

CHAPTER 3

FATWĀ MANAGMENT OF *TARĪQAH TAŞAWWUF* AT MUFTI DEPARTMENT OF NEGERI SEMBILAN

3.1 Introduction

In Chapter three will specifically disscusing on topics such as *Tarīqah Taşawwuf* in Malaysia, History of *Tarīqah Taşawwuf* in Negeri Sembilan, *Tarīqah Taşawwuf* Recognition, *Bahagian Tarīqah Taşawwuf* (BTT), Characteristics of *Tarīqah* according to *Fatwā* on *Taşawwuf*, the application of *Tarīqah* is either approved or rejected for some reason, and concludes with a conclusion.

3.2 *Tarīqah Taşawwuf* in Malaysia

Faizal Aaron (2015) states that the development of the *Tarīqah Taşawwuf* in Malaysia through three phases: the early days of Islam and during the occupation, the post-independence Malaya, and the era of globalization. However, the growth of *Tarīqah* is not uniform across the country in Malaysia as it depends on a number of factors that influence its development.

According to Siti Zubaidah Ismail (2010) however, the unfortunate fact is that the phenomenon of heresy in Malaysia is often associated with the teachings of *Tarīqah Taşawwuf*. Abdul Majid bin Omar (2008) states that there are also irresponsible parties to exploit the names of *Tarīqah Taşawwuf* in their teachings

Tarīqah Taşawwuf is a significant group of Muslims preaching in Malaysia including in Negeri Sembilan where it is one of the leading institutions of Islamic

teaching. According to al-Attas (1963), there are nine *Tariqah* who played a key role in the Malay Archipelago that is the *Qadiriyyah*, *Naqsyabandiyyah*, *Rifa'iyah*, *Syadziliyyah*, *Chistiyyah*, *Syattariyyah*, *Ahmadiyah*, *Tijaniyyah* and *Alawiyah*. Among the fifteen organizations that exist in Malaysia are *Tariqah Naqsyabandiyyah*, *Ahmadiyah*, *Qadiriyyah*, *Qadiriyyah Naqsyabandiyyah*, *Syatiriyyah*, *Alawiyah*, *Shammaniyyah*, *Aiderusiyyah*, *Mufradiyyah*, *Suhrawardiyyah*, *Rifa'iyah*, *Darqawiyah*, *Khalwatiyyah*, *Shadhiliyyah* dan *Sanusiyyah* (Hassan, 1990). The flow of *Tariqah Taşawwuf* was introduced into Malaysia through the preachers (caliphs) who had obtained permission from their respective *shaykh* to propagate the preaching of their *Tariqah* (Mohammad Fahmi Abdul Hamid, Ishak Sulaiman, 2017).

3.3 History of *Tariqah Taşawwuf* in Negeri Sembilan

Tariqah Taşawwuf has a special place among the people of Negeri Sembilan. In fact, Negeri Sembilan is one of the few states in Malaysia to accept the introduction of the *Tariqah* brought by the preacher from Negeri Sembilan's own birth. Not only that, the Mufti Department of Negeri Sembilan has also played an important role in spreading the preaching of *Tariqah Taşawwuf* in Negeri Sembilan (Mohammad Fahmi Abdul Hamid, Ishak Sulaiman, 2017). According to Danial Farhan (2016), during the issue of banning the practice of *Tariqah Taşawwuf* in Malaysia in 1987, the Mufti Department of Negeri Sembilan was a government agency that defended the institution of *Tariqah Taşawwuf* in order to stay grounded in Malaysia.

The earliest date of entry of *Tariqah Taşawwuf* in Negeri Sembilan however, cannot be ascertained as there is no official document about exact date of entry of *Tariqah Taşawwuf* to the state. Based on the opinion of a previous researcher who studied the history of *Tariqah Taşawwuf* in Negeri Sembilan it is possible that the date of entry of *Tariqah Ahmadiyah al-Dandarawiyyah* to Negeri Sembilan was around 1900. Hamdan Hassan (1990), stated this based on the argument that year, the main founder of this *Tariqah* in the Negeri Sembilan received the Degree of *Tariqah Ahmadiyah al-Dandarawiyyah* from the founder of Shaykh Muhammad bin Ahmad

al-Dandarawi himself. The date of entry of the *Tariqah Ahmadiyyah al-Dandarawiyyah* to Negeri Sembilan was 1902 (Ibrahim, 1996). According to Abdul Manam Mohamad et.al (2013), the date of entry of *Tariqah Naqsyabandiyyah* to Negeri Sembilan was earlier in 1900 through the Shaykh Haji Ahmad al-Baqir which opened a *surau suluk* in Batu 7, Pantai, Jelebu Road, Negeri Sembilan.

Based on previous research, the date for the introduction of *Tariqah Tasawwuf* in Negeri Sembilan began in 1900. Among the earliest *Tariqah* initiates into Negeri Sembilan, The *Ahmadiyyah* are more popular and well-known than the *Naqsyabandiyyah* ones because they have many followers and also because influence owned by the Shaykh Muhammad Sa'id and his son Shaykh Ahmad who was the first mufti of the Negeri Sembilan. However, the service rendered by the Shaykh Haji Ahmad al-Baqir by bringing the *Naqsyabandiyyah* to Negeri Sembilan was also a great service as he was also a pioneer in the preaching of *Tariqah Tasawwuf* in Negeri Sembilan (Mohammad Fahmi Abdul Hamid, Ishak Sulaiman, 2017).

The positive development of *Tariqah* in Negeri Sembilan is in response to arising issues related to *Tariqah* such as negative perception of society, misunderstandings of society, issues of practice contrary to syariah, deviant *Tariqah* and more (Mohd yusof, 2019). Sources in the Mufti Department of Negeri Sembilan website say that misunderstandings and misappropriations have resulted in Islam and *Tariqah* that have led to several consequences such as legal action, misinterpretation of *Tasawwuf* terms, abolition of *Tasawwuf* syllabus, the decreasing of *Tariqah Tasawwuf* reading materials, Islam is considered *jumud* and so on (Syaiful Nizam, 2017).

3.4 Recognition of *Tariqah Tasawwuf* in Negeri Sembilan

The meaning of recognition is act of identifying (Kamus Dewan, 1989). The matter related to *Fatwā* or faith, religious and law, the recognition is very important for the society to know and accept it. So too Negeri Sembilan, the Mufti Department

of Negeri Sembilan drafted or formulating the enactment to identifying the enactment of *Tarīqah Taṣawwuf* (Syaiful Nizam, 2019).

Negeri Sembilan recognizes *Taṣawwuf* because *Taṣawwuf* is one of the pillars of religion which is the stage of *iḥsān* as written in the hadith of Gabriel AS. In the famous hadith of Gibriel AS, the first three questions asked by the Archangel refer to the essence of *Islam*, *Iman* and *iḥsān*. The important point to note here is that, even though the hadith of Gibriel AS is among the most well known and often repeated Prophetic sayings, the Muslims have become practically ignorant of the fact that *Iḥsān* is a central Islamic concept that is organically related to *Islam* and *Iman*. This is reflection of the fact that their understanding of the word *Iḥsān* has become extremely limited and truncated. The hadith of Gibriel AS is as follows:

Umar Ibn Al-Khattab RA reports: “One day when we were with Allah’s Messenger SAW, a man with very white clothing and very black hair came up to us. No mark of travel was visible on him, and none of us recognized him. Sitting down beside the Prophet SAW, leaning his knees against his and placing his hands on his thighs, he said: “Tell me Muhammad about Islam.” He replied: “*Islam* means that you should testify that there is no god but Allah SWT and that Muhammad SAW is the Messenger of Allah SWT, that you should observe the prayer, pay the *zakat*, fast during Ramadan, and make the pilgrimage to the house if you are able to go there.” He said: “You have spoken the truth.” We were surprised at his questioning him and then declaring that he spoke the truth. Now tell me about *Iman*.” He replied: “It means that you should believe in Allah, His angels, His books, His prophets, the Day of Qiyamat and you should believe in the decreeing both of good and evil.” Remarking that he had spoken the truth, he then said: “Now tell me about *Iḥsān*.” He replied: “It means that you should worship Allah SWT as though you see Him, for He sees you though you do not see Him.” Now tell me about the Hour.” He replies: “The one who asked about it is no better informed than the one who is asking.” He said: “Then tell me about its signs.” He replied: “That a maid-servant should beget her mistress, and that you should see barefooted, naked, poor men and shepherds exalting themselves in buildings.” (Umar) said: He then went away, and after I had waited for a long time, [the Prophet] said to me: “Do you know who the questioner was, Umar?” I replied:

“Allah and His Messenger know best.” He said: “He was Gabriel who came to you to teach you your religion” (al-Bukhari, 1987).

