. External parties may access all information available through the official portal of the Negeri Sembilan Mufti Department (Syaiful Nizam, 2014). This is an attempt to popularize the *Taşawwuf* and be more transparent. In addition, members of a *Tariqah* may know which members they are practicing. Thus, they can interact and develop a culture of healthy exchange of thoughts. This has always been the core of the practice of *Tariqah*. This is because *al-ikha'* is a medium of purifying the soul that is practiced by the *tabi'in* (Syaiful Nizam, 2014).

Fourth, purifying and monitoring, the Enactment outlines ongoing purification and monitoring efforts on the practice of the *Tariqah Taşawwuf*. As early as the registration, a practice that intends to practice in Negeri Sembilan needs to be validated in several aspects such as *shaykh's* authority, *silsilah*, practice center and its main reference materials (Syaiful Nizam, 2014).

Fifth, the community of *Tariqah Taşawwuf*, *Taşawwuf* in the post Enactment needs to be communicated. Its now acts as a field for self-reflection and self-improvement. Even as the requirements of the enactment of the *shaykhs* were necessary to provide sufficient knowledge to the members and the surrounding community. The enactment aims to enable the public to gain an abundance of knowledge through well-organized and systematic principles (Syaiful Nizam, 2014).

These are some of the requirements and directions of the *Tariqah Taşawwuf* Enactment (Negeri Sembilan) 2005 to be complied by all registered *Tariqah* practitioners. With the combined efforts of all parties involved, it is hoped that this enactment will contribute significantly to the development of Islam and the growth of its statehood in Negeri Sembilan.

4.3 Implementation of *Fatwā* on *Taşawwuf*

All Islamic Administration Enactments of the States in Malaysia provide that those who have the right and authority to issue law when required are the State *Fatwā* Institutions. Each state's *Fatwā* institution comprises a partnership between the mufti and the Shariah Committee of each state. The *Fatwā* required by the State Islamic Religious Council should be through the Syariah Committee with the mufti as its chairman (Hasnan Kasan, 2006). After examining each state's Islamic Administration Enactment, it is found that the procedure used in each state in the process of issuing a law or hereafter is referred to as a *Fatwā* of similarities and differences.

Implementation of this enactment to monitor and ensure the movement of *Tariqah Taşawwuf* in Negeri Sembilan. The establishment of the *Bahagian Tariqah Taşawwuf* (BTT) is to regulate the movement of the *Tariqah Taşawwuf* in Negeri Sembilan. To manage this *Tariqah Taşawwuf*, BTT has cooperated with various parties including the *Fatwā* committee and the Negeri Sembilan Islamic Department (Yusof, 2019). Registration of the *Tariqah* will take place once the *Fatwā* Committee has received all the required documents, the Registrar will register and will then notify the *shaykh* who applied for the *Tariqah* and copied it to the Negeri Sembilan Islamic Department Authority. Once approved by the *Fatwā* Committee and members of *Jilsah al-Turuq al-Sufiyyah*, the *Tariqah* are allowed to be practiced in Negeri Sembilan while being monitored by the BTT Officers (Yusof, 2019).

Each *Tariqah* requesting the registration from the Mufti Department must have a place where they will practice the practice of *Tariqah Taşawwuf* and that place must be approved by the *Fatwā* Committee. In addition, if a *Tariqah* wishes to conduct such activities as *suluk*, *dhikr* and so on, they must inform the registrar first.

4.3.1 Guidelines for Implementation of *Fatwā* on *Taşawwuf*

In Malaysia, each state has the authority to issue a law or *Fatwā*. The law or *Fatwā* issued by the *Fatwā* Committee is considered the official view of the government on any issue related to Islam. This is because the *Fatwā* Committee

has been formally established under the provisions of the Act/ Enactment/ Ordinant Administration of State Islamic Law (Othman Ishak, 1981).

According to Othman Ishak (1981), further, the main source of reference of the *Fatwā* Committee in establishing and providing legal opinion or *Fatwā* should be in accordance with sources such as the al-Quran, al-Sunnah, *Ijmak* and *Qias*. The method of issuing a *Fatwā* is generally before the *Fatwā* Committee gives a legal opinion or makes a *Fatwā*, a study or investigation on the issue must be conducted. Once the study is completed, the *Fatwā* Committee will convene to discuss the issue for the purpose of giving a legal opinion or making a *Fatwā*. The format of the preparation of the review paper to prescribe the law or the *Fatwā* should include the following:

- (i) Purpose.
- (ii) Background.
- (iii) Issues (Main Issues).
- (iv) Methodology.
- (v) Arguments and *dalil*.
- (vi) View of existing law or *Fatwā*.
- (vii) Analysis (accepted and rejected arguments).
- (viii) Result or *tarjih*.
- (ix) Recommendations.
- (x) References and Attachments.

Likewise, the method or guide for the implementation of the *Fatwā* on *Tasawwuf* in Negeri Sembilan. These guidelines are contained in the *Tarīqah Tasawwuf* Enactment (Negeri Sembilan) 2005. Among them are (Syaiful Nizam, 2010):

- i. Purpose
- ii. Background
- iii. Results of the questionnaire and representation of the *Tarīqah*
- iv. Basis of consideration
- v. Books / Brochures

vi. *Jilsah Al-Turuq Al-Sufiyyah* Negeri Sembilan Conference results verdict 2/1431

vii. Recommendation

This enactment is to ensure that all *Tariqah Taşawwuf* want to practice in Negeri Sembilan are registered under the Mufti Department of Negeri Sembilan. There are several rules during the process of registering the *Tariqah Taşawwuf* and these rules of the *Tariqah Taşawwuf* will be evaluated by the *Fatwā* Committee and members of *Jilsah al-Turuq al-Sufiyyah*. Among the rules is that a *shaykh* must have a degree certificate and a certificate of appointment from *shaykh* because some *Tariqah* claiming to receive a degree and appointment from a dream (Yusof, 2019). Next, the *shaykh* must have a valid *silsilah* chain. Without a true *silsilah*, a *Tariqah* is not considered valid on the part of the members of *Tariqah* whose *silsilah* is the basis for proving the truth of the *Tariqah*. It is the channel through which spiritual blessings flow from the Prophet's wish. His position in *Tariqah* knowledge is as good as that of the sanad in hadith knowledge (Yusof, 2019). The requirement contained in the *Tariqah Taşawwuf* Enactment (Negeri Sembilan) 2005 is that *shaykh* should have at least a degree in Islamic studies or equivalent degrees, whether from local or foreign universities or are knowledgeable in Islamic religious affairs as reasonably considered by *Fatwā* Committee. In addition, the form of practice and the place of practice are also important for a *Tariqah Taşawwuf* (Mohd Yusof, 2019).

4.4 The View of *Tariqah* Figure about The *Fatwā* on *Taşawwuf*

4.4.1 The Figure of *Tariqah Naqsyabandiyyah Kholidiyyah*

The flow development of *Tariqah Naqshabandiyyah* in the Maritime Southeast Asia is more concentrated on the islands of Indonesia such as

Sumatra, Riau, Aceh, Sulawesi and other (Muhammad Saghir, 2000). While all branches of the *Tariqah Naqshabandiyyah* which flow throughout Malaysia are a result of the development of the order in Sumatra (Martin Van Bruinessen, 1992). Accordingly, in the development of the *Tariqah Naqshabandiyyah Khalidiyyah*, there are two figures who are considered to be the first ones to spread the branch of the *Tariqah* in Peninsular Malaysia. They were Shaykh Ismail bin Abdulla Minangkabau (m. 1281H / 1864M) and Shaykh Abdul Wahab Rokan (m. 1345H / 1926M) (Muhammad Saghir, 2000).