This hadith explains the setting of the pillar in Islamic religion. The first pillar is the pillar of Islam, in relation to aspects of the practice of acts of worship, *mu'amalat* and matters related to the devotion (*ubudiyyah*) to Allah SWT performed by the *jasad* and *zahir*.

While the second pillar is the Pillar of *Iman* which relates to the aspect of *i'tiqad* of the heart, that is to believe in Allah SWT, the Angels, the Scriptures, the Prophets, the Hereafter, the Qadha and Qadar. Professionals in this field are the leading *ulama* of *Tauhid*. Finally, the third pillar of religion is the Pillar of *Ihsān*. It is related to the aspect of the soul, that is, "You worship Allah SWT as if you saw Him, then if you do not see Him, then Allah SWT looks at you". *Maqam Ihsān* in this hadith is the focus and is practiced by the *Taşawwuf* practitioner (Israr Ahmad, 2001). This is because the *Taşawwuf* revive a spirit of self-reflection into the soul of every human being until they are able to pray sincerely for Allah Almighty.

It is from this branch of *Ihsān* came the flow of *Tariqah*. So, to defend the *Tariqah*, the Mufti Department of Negeri Sembilan is trying to purify the *Tariqah* from the negative charges thrown by a handful of secular and even individuals living in the material. Accordingly, the Mufti Department of Negeri Sembilan established an enactment of *Tariqah Taşawwuf*. In the early 1980s, there was a misdirection of *Tariqah* in Kelantan that caused a national uproar (Mohd Yusof, 2019). At that time, under the central government, the Islamic Center (now known as JAKIM) had started to list 42 *Tariqah Taşawwuf*, all of which are found in Malaysia as deviate and haram including those who led by *Shaykh* Abdul Rashid. At that time, *Shaykh* Mohd Murtadza was sent to study at *Darul Miftah*, Al-Azhar Islamic University in Egypt (Mohd Yusof, 2019).

Sahibus Samahah, the Grand Mufti of the Negeri Sembilan at that time, Dato Haji Hassan bin Sail (son-in-law of *Shaykh* Ahmad) (1922-1993), who at the time was trying to defend the truth of the *Tariqah Taşawwuf* but was strongly suppressed and strongly rejected by the Islamic Center. Eventually, he who was ill at that time withdrew from becoming a mufti around 1986/7. *Shaykh* Mohd Murtadza bin *Shaykh*

Ahmad was finally elected as *Sahibus Samahah*, the new Grand Mufti of Negeri Sembilan in August 1987. Shaykh Mohd Murtadza as the new mufti has continued the struggle of the *Tariqah Taṣawwuf* movement especially the *Tariqah Ahmadiyyah Rasyidiyyah Dandarawiyyah* thus leading to debate with the Islamic Center (Mohd Yusof, 2014).

Meanwhile, Al-Marhum Professor Dr Mahmud Saedon (also his brother-in-law) from the International Islamic University Malaysia (when he was an Associate Professor) also helped with a series of scholarly presentations on the teachings of *Tariqah Taṣawwuf*, especially on the arguments and issues of *ijtima' suri*. In regard of the strong opposition from Shaykh Mohd Murtadza as mufti and Professor Dr Mahmud Saedon, as scholars, the Islamic Center under the leadership of Al-Marhum Dr Abdul Hamid bin Othman (1939-2011) had asked him to present evidence of the truth of the *Tariqah Taṣawwuf* to be evaluated and referred to *Shaykh-ul-Islam* (and the committee of *Fatwā*) at Al-Azhar Islamic University, Egypt (Mohd Yusof, 2019).

Shaykh Murtadza also presented the books he had learned and personally endorsed by Al-Marhum Shaykh Soleh ibn Muhammad Al-Ja'fari, Former *Sahibus Samahah* Grand Mufti of Egypt by lowering his signature to the end of the books. The Islamic Center later referred to the *Shaykh-ul-Islam* at Al-Azhar Islamic University, in Egypt at the time, *Shaykh* Ali Jadul Haq (Mohd Yusof, 2019).

Shaykh Ali Jadul Haq himself asked if the *Tariqah Taṣawwuf* brought by Al-Marhum Shaykh Soleh Ja'fari was deviate and *haram* then it was as if all of Al-Azhar, the *shaykh* and his disciples are deviate as well. This is because all of them are disciples of Al-Marhum Shaykh Soleh Ja'fari who studied and practiced the knowledge and principles of the syllabus he taught (Rasyid Ismail, 2014).

As such, the Islamic Center's desire to ban the *Tariqah Taṣawwuf* has failed because it has finally found that the *Tariqah Taṣawwuf* are legitimate in Islam and are recognized and practiced by all *shaykhs* including Al-Azhar Shaykh-ul-Islam himself. Even Al-Azhar is a university where Al-Marhum Dr Abdul Hamid bin Othman himself once studied (Rasyid Ismail, 2014)

Tariqah Taṣawwuf especially in Negeri Sembilan are constantly monitored by the Mufti Department. Afterwards, the Mufti Department of Negeri Sembilan began

drafting an Enactment of *Tariqah Tassawwuf* to update the management of the *Tariqah Tasawwuf* to enhance its movement and development. The enactment was then tabled and passed in the Negeri Sembilan Legislative Assembly in 2005. Later, the Mufti Department of Negeri Sembilan subsequently obtained the consent of the *Yang dipertuan Besar* in Negeri Sembilan and began enforcing the Enactment in 2007 (Mohd Yusof, 2019).

Some *Tariqah* also began to register and certified by the *Pendaftar Tariqah Tasawwuf* in Negeri Sembilan after being evaluated by Jilsah At-Turuq As-Sufiyyah and approved by the Negeri Sembilan Mufti Department.

3.5 Bahagian Tariqah Tasawwuf (BTT) In Negeri Sembilan

Negeri Sembilan is one of the states in Malaysia that takes seriously the development of *Tariqah Tasawwuf*. Mohd Yusof (2019), state the government of Negeri Sembilan Darul Khusus has enforced the *Tariqah Tasawwuf* Enactment (Negeri Sembilan) 2005 as an effort to re-establish the practice of this *Tariqah*. The dedication of the Mufti Department of Negeri Sembilan in strengthening and solidified the *Tariqah Tasawwuf* was proven when the *Bahagian Tariqah Tasawwuf* (BTT) was established under the Mufti Department of Negeri Sembilan in 2007 (Mohd Yusof, 2019). The management is responsible for carrying out all the provisions of the *Tariqah Tasawwuf* Enactment (Negeri Sembilan) 2005. In short, the contents of the *Tariqah Tasawwuf* Enactment (Negeri Sembilan) 2005 include; application and registration of *Tariqah Tasawwuf*, the responsibility of *shaykh Tariqah Tasawwuf*, regulation of *Tariqah Tasawwuf*, investigation of *Tariqah Tasawwuf*, service of notice due to offenses committed and also provisions stipulated in this enactment (Negeri Sembilan, 2005). This enactment serves as a guideline used to approve an application of the *Tariqah* which to be implemented and practiced in Negeri Sembilan (Syaiful Nizam, 2014).

The *Bahagian Tariqah Tasawwuf* (BTT), is made up of Registrar, Deputy Registrar and Assistant Registrars. The function of this section is to manage all

matters pertaining to the practice of *Tariqah Taşawwuf* in Negeri Sembilan such as managing the registration of the *Tariqah*, receiving and reviewing applications submitted to this section and also responsible for collecting all information related to the *Tariqah Taşawwuf* in Negeri Sembilan. Procedures for the registration of the *Tariqah* are approved once the application form has been completed and the practice of the *Tariqah* clearly adheres to the discipline of *Tariqah Taşawwuf* and the Islamic law (Syaiful Nizam, 2019).

The *Bahagian Tariqah Taşawwuf* (BTT) will submit an application for registration to the Negeri Sembilan *Fatwā* Committee (JFNS) who responsible for reviewing all documents of a *Tariqah* to be registered and the Negeri Sembilan *Fatwā* Committee (JFNS) have an authority to reject or approve the application (Syaiful Nizam, 2019). *Bahagian Tariqah Taşawwuf* (BTT) will issue a certificate of registration confirming that the *Tariqah* has been approved and can be practiced among the Negeri Sembilan community. Upon the issuance of the certificate of registration, the *Bahagian Tariqah Taşawwuf* (BTT) is responsible for overseeing all the *Tariqah Taşawwuf* in Negeri Sembilan so that all registered *Tariqah Taşawwuf* carry out their activities in accordance with Islamic law. The *Bahagian Tariqah Taşawwuf* (BTT) also reserves the right to correct any details that may be in error. In addition, this section will also provide a special report in case if the registration of any *Tariqah Taşawwuf* that have been withdrawn (Syaiful Nizam, 2014).

The *Bahagian Tariqah Taşawwuf* (BTT) is responsible for keeping all official documents pertaining to the *Tariqah*, responsible for investigating any misconduct or misdemeanor committed by any *Tariqah* and also responsible for organizing courses, seminars and publications related to *Tariqah Taşawwuf* in Negeri Sembilan. The *Bahagian Tariqah Taşawwuf* (BTT) also responsible to organize on a number of seminars held on a yearly basis such as the *Diskusi Tariqah Taşawwuf* Negeri Sembilan dan *Munaqashah Sufi*. The division also collaborates with practice centers of *Tariqah* such as *al-Ahmadiyah al-Idrisiah al-Rashidiah al-Dandarawiah* by holding annual *Tariqah Taşawwuf* Symposium. In addition, the Mufti Department of Negeri Sembilan has also collaborated with academics to publish readings related to

Tariqah Taşawwuf for the purpose of providing understanding to the Negeri Sembilan community about *Tariqah Taşawwuf* (Syaiful Nizam, 2017).

The existence of the *Bahagian Tariqah Taşawwuf* (BTT) from Mufti Department of Negeri Sembilan proves that the Mufti Department is committed to safeguarding, managing and controlling all practices related to the *Tariqah Taşawwuf* in Negeri Sembilan so that no deviations are made and ensures the implementation of all *Tariqah Taşawwuf* in this state is always based on the Qur'an and Sunnah as well in accordance with the *aqidah* of the *Al-Sunnah Wal Jamaah* members.

3.6 Required Features of Registered *Tariqah Taşawwuf*

For the purpose of registering *Tariqah*, among the characteristics that will be considered and studied by Members of *Jilsah al-Turuq al-Sufiyyah* before approving the registry is as follows, Mohd Yusuf (2014):

3.6.1 Apointment of *Shaykh* in *Tariqah*

The term *shyakh* in where the larger number or *jamak* is *syuyukh*, *masyayith*, *asyyakh*, *syaykhan*, *masyikhah* and so on is derived from the verb *shakha*, which is to mean to be old or to be *shaykh* (Ma'luf, 1960). Therefore, the term *shaykh* literally means someone who has grown old and has grown gray (Luis Ma'luf, 1960). It is based on this concept that a person over the age of 40 is known as *shyakh* (Naqiyyah, 1987). There are also views that say that the *shaykh* is a man of 50 years to the end of his life, some insist that the *shaykh* is between 50 and 80 years old (Ibn Manzur, 1956). From the point of view of *Tariqah*, *shaykh* means a *mukmin* who has attained the status of *sahl al-fadl*, even though he is still a child (Jahid Sidek, 2010). *Sahl al-fadl* is an *ulama* who has characteristic of *al-rasilbun* who practiced for the Hereafter, uniting the Shari'ah with the truth and having various *makrifat ilahiyyah* which immersed in the ocean of the oneness of Allah (Luis Ma'luf, 1960).

According to the Shaykh Muhammad Zakaria al-Kandahlawi, the *shaykh* is a *mukmin* with characteristic of *taqwa* and *soleh* who always followed the Sunnah of the Prophet SAW, pious in the religion just as he needed and practiced under the tutelage of a man who was *kamil* and had received his spiritual blessing, and was favored by scholars and *ulama* so that those who study under his tutelage will have a good effect and will improve the condition of their students (al-Kandahlawi, 1978).

The institution of *shaykh* in the field of *Tariqah* is a very important institution and fundamental in the appreciation of Islamic spirituality, especially in relation to the true Islamic spirituality. Therefore, the appointment of *shaykh* in the *Tariqah* is very important. How a *shaykh* was appointed or how he was able to hold his position as a *shaykh* has not yet been clearly met in the books of *Tasawwuf* by researcher. What had been found was just a signal. For example, in *shaykh* terms stating that a *shaykh* must obtain permission from the *shaykh* or his teacher to perform *tarbiyyah* or to establish *ribat* or house of *suluk* or *surau suluk*.

According to the facts above, there was a time when a student was appointed by his *shaykh* and was ordered to establish a *ribat* or a *surau* in a particular place where usually the place was far from his *shaykh* and no one else opens a *ribat* yet. Hereby, the student became a *shaykh* while his *shaykh* or his teacher still alive. Sometimes a disciple was allowed by his *shaykh* to establish his *ribat* after his *shaykh's* death. In addition, there is also a *shaykh* who make a will to appoint a senior student to replace him as a *shaykh* at his *ribat*. Then after the death of the *shaykh*, the disciple who was appointed to replace the *shaykh* will took over the *shaykh's* place. There are times when a *shaykh* was determined to identify some of his students as candidates who will succeed him after his death. In that will, the *shaykh* had determined ways to choose and appoint his successor (Jahid Sidek, 2010). For example, all the candidates are directed to held a meeting to nominate a successor of their *shaykh* from among themselves. The student chosen at the meeting will be the successors of the *shaykh*. There are also a *shaykh* who do not make any will to

his successor. After his death, his disciples will have a meeting to determine his successor. Generally, students who are considered to be the most influential and authoritative in their eyes will be appointed in place of their deceased *shaykh*. This situation often causes a lot of commotion and discord among the students themselves because some students do not like the chosen candidate and they want another candidate who they think is more qualified (Jahid Sidek, 2010). If we look at the ways in which a *shaykh* is appointed in the *Tarīqah*, then we find that the methods are very similar to appointment of the four Khulafa 'Rasidun, Abu Bakar al-Siddiq, Umar al-Kattab, Uthman bin Affan and Ali bin Abi Talib RA.

Therefore, this feature is made by reviewing the degree certificate or appointment letter included with the application form. But this degree or appointment must be given by his *zahir* (living) teacher. If there is a person who claiming had received a degree or appointment by a dream, in this case the committee will *reject* the application for registration of the *Tarīqah* as it is contrary to the actual discipline and characteristics of the true *Tarīqah Taṣawwuf* (Mohd Yusuf, 2019). Also, to be considered was the *shaykh's* experience in leading the *Tarīqah* to ensure that he is truly worthy of being recognized as a *shaykh*. This is because someone who is only *majzub* with no *salik* experience can never lead a student. All he received was for himself and he could not teach it to others (Jahid Sidek, 2019).