Currently, the leadership of the *Tariqah Naqshabandiyyah Khalidiyyah* branch in Malaysia is led by caliphs appointed by their former *shaykhs*. Leadership of Haji Makruf bin Yakub of Lengging, Negeri Sembilan was taken over by Haji Sulaiman bin Haji Muhammad Nur (Hadzrullathfi, 2010).

While the leadership of Haji Yahya Laksamana Kajang, Selangor was led by his son, the Haji Muqri beginning in 1988 and later taken over by his younger brother, Haji Harith in 1993 (Hadzrullathfi, 2010). While the leadership of Haji Ishak bin Muhammad Arif Dong Raub, Pahang was replaced by Haji Jahid bin Haji Sidek who was given the mandate to lead the *Tariqah Nashabandiyyah Khalidiyyah* from his teacher through an oral will in 1991. However, he started the leadership in 1993 year after the death of Haji Ishak operating in Kampung Melayu Majedi Johor Bahru (Jahid bin Sidek, 2019).

Dr. Haji Jahid bin Haji Sidek was also a member of *Jilsah al-Turuq al-Sufiyyah*. He is the regular panel for the conference to evaluate all the applications for the *Tariqah* registration at the Mufti Department of Negeri Sembilan. He will then review each of the documents that the applicant will need to include and cross-examine the *Tariqah* so that there will be no doubtful practices or elements in the *Tariqah*. After interviewing him and asking for opinions on the *Tariqah Taşawwuf* Enactment, as a practitioner and member of *Jilsah*, he concluded that the existence of the *Tariqah Taşawwuf* Enactment was an appropriate and excellent step taken by the Mufti Department of Negeri Sembilan in its effort to defend the *Tariqah Taşawwuf* in the Negeri Sembilan. In addition, the existence of the *Tariqah Taşawwuf* Enactment, the *Tariqah*

Taşawwuf can no longer be questioned as to its truthfulness and reinforcing the position of the *Tariqah Taşawwuf* as found in the Quran and the Sunnah. (Jahid Sidek, 2019).

The *Tariqah Taşawwuf* Enactment also enlightens others, especially the people of Negeri Sembilan and provides them with the opportunity to practice the *Tariqah* true practice. In addition, the requirement of *Tariqah Taşawwuf* to someone is to purify the heart or in the *Tariqah Taşawwuf* is better known as *takziyatu nafs* and can change a person's behavior from angry to forgiving, lazy to diligent worship and always closer to Allah SWT. The existence of the *Tariqah Taşawwuf* Enactment now has a positive impact not only on the ordinary but on intellectual and academic groups such as the *ustaz-ustaz*, the lecturers and so on. Compared to the past and the present, there are not many who refused to learn the *Taşawwuf* knowledge and practice the principles of the *Tariqah Taşawwuf*. For example, like the words of a *Taşawwuf* figure, the *Taşawwuf* is a knowledge, *Tariqah* is its practice. Till now there had been 14 *Tariqah* registered in Negeri Sembilan and one more *Tariqah* in the process of reviewing *Jilsah al-Turuq al-Sufiyyah* (Sidek, 2019).

4.5 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.

As described in the *Tariqah Taşawwuf* Enactment (see 4.2), *Tariqah Taşawwuf* Enactment comprises 35 sections and 2 Tables, contained in 10 Sections stating the sentence and penalties that would be imposed on any *Tariqah* found guilty of an offense. For example, part iii requires that a *Tariqah Taşawwuf* to be registered under