3.6.2 *Silsilah* of the *Tarīqah's* *Shaykh*

Silsilah is an important part of the *Tarīqah* knowledge. Such a true *Tarīqah* must have a true *silsilah* chain and continue to reach the *hadrat* Prophet SAW. Without a true *silsilah*, that *Tarīqah* is considered invalid as a part of *Tarīqah* members whose *silsilah* is the basis of proof of the truth of the *Tarīqah* and *Al-barakah* will not come to the disciples. It is the channel through which spiritual blessings flow from the *hadrat* Prophet SAW. This requirement means that the knowledge and practice of the *shaykh* is received from his *shaykh*,

while that *shaykh* receives it from his *shaykh* continuously in connection till the Rasulullah SAW. Its position in *Tarīqah* knowledge is similar to *sanad* position in the knowledge of hadith. Just as a hadith is rejected for not having a *sanad*, so does a *Tarīqah* rejected without *silsilah*. A person is not recognized as a *murabbi ruhi* (*shaykh/murshid*) according to the discipline of *Tarīqah*, unless he has a true and continuous *silsilah* (Jahid Sidek, 2010).

From the perspective of the *Tarīqah Taṣawwuf* knowledge, *silsilah* refers to the meaning of the *silsilah* in teaching, spiritual education and knowledge transfer, practices and spiritual affairs (Abdul Manan, 2017). It is a continuation of the network of *shaykh* relations that has been passed down from generation to generation without end. The continuation of *silsilah* is based on *tarbiyah* and *irshad*, *shubah* (friendship and companionship) and the taking of the manners in *Tarīqah*. Such as *talqin*, *bai'ah*, manners to the *shaykh* and the *ikhwan*, the consent, and so on.

The existence of a true *silsilah* is one of the proofs of the truth of a *Tarīqah*. Not only that, according to the *Taṣawwuf* associate, the increase in *Taṣawwuf* degrees would not have occurred to people who did not have the true *silsilah* and continued till to the Prophet SAW. Similarly, the existence of *silsilah* in various *Tarīqah* can give us an idea of the chain of these branches of the *Tarīqah* that all go back to their original channels. *Taṣawwuf* associate very concerned about *silsilah*. This can be seen where each *shaykh* who leads, has thier own *silsilah* of *Tarīqah* and will then pass it down to the caliphs who will succeed him. According to them, those who did not connect their *silsilah* until the Prophet SAW meant that they were disconnected from the spiritual grace. Such a person cannot be the heir of the Prophet SAW in that matter nor can be taken for a *bai'ah* and degree from him (Jahid Sidek, 2019).

Studies on the writings and descriptions of the *ulama* of the *Tarīqah* have found that they refer to a number of Qur'anic verses and hadiths in explaining the necessity of *silsilah* or studying *Tarīqah*. There are many Qur'anic verses that point to this question. Among them is the word of Allah SWT, surah al-Tabah (9: 119):

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

Meaning: O you who have believed, fear Allah and be with those who are true.

Based on this verse, besides asking people to adopting taqwa of Allah, also telling them to accompany a man with true *zahir* and *batin* (*al-sadiqin*) as well take advantage of their knowledge and practice. Similarly, the Qur'anic verse, surah Luqman (31:15):

وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ

Meaning: and follow the way of those who turn back to Me (in repentance).

3.6.3 Islamic Knowledge of a *Shaykh*

The requirement contained in the *Tariqah Tasawwuf* Enactment (Negeri Sembilan) 2005 is that *shaykh* should at least has a degree in Islamic studies at the bachelor's degree or equivalent, whether from a local or foreign university or knowledgeable in Islamic religious affairs as reasonably considered by *Fatwā* Committee. Thus, a true *shaykh mursyid* plays an important role as a pillar of religion or as a person who is wise, persistent and earnest in living and upholding the religion of Allah in the right way and manner in accordance with the requirements of Islam and the sunnah of Rasulullah SAW, although the ways of nursing and its leadership are often disputed by those who are classified as *ulama zahir* or *al-Fuqaha* and *al-Futya* (Jahid sidek, 2010).

It has been explained above that a *shaykh mursyid* is a caliph or successor of Rasulullah SAW in the nurturing, teaching and preaching of Islam among men, as his heir who inheriting knowledge, *makrifat*, *iman*, *taqwa* temperament, his sunnah and so on. Therefore, it is clear that a *shaykh mursyid* plays an important role in upholding the religion of Allah.

A *shaykh* must know the interpretation of the Qur'an and the hadith to the necessary extent. However, it does not necessarily reach the highest level, it is sufficient to know one or two books of *tafsir* such as the book of *Tafsir al-*

Jalalain or the like. He must have studied any *tafsir* books and can understand the meaning of the word, the reason the verse was passed down and the background story of the verse. Likewise, the *shaykh* also must study one or two books of the hadith and be able to understand its contents, its meanings and its *ta'wil* as the *fuqaha* understand it. These terms are very much emphasized in the *Tariqah* knowledge (Jahid Sidek, 2010).

3.6.4 The Practices and Forms of Practice in *Tariqah*

A Muslim who wants to gain the knowledge and practice of true Islam or the Sunnah of the Prophet SAW has no other way but to learn and receive care from the *shaykh mursyid*. This is to ensure that the practices of the *Tariqah* do not mix with the occult practices such as initiation and superstition or other mystical practices. An example of mystical practice is the *Khidiriyyah* teaching practice (Nizam, 2019). The special method of *dhikr* practiced in this teaching is to start by reading al-Fatihah, breathing through the nose and enlarging the stomach and then reciting the word of Allah as much as possible and then extinguishing it through the mouth while emptying the stomach. This is done in a sitting state (Nizam, 2019). According to Jahid sidek (2019), While practicing this *dhikr*, the person must see the colorful color of light that turns into a white light for that person to reach the sky ('*Arash*).

In addition, the *dhizrullah/dhikr darajat* learned in any *Tariqah* should not contain word that are not understood such as هولج هولك , not containing the intentionally reversed pronunciation of the *dhizkr tahlil* such as لا إله إلا الله , the *dhizkr* of which its *sanad* was true and connected, the *dhizkr* received and learned through the *bai'ah* and *talqin* of the *murshid* teacher or his representatives, not the *dhizkr* taught in the dream or sound heard, not received and learned from the one who is deviate and infuriate by God, no element of sorcery, jinn and devil, no secrets condition or elements that are contrary to the *aqidah* and *sharia*, there is no presumption that their *dhizkr* is the best and can convey someone to the level of *hakikat* and *makrifat*, no allegation of *dhizkr* is

bai'ah and *talqin* by a deceased person, such as the Rasulullah SAW, Prophet Khidr, Shaykh Abd Qadir al-Jilani etc., there is no prohibition on practicing any others *wirid* or *dhizkr*, no allegation of their teacher being able to incorporate electrical or magnetic power into the physical and spiritual, no trace of the body being heavy and become *kasyaf*, seeing spirits, after being *bai'ah* and *talqin* from *dhizkr*, there is no element contrary to Islamic law, such as automatically divorced/*fasakh* wife if she does not want to participate in the practice of her husband's *Tariqah*, there is no drop element of religious *taklif*, teachers do not declare themselves as *wali* or *wali qutub*, or the head of the *wali* of the world, the *sultanul-'arifin* and so on, no allegations of teachers ever attend the exco meetings of the *wali*, no allegations of his practice of *dhizkr* can visit the 'arasy, paradise, hell, the seven seas and so on, do not claim their practice of *dhizkr* can suspend to the day of Judgment, no allegation of their *dhizkr* allows it to see Rasulullah SAW or the prophets and other rasul and no allegation of their *dhizkr* can make his practitioner invulnerable, so strong as can crush candlenut with a single grasp (Nizam, 2019).