this Enactment. Section 6 provides that no person shall establish, manage or operate any *Tarīqah Taṣawwuf* unless it has been registered. Imprisonment of not more than 2 years and a fine of not more than 3000 or both shall be imposed if convicted of the offense. In addition, a person is also prohibited from participating (become member) of any *Tarīqah* unless the *Tarīqah* he/she wish to participate is already registered under this Enactment (section 7). Violation of this section 7 could result in a person being fined (if convicted) of a fine not exceeding RM1,000. If he repeats his offense, he could be fined not more than RM3,000. Section VI (sections 13 to 16) outlines the duties of a *shaykh* in managing and administering the *Tarīqah* under his care. Among other things, this Division requires that a *shaykh* practice his *Tarīqah* within the prescribed practice center only of section 13 (1). If he wishes to practice his *Tarīqah* in another practice center, he must first obtain the consent of the Registrar of section 13 (2). This important principle can be called 1 *shaykh* 1 premise, that is, a *shaykh* is allowed to operate only one practice center. If he violates this principle, he may be fined not more than RM500 - section 13 (7). To further enhance the Registrar's oversight of the work of a *shaykh* and the *Tarīqah* governed by him, Section 16 requires the *shaykh* to submit an annual report (for the preceding year) in the prescribed form by the Registrar. The annual report must be submitted no later than 31 January next year. If he fails to do so, he may be fined not more than RM1,000. Part VII (sections 17 to 23) deals with the regulation of the *Tarīqah Taṣawwuf*. This section is more detailed and lengthier compared to other sections. This section 17 states that the act of violating any of the conditions of registration is an offense and can be punishable by a fine not exceeding RM3000, imprisonment not exceeding 2 years, or both.

In addition, section 18 empowers the Registrar (either when acting in his or her own discretion or as directed by the *Fatwā* Committee) to close the *Tarīqah* practice center. The closure (not to exceed 6 months) can only be made after the Registrar gives reasonable notice to the *shaykh* or the owner of the practice center. However, the *Tarīqah* closure may be revoked by the *Fatwā* Committee or the Registrar after it is satisfied that the *shaykh* has taken steps to comply with any instructions issued to him and to ensure that the practice of his *Tarīqah* is no longer in conflict with

Islamic Law - section 18 (3).Section 20 authorizes the *Fatwā* Committee to revoke the registration of a *Tariqah Taşawwuf* if it is found that wrong behavior of the *shaykh* which have been outline, among them is committing an act which is contrary to Islamic law, failing to perform his duties as set forth in the Enactment or the regulations made thereunder, failing to comply instructions issued by the *Fatwā* Committee or the Registrar, or in violation of any provision of this Enactment or the regulations made thereunder. The cancellation of the registration of this *Tariqah* is possible even if there is no prosecution for the offense of the *shaykh* violation. However, before cancellation of the registration is possible, the *Fatwā* Committee must first give the *shaykh* the opportunity to correct any wrongdoing or failure by him, perform any duty, comply with any instructions, or correct the breach of any registration conditions. The closing order of the *Tariqah* practice center may be issued by the Registrar even if an offense under this Enactment has been convicted - section 18 (2). Although a *shaykh* has been charged with the cancellation of his administered *Tariqah*, it does not mean that he is prevented from making a new application at a later time to re-register the *Tariqah Taşawwuf* in accordance with the provisions of this Enactment (Syaiful Nizam, 2019). These penalties and penalties are intended to safeguard the *Tariqah* from activities which offending the enactment.

In addition to the penalties and fines, Members of *Jilsah al-Turuq al-Sufiyyah* were given full responsibility by the *Fatwā* Committee for conducting in-depth research and study of all aspects of the *Tariqah Taşawwuf* and its practice. Therefore, the members of *Jilsah al-Turuq al-Sufiyyah* were appointed among scholars who were experts in the field of *Taşawwuf* and among the *Tariqah* practitioners themselves. The combined experience of all members of the *Jilsah al-Turuq al-Sufiyyah* who is theory and practical will drive purification and monitoring efforts on the practice of *Tariqah Taşawwuf* in this state.

All registered *Tariqah* are required to comply with the Registrar's instructions and decisions of the Negeri Sembilan *Fatwā* Committee in all aspects, whether in the field of sharia law, the *aqidah* or even the *Taşawwuf*. All *Tariqah* must comply with these instructions to ensure the harmony of practice and compliment with sharia law which is scientifically studied.

4.6 The Effect of Implementation of *Fatwā* on *Taṣawwuf*

The existence of *Fatwā* or the Enactment of the *Tariqah Taṣawwuf* with the existence of the BTT is responsible for managing and regulating the progress and practice of the *Tariqah Taṣawwuf* in collaboration with various parties including the Negeri Sembilan *Fatwā* Committee (JFNS) and *Jilsah al-Turuq al-Sufiyyah* (JTS) give positive effect to *Tariqah* practitioners and societies in Negeri Sembilan as well as those *Tariqah* which registered under the Mufti Department of Negeri Sembilan will be monitored regularly by Registrar members. Among the effects of the implementation of *Fatwā Taṣawwuf* are:

4.6.1 Publicize the *Tariqah Taṣawwuf*

The discipline of *Tariqah Taṣawwuf* should be disseminated and broadened so that it can be absorbed into society and also will be able to develop the understanding of the practice of *Tariqah Taṣawwuf* according to the Quran and Sunnah among the people. The community needs to make these *Tariqah Taṣawwuf* as a field to improve themselves through the spiritual training provided by the BTT in Negeri Sembilan. The *shaykh* of the *Tariqah Taṣawwuf* must play a major role in the process of giving the knowledge of the *Tariqah Taṣawwuf* to the surrounding community in order for the community to benefit from the practice of the *Tariqah Taṣawwuf*. Not only that, the coordination of various *Tariqah Taṣawwuf* programs presentation seminar organized by the Negeri Sembilan *Tariqah* management will impact the public's understanding of the *Tariqah Taṣawwuf* discipline (Mohd Yusof, 2019). The public understands the high discipline of the *Tariqah Taṣawwuf* will solve all problems of misunderstanding that occur in the community against the *Tariqah Taṣawwuf*. Once the community has become accustomed to the *Tariqah Taṣawwuf*, it will also serve as a promotional agent for others to know more closely about the *Tariqah Taṣawwuf* and to further the growth of the *Tariqah Taṣawwuf* in Negeri Sembilan.

4.6.2 Build a more scholarliness institution of *Tariqah Taşawwuf*

The existence of panel of researchers studying the practice of *Tariqah Taşawwuf* in Negeri Sembilan is known as *Jilsah al-Turuq al-Sufiyyah* (JTS). The *Jilsah al-Turuq al-Sufiyyah* is made up of academic members with expertise in the field of *Tariqah Taşawwuf*. A *Tariqah Taşawwuf* who wants to enter Negeri Sembilan will be studied first by the *Jilsah al-Turuq al-Sufiyyah* and it has been confirmed that it has adhered to the discipline of the teaching of *Tariqah Taşawwuf* based on the Quran and al-Sunnah. The existence of this body also shows that Negeri Sembilan is heading towards strengthening the discipline of the teaching of *Tariqah Taşawwuf*. The *Tariqah* reviewed by the *Jilsah al-Turuq al-Sufiyyah* panel consisting of a line of experts will be endorsed by the Negeri Sembilan *Fatwā* Committee (JFNS) and subsequently given a certificate of registration as evidence of legal recognition. The existence of the *Jilsah al-Turuq al-Sufiyyah* is also one of the best ways to make the institution of *Tariqah Taşawwuf* in Negeri Sembilan organized, systematic and genuine (authentic). Among the important things that the *Jilsah al-Turuq al-Sufiyyah* panel reviewed were the names of *Tariqah*, *silsilah* of the *Tariqah*, *shaykh* of the *Tariqah*, the person in charge by the *shaykh*, place of practice, organization of *Tariqah*, forms of practice and other relevant information. Every *Tariqah Taşawwuf* which had been approved registration must comply with the requirements of the *Jilsah al-Turuq al-Sufiyyah* on an ongoing basis without any provocation. It is important to ensure that the practice of *Tariqah Taşawwuf* is always protected from the elements of misguided or that it contains elements of fake *Tariqah Taşawwuf* (Mohd Yusof, 2019).