As for the *suluk* practice, it is not to specify how many days as you please. Usually 10 days or 20 days, 30 days and as many as 40 days, is performed at specific places, such as mosques, *surau*, *musolla*, *ribat* and so on, led by a teacher or delegated to his qualified caliph, focus on *suluk* practice: *dhikrullah*, *tafakkur* and *tadhakkur* by led; *salah fardu* al-jama'ah; Friday prayers for the obligatory; *taubat* and *inabah*; maintain a halal diet and reduce it; don't talk unless needed; Reduce sleep; always stay in *wudu*; keeping a wide range of *suluk* manners. The practices and forms of this practice are similar to those of the *Tariqah Naqsyabandiyyah Khiolidiyyah* (Nizam, 2019).

Accordingly, each *shaykh* must dictate the practices of his *Tariqah* in the registration application form to evaluate by a panel of assessors to ensure that there are no elements of practice contrary to Islamic teachings. As it stated in the *Tariqah* that had passed his registration, all the *Tariqah* registered in Negeri Sembilan have been properly certified on a conditional basis.

3.6.5 *Tariqah Taşawwuf* Practice Center

The practice center of *Tariqah Taşawwuf* should be based on the practice center designated by the *shaykh* alone. A *shaykh* or *Tariqah* members may not practice in a place not specified in their registration form (Yusof, 2019). If any of the *shaykh* leaders want to open another practice center, they must inform the registrar first (Nizam, 2019). This is because each practice center of *Tariqah Taşawwuf* located in Negeri Sembilan is monitored periodically by registrants from time to time. According to Muhammad Fahmi Abdul Hamid, Ismail Sulaiman (2017), the highest center of practice of *Tariqah Taşawwuf* practitioner is around seremban with 7 practice centers of the total practice centers in Negeri Sembilan.

Subsequently, the center practice of the *Tariqah*, served as the center for the study and dissemination as well development of such as *Taşawwuf* studies, fiqh studies and others benefit to *Tariqah Taşawwuf* members. This means that the practice center is not only a place for holding *dhizkr* ceremonies but there are also other lectures such as *aqidah* or fiqh (Syaiful Nizam, 2019). Therefore, the existence of this center is vital to revitalization the culture of knowledge, guiding the *Tariqah* practitioners to practice based on *aqidah* and *sharia*, ensuring all members are registered and controlling *Tariqah* practitioners from any deviations in practice. For example, the *Tariqah Ahmadiyyah* makes its practice center a reference and research center on the development of the *Tariqah Ahmadiyyah* in Southeast Asia especially the country of Malaysia. Therefore, various facilities are provided within the structure of this center. These include gallery space, libraries, lecture rooms, consultation rooms, office space, IT rooms, prayer rooms, halls, administrative offices and more. The development of today's world requires the *Tariqah* to be managed professionally and strategically. The members of the *Tariqah* should be proficient in religious knowledge and at the same time acquire the field of current knowledge. The existence of the *Tariqah Taşawwuf* practice center is in order to realize the goal of creating *dhizkr* members with realistic thinkers

and contributing to the development of a community of *iman* and *soleh* (Yusof, 2019).

In addition, many *Tariqah Taşawwuf* practice centers are located in surau to facilitate the people of Negeri Sembilan who live near the surau to participate in activities carried out by the *Tariqah* practitioners to bring themselves closer to Allah SWT.

3.6.6 Books or Brochures for Reference and Study

The role of the *shaykh mursyid* in spreading Islamic influence can be seen from other angles as well, especially in the writing of various types of books related to Islam, including *fiqah*, *tauhid*, *tafsir*, hadiths or *Taşawwuf* and others. Muslims to this day still read, study, research, practice the contents of the *Taşawwuf* books compiled by persona from the past to the present day. Muslims continue to associate with books such as *al-Ri'ayah li Huquqi-'ILah* and *al-Wasaya* by Shaykh al-Muhasibi (w.243 h 823 AD), *Ihya 'Ulum al-Din* and *Minhaj al-Abidin* by Iman al-Ghazali, (w. 505 H 1111 AD) *j-al-Ghuniyyah*, *Fath al-Ghaib*, *al-Fath al-Rabbani* by Shaykh Ab Al-Qadir al-Jilani (w. 562 H), *al-Risalah al -Qusairiyyah* the work of the Shaykh Abu Qasim al-Qusyairi (w. 465 H) and hundreds of other books of *Taşawwuf* were produced by the *Taşawwuf* persona of the past and present (Jahid sidek, 2010).

All those books seem to be lectures or briefing sessions presented by the author to all Muslims throughout the ages just like any other Islamic book. The books continue to play an important role in convincing Muslims of the truth and practice of Islamic spirituality or the practice of the *Taşawwuf/Tariqah* itself. They are also a very valuable source of information and reference on such knowledge and practice.

Also, the reference books used by the *shaykh* of *Tariqah Taşawwuf* in the state of Negeri Sembilan are books or pamphlets that do not conflict with Islamic teachings. *Jilsah* members will evaluate and view the books used by the *shaykh* whether they are acceptable for study or rejected (Nizam, 2019). For

example, in *Tariqah Ahmadiyyah*, the *shaykh* used the book used by the previous *ulama* of *Taşawwuf* which the syllabus was not contrary to Islamic teachings (Yusof, 2019). In fact, the books they use provide valuable information to their students. Therefore, books and brochures of study and references to a particular *Tariqah* are essential to ensure that the knowledge presented is correct, authentic and in accordance with the Al-Qur'an and the Sunnah.

3.7 Certified and Uncertified *Tariqah* in Negeri Sembilan

There are rules that are approved by the registrar and there are rules that are rejected for registration because of several reasons. According to Syaiful Nizam (2019), the *Tariqah* applying for registration at the Mufti Department of Negeri Sembilan will be evaluated and checked by the responsible party before approving or denying the registration. All the *Tariqah* based in Negeri Sembilan must be approved and have a certificate of registration from the *Bahagian Tariqah Taşawwuf* (BTT) of Negeri Sembilan. In 2014 there were twelve *Tariqah* approved by the registrar and until 2019 there were added application and three applications were approved and one rejected application (Mohd Yusof, 2019).

3.7.1 Certified *Tariqah* in Negeri Sembilan

Tariqah Naqsyabandiyyah al-Kholidiyyah (TNK) was a *Tariqah* which was approved its registration. TNK is led by *Shaykh* Tuan Hj. Abu Talib bin Rabit. He holds a Malaysian Vocational Education Certificate. He also submitted an application to register his *Tariqah* in accordance with the requirements of section 9 of the *Tariqah Taşawwuf* Enactment (Negeri Sembilan) 2005. After submitting the application, it was extended for approval by the State *Fatwā* Committee Members (AJF) on December 27, 2006. However, after the State *Fatwā* Committee Members (AJF) is reviewing the

TNK application form, the AJF has postponed the decision of the TNK application and extended it to *Jilsah al-Turuq al-Sufiyyah* members for further study. The basis of the considerations examined by members of *Jilsah al-Turuq al-Sufiyyah* is similar to that found in the *Tariqah Taşawwuf* Enactment. The element examined by that member was the TNK *silsilah*. The *silsilah* of TNK's is valid as stated in the *Tariqah Taşawwuf* Enactment. The practices in TNK is to *dhizkr* for 5000 times as a beginner for the new members to join the TNK, to practice *suluk* for 40 days / 20 days and 10 days, *tawajjuh* 3 times a day after *salat fajr*, *dzuhr* and *isha*, *tawajjuh* ceremony will be held on day of Thursday and Friday night, perform *dhizkr* 70 000 times in the *surau* and led by *shaykh*. This *dhizkr* cannot be done alone. Among the books used are *Tariqah Ahmadiyah al-Kholidiah's* Practice Book, *Ijazah* TNK Degree Book, *Perjuangan Hidup Seorang Hamba Allah*, *Munajat* TNK and the *Hakikat* TNK. Therefore, members of *Jilsah al-Turuq al-Sufiyyah* have recommended that the AJF certify *Shaykh* Hj. Abu Talib bin Rabit is a true TNK *shaykh* and in accordance with subsection 8 (2) of the *Tariqah Taşawwuf* Enactment (Negeri Sembilan) 2005. The TNK practice center is located in Surau Suluk Kg. Baru, 71750 Lenggeng Negeri Sembilan. Certificate of registration for this *Tariqah* was issued on April 14, 2014. Registration No.: JMKNNNS.BTT.070-2 / 1 (21).