4.6.3 Targets the Zeros Heresy

The *Tariqah Taşawwuf* is often associated with the heresy that existed in the early days of the introduction of *Tariqah Taşawwuf* in Malaysia. As a result, there has been a ban on *Tariqah Taşawwuf* by the authorities to resolve the

problem. However, the heresy was not due to the teachings of the *Tariqah Taşawwuf* who obeyed the sharia but it because of the heresy that was hidden behind the name of the *Tariqah Taşawwuf*. (M.F. Abdul Hamid, I. Sulaiman, 2017).

The existence of such problems has led to the direction of *Tariqah Taşawwuf* especially in Negeri Sembilan in obscurity. Most people also dispise to the institution of *Tariqah Taşawwuf* because for them the teaching of *Tariqah Taşawwuf* is part of a heresy. As a result, the practitioners of the *Tariqah Taşawwuf* were excluded from the mainstream. This situation has led to the obstruction of continued development of the *Tariqah Taşawwuf*. If this problem is not addressed, the community will be more view the *Tariqah Taşawwuf* negatively and the society will be more opposed to the group practicing the *Tariqah*. To overcome this problem, the BTT has established a monitoring squad to monitor the activities of *Tariqah Taşawwuf* in Negeri Sembilan. Periodic monitoring is performed by the officer responsible for ensuring that the activities of the *Tariqah Taşawwuf* are in compliance with the rules. The *Tariqah Taşawwuf* will always and constantly monitored and purified. The *Jilsah al-Turuq al-Sufiyyah* members are given full responsibility by the JFNS to carry out research and in-depth study of all aspects of *Tariqah Taşawwuf* and its practices.

As a result, *Jilsah al-Turuq al-Sufiyyah* members are appointed among researchers who are experts in the field of *taswwuf* and among the *Tariqah* practitioners themselves. Every practice which contrary to the teachings of the *Sunnah wal Jamaah* members will quickly be blocked and prevented from being practiced and disseminated. The *Jilsah al-Turuq al-Sufiyyah* has taken this matter seriously to ensure the implementation of the *Tariqah Taşawwuf* in Negeri Sembilan based on Islamic law. After the Enactment of *Tariqah Taşawwuf* had been enforcing, there were two *Tariqah Taşawwuf* that were rejected by the registrar, which is *Tariqah Ahmadiyah Syaziliah* and *Tariqah Khidiriyah*. The temprary approval given to *Tariqah Ahmadiyah Syaziliah* was withdrawn as the applicant failed to attend the *Jilsah al-Turuq al-Sufiyyah*

meeting. Meanwhile, the *Tariqah Khidiriyyah* was rejected because they did not adhere to the discipline of *Tariqah Taşawwuf*. According to records in 2007, another *Tariqah* namely the *Tariqah Ahmadiyah Qodiriah* is still under the watch of the BTT because according to a paper work released by the *Jilsah al-Turuq al-Sufiyyah* it was decided that it needed further study before it was approved to spread its *Tariqah* in Negeri Sembilan (Syaiful Nizam, 2017).

4.6.4 Studying with the Mursyid or the *Shaykh* with True *Silsilah* (Mohd Yusof, 2019).

In the tradition of *Taşawwuf* and *Tariqah*, the term sanad is more frequently used in terms of *silsilah*, although the term sanad is still used (Abdul Mujib, Ahmad Ismail and Sha'ul 2009). This is because the *silsilah* requires a *suhbah* and the acquisition of various manners, *tarbiah* and *irshad* which is certainly time-consuming (al-Ghazali 2008; al-Dahlawi 1980). This concept or term is the fundamental and very important to understand in relation to the *Tariqah Taşawwuf* Institution. This concept is actually closely linked to the *shaykh*, which is why it is also sometimes referred to as the *shaykh silsilah*. In essence, since the *Tariqah Taşawwuf* Institution recognized that the principles of doctrine and practice of a *Tariqah* originated with the Messenger of Allah SAW, the practitioners of a *Tariqah* considered it is very important that the *Tariqah* of the names of the *mashayikh* or teachers who taught and practiced the principles of it's *Tariqah* through the ages. The line of the *mashayikh* or teaching passed down from one generation to the next is called *silsilah* or sanad (Bruinessen 1992). Therefore, every *shaykh* who leads a *Tariqah* must carefully watches their *silsilah* or a sanad that can indicate and prove who his *shaykh* is and who the *mashayikhs* were before him, down to the Rasulullah SAW, as this can be a testimony of the validity of the *Tariqah* he led.