In addition, the *Tariqah Naqsyabandiyyah al-Kholidiyyah* which located in Kampung Gemencheh, 73200 Gemencheh, Negeri Sembilan has also been approved by the registrar to practiced in Negeri Sembilan. The *shaykh* of this *Tariqah* is Tuan Mohd Anua bin Mohd Zain. He has an education certificate in Malaysian Certificate of Education (1968). Tuan Anua also learned the *Tariqah* knowledge and practices through *talaqi* from his teachers. Because Tuan Mohd Anua received his *Tariqah* knowledge and practice through *talaqi* from the *shaykh* without any records and specific reference books and he never taught the *aqidah*, *fiqh* or *Taşawwuf*, the Negeri Sembilan *Fatwā* Committee point of view that he and the *ikhwan* were advised to be under the auspices of the *Tariqah Khalidiyyah Naqsyabandiyyah* in Lenggeng. With this the *Tariqah Naqsyabandiyyah Khalidiyyah* became firmer. Due to the lack of practice

manuals, the Negeri Sembilan *Fatwā* Committee was suggesting that this *Tariqah* group should provide a guide book of practice as provided by the *Tariqah Naqsyabandiyyah Khalidiyyah* practitioners in Lenggeng. This *Tariqah* has been validated after members of *Jilsah al-Turuq al-Sufiyyah* and members of the State *Fatwā* Committee reviewed and evaluated the terms set forth in the *Tariqah Taşawwuf* Enactment (Negeri Sembilan) 2005. The certificate of registration for these *Tariqah* was issued on April 14, 2014 Registration No.: JMKNNNS.BTT.070-2 / 1 (24).

Next, among the *Tariqah Naqsyabandiyyah* that had been approved by the registrar was the *Tariqah Naqsyabandiyyah Bahaiyyah Khalidiyyah Mujaddidiyyah Dziayah*. The *shaykh* of this *Tariqah* is A.F Ust. Muhammad Firdaus bin Abdul Manaf and he holds a PhD in Islamic Studies from the National University of Malaysia (UKM). This *Tariqah* practice center is located at Surau Suluk Kampung Masjid Dulang, 71600 Kuala Klawang, Jelebu Negeri Sembilan. The registration certificate for this *Tariqah* was issued by the registrar on April 14, 2014. No. Registration: JMKNNNS.BTT.070-2 / 1 (26).

Tariqah Naqsyabandiyyah al-Khalidiyyah (TNK), led by the *Shaykh* Tuan Zainal Ariff bin Mohd Din, was also one of the TNK's approved by registrants. *Shaykh* Tuan Zainal Ariff received a Diploma in Accounting from Tengku Abdul Rahman College in Kuala Lumpur. This *Tariqah* practice center is located in Surau Kampung Kuala Dadeh, Sawa Raja 71350 Kota, Negeri Sembilan.

There is another TNK that has recently been approved by Members of *Jilsah al-Turuq al-Sufiyyah* and Members of the State *Fatwā* Committee. The *shaykh* of this *Tariqah* was Habib Shah Fidaus bin Habib Ahmad. He has a Malaysian Certificate of Education and his *Tariqah* teaching center is located at Jalan Labu, Batu 8, Kampung Jawa 71900 Labu Seremban. This *Tariqah* certificate of registration is not stated in the form of *Tariqah* that passes the registration in Negeri Sembilan for certain reasons and in the process of issuing the certificate (Syaiful Nizam, 2019).

The sixth *Tariqah Naqsyabandiyyah* (TN) to receive the registration was the *Tariqah Naqsyabandiyyah Aliyyah* which under Shaykh Tuan Lokman Shazly bin Dato' Seri Zaharin. Shaykh Tuan Lokman has an MA in *Qiraat* and Hadith from Jamiah Arabiah Raiwind University of Pakistan. This *Tariqah* is also one of the new *Tariqah* approved by the registrar of Negeri Sembilan. This TN *Aliyyah* practice center is located in Suru Suluk Kampung Pantai Batu 7, Pantai 71770 Seremban, Negeri Sembilan (Syaiful Nizam, 2019).

The seventh *Tariqah* that has been approved its registration under the *Tariqah Taşawwuf* Enactment (Negeri Sembilan) 2005 is the *Tariqah Qodiriyyah Naqsyabandiyyah* (TQN). The person entrusted with the *Tariqah Naqsyabandiyyah* by the *shaykh* is Shaifudin bin Maulup has applied for the registration of these *Tariqah* for practice in Negeri Sembilan under the requirement of sect 9, *Tariqah Taşawwuf* Enactment (Negeri Sembilan) 2005 on June 12, 2007. He has a background in Islamic religious education at the level of Bachelor's Degree of *Qiraat* al-Qur'an, from Maahad al-Azhar Shuobra, Egypt. *Tariqah Qodiriyyah Naqsyabandiyyah's* applications accepted with certain conditions set by the registrar, *Fatwā* committee and members of *Jilsah al-Sufiyyah*. The application was extended to the members of the Negeri Sembilan *Fatwā* Committee which convened on June 30, 2009. From the conference, it was decided that the matter be presented by the members of *Jilsah al-Sufiyyah* Negeri Sembilan for review and recommendation. Accordingly, on April 16-18, 2010, a *Jilsah al-Sufiyyah* Members conference No 2/1431 was held to discuss the matter at Selesa Beach Resort, Port Dickson, Negeri Sembilan. Among the basic considerations observed by the *Jilsah al-Sufiyyah* members was the appointment of the *shaykh*. The method of appointment of Tuan Saifudin bin Maulup is in accordance with the *sufiyyah* method. Also, he has an education that meets the requirements set by the registrar. In addition, he has also had experience in *Tariqah* since 2004 after being entrusted by the *shaykh Tariqah Qadariyyah Naqsyabandiyyah*. He has always received continuous guidance from the appointed *shaykh* and other *talqin* representatives in Malaysia such as *Shaykh* Hj. Mohd Zaki as-Sujak bin

Syafie and Mansur bin Salleh. In addition to his experience and education, he also has a *silsilah* of *Tariqah Taşawwuf* that is certified in accordance with the discipline of *Tariqah Taşawwuf* knowledge in accordance with paragraph 8 (2) (e) of the Negeri Sembilan *Tariqah Taşawwuf* Enactment. In practice the TQN uses the Book of *Uquudul Jumaan* which is the main source of reference for the practice of *dhizkr* and is not at fault with the discipline of *Tariqah* and *Taşawwuf* and has been recognized by *ulama*. TQN also practices daily *dhizkr* such as *Jahar* and *Khafī dhizkr*. The *dhizkr* of the TQN in the the accepted *Tariqah Taşawwuf* application form is not in conflict with Islamic teachings unless there is a transliteration in the *Rumi* text of the Qur'anic verses and the *dhizkr* pronunciation. This is contrary to the decision of the National *Fatwā* who has decided to ban this method. Surau TQN Nurul Hidayah Practic Center, Kg. Kondok Batu 14, 71800 Nilai and Surau al-Irshadiyah Batu 10, 71900 Labu. After Members of *Jilsah al-Turuq al-Sufiyyah* heard and evaluated all matters submitted by the TQN, the decision of *Jilsah al-Turuq al-Sufiyyah* Member of State of Negeri Sembilan no. 2/1431 has determined that the TQN is a true *Tariqah Taşawwuf* (Syaiful Nizam, 2014).⁴

The eighth *Tariqah* passed in the *Tariqah Taşawwuf* Enactment is the *Tariqah al-Syazuliyah al-Darqawiyyah* (TSD). The person responsible by the *shaykh* of the *Tariqah al-Syazuliyah al-Darqawiyyah* (TSD) is A.F Ust. Hj. Mohd Nasir bin Hj. Othman. The application for this *Tariqah* was extended to the members of the Negeri Sembilan *Fatwā* Committee which convened on June 30, 2009. The conference decided to extend the matter to *Jilsah al-Turuq al-Sufiyyah* for review and recommendation. The basis of their judgment is that the method of appointment of Mohd Nasir bin Othman as the person responsible for the *shaykh* is in accordance with the *sufiyyah* method. He also has Islamic religious education at the Bachelor's Degree from al-Azhar University of Egypt. He was appointed to represent the *shaykh* and has held trust since 2002 and has received continuous guidance from the *shaykh*. Next, he has a *silsilah* chain of *Tariqah Taşawwuf* that is certified according to the discipline of *Tariqah Taşawwuf* knowledge. TSD uses the Book of *Wirid al-*

'Am wa Mukhtasar and Wirid al-Jam 'I al-Mu'ayyad fi Majlis al-Shalah wa al-Salam 'Ala Sayyidina Muhammad SAW which is the main source of reference for the practice of *dhizkr* of these *Tariqah* is not contradict with the discipline of *Tariqah* that is recognized by *ulama*. The practice of *dhizkr* the TSD is not conflicted with Islamic teachings. The center of this practice is located at Surau Pekan Bahau, 72100 Bahau. After reviewing the proposal, Members of *Jilsah al-Turuq al-Sufiyyah* concluded that the TSD was a true *Tariqah Taşawwuf* for fulfilling the requirements of a *Tariqah*. Therefore, as recommended by Members of *Jilsah al-Turuq al-Sufiyyah*, the meeting of the *Fatwā* Committee (Special) No. 2/1431 on 14th July 2010 decided that to recognize Tuan Mohd Nasir bin Othman as a person responsible by the *shaykh* in accordance with subsection 8 (1) of the *Tariqah Taşawwuf* Enactment (Negeri Sembilan) 2005. Recognizes the silsilah of *Tariqah al-Syazuliyyah al-Darqawiyyah* under the leadership of Tuan Mohd Nasir bin Othman and is strictly in accordance with paragraph 8 (2) (e) *Tariqah Taşawwuf* Enactment (Negeri Sembilan) 2005. The practice by the *Tariqah Al-Syazuliyyah al-Darqawiyyah* as set forth in the TT1 form of the second table of the *Tariqah Taşawwuf* Enactment (Negeri Sembilan) 2005 was validated. However, the TSD is required to improve the writing of documents and references especially from the translation point of view. Once satisfied, the Registrar shall issue a Certificate of Registration pursuant to section 12 of the *Tariqah Taşawwuf* Enactment (Negeri Sembilan) 2005 (Nizam, 2019).

The ninth *Tariqah* is the *Tariqah of al-Ahmadiyah al-Idrishiah al-Dandarawiah* (TAD). TAD is led by the Shaykh Dato 'Hj. Mohd Murtadza bin Hj. Ahmad. He holds a Bachelor's Degree from Egypt's al-Azhar University. These *Tariqah* settle down in Negeri Sembilan through the Shaykh Hj Mohd Said Jamaluddin al-Linggi. Shaykh Hj Mohd Said received this *Tariqah* from Shaykh Muhammad al-Dandarawi. The fundamentals of TAD practice are *Fatihatul Aurad, Tahlil, Istighfar Kabir* and *Selawat Azimiah*. Every member is required to seek the true knowledge of any religious class irrespective of that which is organized by any *Tariqah* but cannot take the *bai'ah* of those *Tariqah*.

Among the decisions made by *Jilsah al-Turuq al-Sufiyyah* at the *Fatwā* Committee Meeting No. 3/1428 On 10 Reabab 1428H on July 25, 2007 was Dato 'Haji Mohd Murtadza bin Haji Ahmad as *shaykh* of *al-Ahmadiyah al-Idrisiyyah al-Rashidiyyah al-Dandarawiyyah* as required by subsection 8 (1) of the *Tariqah Taşawwuf* Enactment (State of Negeri Sembilan) 2005 after satisfying the requirements of subsection 8 (2) of the same enactment. Further, the *silsilah* of *Tariqah al-Ahmadiyah al-Idrisiyyah al-Rashidiyyah al-Dandarawiyyah* under the leadership of Dato 'Haji Mohd Murtadza bin Haji Ahmad is properly affirmed in accordance with paragraph 8 (2) (e) of the *Tariqah Taşawwuf* Enactment (Negeri Sembilan) 2005 (See Appendix A). The practiced of *Tariqah al-Ahmadiyah al-Idrisiyyah al-Rashidiyyah al-Dandarawiyyah* as stated in the TT1 form of the second schedule of the *Tariqah Taşawwuf* Enactment (Negeri Sembilan) 2005 is validated. But the *shaykh* of *Tariqah al-Ahmadiyah al-Idrisiyyah al-Rashidiyyah al-Dandarawiyyah* must ensure that its members always obey the instructions of the *Shaykh* or the *Pendaftar Tariqah Taşawwuf*. The Certificate of Registration is subject to the provisions of the law and if there is any misdemeanor, the registrar shall be entitled to withdraw this approval upon notification to the State *Fatwā* Committee and in accordance with the provisions of law.

The tenth *Tariqah* that is approved is the *Tariqah Al-Ja'Fariyah Al-Ahmadiyah Al-Muhammadiyah* (TJAM). Details of the *Tariqah* are as follows, the *shaykh* of the *Tariqah* is Shaykh A.F Ust. Shuhadak bin Mahmud. He has an M.A. of education in the field of *Shafie's Fiqh* at the Egypt Open University, Cairo. The TJAM practice center is located at Lot 6070 Kanan 3, Kampung Ismail, 70400 Ampangan, Seremban. A certificate of registration was issued to this *Tariqah* on April 14, 2014. No. Registration: JMKNNS.BTT.070-2 / 1 (25).

The eleventh *Tariqah* is the *Tariqah Dusuqiyyah Muhammadiyah*. The related information are as follows, the person responsible for the appointment of *shaykh* is Mohd Fadil bin Ariffin and he has a qualification in education in BA in Arabic Language, from al-Azhar University of Egypt. These *Tariqah* are

located at Jalan Sri Pulai 54, Taman Sri Pulai 3, 71200 Seremban. A certificate of registration was issued to this *Tarīqah* on April 14, 2014. No. Registration: JMKNNNS.BTT.070-2 / 1 (23). The twelfth *Tarīqah* is *Tarīqah al-Muhammadiyah al-Sanusiyah al-Idrisiyah*. Details of the *Tarīqah* are as follows, the person who holds responsible by *Shaykh's Tarīqah* is Dato 'Haji Muhammad Fuad bin Kamaludin. He has educational qualifications in the field of Bachelor of Syariah, University al-Azhar. This *Tarīqah* has a practice center located in Madrasah al-Husainiah, Kg. Chenong Rembau, 71350 Kota. and Kompleks Yayasan Sofa NS, Blok B, Jln Dataran Sentral 3, Dataran Sentral, Seremban. According to Syaiful Nizam (2019) the registrar has issued a certificate of registration to this *Tarīqah* as it has been certified that all matters regarding the *Tarīqah* are true. Certificate of Registration issued April 14, 2014. No. Registration: JMKNNNS.BTT.070-2 / 1 (27). The thirteenth *Tarīqah* is *Tarīqah Al-Syaziliyah*. The details of the information related to the person responsible for the appointment from *Shaykh Tarīqah* are Hj Zulkafli bin Zakaria. He completed his Bachelor's degree in Law from International Islamic University (UIA), Gombak. This practice center is located in the Surau Kampung Kuala Dadeh, Sawah Raja, 71350 Kota. After reviewing these four *Tarīqah* which had been approved by the registrar of the Negeri Sembilan Mufti Registry, the study found that there were no such approved documents as the other directories which had detailed documents by the Negeri Sembilan Mufti Department. It is possible that the registrar has not updated all of the *Tarīqah* and had not filled the information on the *Tarīqah* that has received the registration of the *Tarīqah* on the portal of the Mufti Department of Negeri Sembilan. However, after reviewing all four of these *Tarīqah*, they have already received the approval of the registrar and are allowed to practice in Negeri Sembilan with the supervision of the *Bahagian Tarīqah Taşawwuf* (BTT).