In the book “*Tanwirul Qulub fi Mu’ammalatil Ghuyub*” authored by shaykh Muhammad Amin Al-Kurdi (1955), it is stated that: “The *shaykh* is called a person who already has the *Rijalul Kamal Maqam*; a person who is

fully perfected his *suluk* in Shari'ah knowledge and the essence of the Qur'an, sunnah, and *ijma'*, and that is just after the completion of his teaching from a *murshid* who has reached the highest level of *maqam*, from level to level to the Prophet Muhammad SAW and to Allah SWT by doing diligently, binding the promises and wills, and obtaining permission and degree to pass on those *suluk* teachings to others. From that point of view, being a *shaykh* (a *Tariqah's* teacher) is not easy for anyone to bears, because not only is he completely knowledgeable about his *Tariqah*, but he must be more than that. A *shaykh* should have spiritual purity and inner purity or pure heart. The *Shaykh* or the *mursyid* from *Tariqah* has a very important place in the *Tariqah*. Because he is not only a leader who oversees his students in life born and daily life, but he is an intermediary in the worship of his disciples and his God. The role of the *Tariqah's* teacher to his students is very important for the spiritual development of the student. Following a command without having a true teacher or *shaykh* is impossible to bestow upon *ma'rifat* Allah.

In addition to being born into the daily life of the student, a *shaykh* or teacher also develops an inner connection. *Shaykh* helps his students in various ways, by teaching them directly and through a process called "*tawajjuh*". *Tawajjuh* refers to the concentration of the heart on the *nur* substance of Allah without mentioning the *lafaz* meaning of remembrance of *khafi*. It should bring the heart to God and see the oneness of the substance of Allah. *Tawajjuh* may be occurring during a private or four-eyes meeting between the student and the *mursyid* or in term *bai'ah*. While the *bai'ah* is the first chance of the *tawajjuh* process, but *tawajjuh* is also possible for *ba'iah*, even when the *shaykh* is not physically present, the relationship can be made with *rabitah*. *Tawajjuh* is a combination of efforts from both the *shaykh* and the student to enhance the spirituality of the students. *Shaykh* is part of the blessing through *shaykh* prayer to open the spiritual door of his students. On the other hand, students are committed to performing the prescribed remembrance (Mustafa Kamil, 2000). Such is the position of the *shaykh* in the teaching of his *Tariqah*, who is not only a leader in the supervision of his students, but also as a *wasilah*

(intermediary) of worship to Allah to attain the level of *ma'rifat* (Iqbal Zain, 2018).

4.7 Conclusion

Implementation of the *Tariqah Taşawwuf* Enactment is an important matter for the *Tariqah Taşawwuf* in Negeri Sembilan. To implement this Enactment, the Mufti Department of Negeri Sembilan has established the *Bahagian Tariqah Taşawwuf* (BTT) with the help of *Jilsah al-Turuq al-Sufiyyah* members in managing the registration of *Tariqah Taşawwuf* in Negeri Sembilan. The guidelines issued by the BTT also make it easier for the *shaykh* of *Tariqah* to follow the guidelines to establish their *Tariqah* as prescribed. The *Tariqah Taşawwuf* Enactment also stipulates that the law will apply to any *Tariqah* violating this enactment and that it may indirectly curb activities that are in violation of the Enactment. The offender is charged with an amercement for a misdemeanor. This effort will also ensure that registered *Tariqah* in Negeri Sembilan are valid and in compliance with the Enactment issued by the Mufti Department of Negeri Sembilan. Therefore, with the management and implementation of such an Enactment it has a positive effect on the *Tariqah* practitioners and their surrounding communities in Negeri Sembilan.