3.7.2 Uncertified *Tariqah Taşawwuf*

There are also *Tariqah* that were uncertified for certain reasons and failed to meet the requirements set by the *Bahagian Tariqah Taşawwuf* (BTT). Two *Tariqah* were rejected, one of which was decided by members of the *Jilsah* and the other members of the *Fatwā* Committee in review and further scrutiny for failing to attend the *Jilsah* joint session. The *Tariqah* that was rejected was the *Tariqah Khidiriah* (Syaiful Nizam, 2014). The *Shaykh* of this *Tariqah* was Shamsudin bin Abdul Rahman. He has a Malaysian Certificate of Education (SPM). These *Tariqah* have a practice center located at No. 1435, Persiaran Semarak 4 Fasa 7, Tmn Panchor Jaya, 70400 Seremban. The *Shaykh* of this *Tariqah* has applied for registration of these *Tariqah* for practice in Negeri Sembilan pursuant to section 9 of the *Tariqah Taşawwuf* Enactment (Negeri Sembilan) 2005 on March 18, 2008. Research Division, Negeri Sembilan Islamic Religious Affairs Department has received complaints regarding group activities of these *Tariqah* are dubious to some civilians. Therefore, the application of this *Tariqah* was forwarded to the members of the Negeri Sembilan *Fatwā* Committee which convened on June 30, 2009 and the decision of the conference was extended to the members of *Jilsah al-Turuq al-Sufiyyah* State for review and recommendation. In connection with the decision, on the 22nd - 24th January 2010, a *Jilsah al-Turuq al-Sufiyyah* Conference was held to discuss the matter at the Klana Resort, Seremban, Negeri Sembilan (Mohd yusof, 2019).

The results of a *Jilsah al-Turuq al-Sufiyyah* survey found that the *shaykh* claimed to receive this teaching directly from 'Prophet Khidr' through dreams. The way of accepting the dream was like dreaming of a white light and then an old man's face with a long beard and white beard to his chest and the image vanished and he heard only a voice giving instructions and teachings that were supposed to be divine passages. He had that dream at the age of 28 in 1987 in Taman Bukti, Seremban and this went on for almost 2 years. The dream

continues to this day but at a low frequency. Thus, he was convinced that the person found in the dream was the 'Prophet Khidr'. At first, he did not recognize the man who came to his dream. But after asking, the man replied that he was a 'Prophet' and his confidence was further strengthened by the 'nas' supposedly received from the 'Prophet Khidr'. It is said that 'Prophet Khidr' ruled the world for 10,800 years, beginning with 1400 hijrah. In this generation will occur 81 times catastrophe due to wind. There are three levels of knowledge, namely, Above, Middle and Bottom. Above is the quiet heart, the mouth and the heart make one. The middle is seated in one place and *dhikr*. The Bottom, Read and sing. The difference between the three is that the above can continue to the Arasy far from the star to the level of prophets. The Middle is to tell others, which is teaching and the Bottom reach the hell telling the spirits in hell to hear them read and sing. He admitted not referring to the incident of the dream to any ulama at the time except for a man allegedly Lebai Abd. Rahman (the late) in Kg. Talang, Kuala Pilah. In that dream, he claimed to accept the teachings to be passed on to all mankind. There are many more allegations and teachings that violate the *Tariqah Taşawwuf* Enactment. Therefore, the basis of the view that *Jilsah* members consider is that the appointment of the *shaykh* of this group is contrary to the rules established by the *ulama* of the *Taşawwuf* because he merely obtained the appointment of the dream and the method of obtaining the dream was contrary to the *Sufiyyah* method. He has a poor background in Islamic religious education as the only education available to the SPM and further reinforces that these *Tariqah* are rejected by the registrar because he himself admits he is not good at reading the Qur'an. A *shaykh* of *Tariqah Taşawwuf* must be highly knowledgeable and knowledgeable in the field of religion including the Qur'an and the Hadith. Accordingly, as a result of the observations of *Jilsah* members, he was found to be unfamiliar with the culture of reading religious books and not having sufficient knowledge as a *shaykh*. In addition, he had no experience in spiritual education and had no connection with the spiritual leaders who guided him in the field and had no *silsilah* to be assessed according to the discipline of *Tariqah Taşawwuf* knowledge. The *zkr*

presented in the form of application for *Tariqah Taṣawwuf* received is not in conflict with Islamic teachings unless it has some spelling error. Certain special *zikr* presented in the document cannot be treated as *zikr Tariqah* because they do not have a silsilah chain. According to Mohd Yusof (2019), there are only 2 documents, which are related to the practice of the *Tariqah Khidiriyyah* and the *Kesedaran Yang Mulia* book. Both documents are alleged to have been received from the 'Prophet Khidr' in a dream and both have very dubious elements. In addition, the group still has many other reference materials that it claims to have received from the 'Prophet Khidr' (which was not submitted to *Jilsah*) and is largely in manuscript form. Those books are recognized by them as a source of reference for this group. Observations of *Jilsah* members found that they refused to compromise on this reference material. All knowledge which alleged to have received from the 'Prophet Khidr' from dream is received in the Malay language (Jahid Sidek, 2019).

The first decision of the *Jilsah Al-Turuq Al-Sufiyyah* 1431H Conference concluded that the teaching of this group was not a *Tariqah* knowledge or *Tariqah* practice because it did not fulfill the requirements of *Tariqah*. Based on the application of *Tariqah Khidiriyyah* under section 9 of the *Tariqah Taṣawwuf* Enactment (Negeri Sembilan) 2005, members of *Jilsah al-Turuq al-Sufiyyah* who convened on the 22nd-24th January 2010 recommended that the State *Fatwā* Committee to reject the application of registration this group as valid *Tariqah* teaching under the jurisdiction provided under subsection 10 (1) of the *Tariqah Taṣawwuf* Enactment (Negeri Sembilan) 2005 for the reasons described earlier and to forward the decision of the State *Fatwā* Committee on this matter to the Director of JHEAINS for further action under section 52 of the Syariah Criminal Code (Negeri Sembilan) 1992 under the provisions of dubious doctrine (Syaiful Nizam, 2010).

3.8 Conclusion

The entry of *Tariqah* in Malaysia has brought a dimension of spiritual power among the prior Malay community in line with the entry of Islam to Malaysia. Negeri Sembilan is a state that is involved in the development of *Tariqah*. The Mufti Department of Negeri Sembilan concerned on matters of *Tariqah* as the state is seen to be bound by a number of measures such as drafting an enactment related to the *Tariqah* and the setting up of a special committee, *Jilsah al-Turuq al-Sufiyyah* and *Bahagian Tariqah Taşawwuf* (BTT) to monitor the practice of *Tariqah Taşawwuf*. The supremacy of the *mufti* as well as several Sufi and the strength of the *Tariqah* in Negeri Sembilan are also factors that influence the development of the *Tariqah* in Negeri Sembilan. In addition to the numerous groups of *Tariqah* recognized by the Mufti Department of Negeri Sembilan, the early steps of the Mufti Department of Negeri Sembilan and the leadership of the Negeri Sembilan *mufti* who are all *Tariqah's mursyid* have made Negeri Sembilan a state that is considered to be a *Tariqah* state.