

## CHAPTER 2

### LITERATURES ON TAREKAT NAQSYABANDIYYAH KHALIDIYYAH AND THE PRACTICES OF *SULŪK*

#### 2.0 Introduction

This chapter explained about the history of Tarekat Naqsyabandiyyah and how it split into several branches and becomes Tarekat Naqsyabandiyyah Khalidiyyah. Then, the researcher focused on the process and purpose of *sulūk* that practiced by the followers of Tarekat Naqsyabandiyyah Khalidiyyah. The researcher also provides the details of the fundamental practices of the tarekat which includes *bai'ah*, *talqin*, *tawassul*, *dhikr*, *khatm khawajakan*, and *tawajjuh* and *tahlil*.

#### 2.1 History of Tarekat Naqsyabandiyyah

Tarekat Naqsyabandiyyah is a Sufi practice created by Muhammad Baha al-Din in al-Bukhara, Central Asia. The phrase Naqshabandi which is attributed to Baha al-Din is made of two Persian words that signify “painting in the heart”. The word Allah was written on his heart. It alludes to his heart’s constant presence before Allah (Sri Mulyati, 2011). Because of the significance of this catastrophe, the term Naqshabandi is still used by his serial successors all over the world. Naqsyabandi’s spiritual genealogy is traced back to the Prophet Muhammad SAW through Abu Bakar al-Siddiq. However, Abdul Khaliq al-Ghujadawani formed the Tarekat Naqsyabandiyyah prior to Muhammad Baha al-Din. He was a *Shaykh* of the Tarekat Naqsyabandiyyah since he established eleven principles in it using Persian terminology. (Weismann, 2007)

Although Muhammad bin Baha al-Din is credited as the founder of the *tarīqah*, the truth is that the lineage of this *tarīqah* is from the Prophet Muhammad SAW to Saidina Abu Bakr r.a and was formerly known as *Siddiqiyyah* because Abu Bakr ranked first in his lineage after Rasulullah and was the successor of the Prophet Muhammad SAW. It may be inferred that Imam Hanafi founded the Hanafiyyah school of thought, Imam Malik founded the Malikiyyah school of thought, and Imam Ash'ari founded the Ash'ariyyah school of thought. However, before the Prophet Muhammad SAW, all knowledge was met, and Muhammad bin Baha al-Din was the major pioneer until it was credited to him. Judging from the history of its development, this *tarīqah* did not begin with the name Naqsyaband, but as follows: 1) Siddiqiyyah- from the time of Abu Bakr to Sheikh Taifur Abu Yazid bin Isa al-Bistami; 2) Taifuriyyah- starting from Sheikh Taifur to Abd al-Khalid al-Gujdawani; 3) Khawajakaniyyah- starting from the time of Abd al-Khalid to the time of Muhammad Baha al-Din al-Husaini al-Hasani; 4) Naqsyabandiyyah- starting from Muhammad Baha al-Din to Ubaid Allah al-Ahrar; 5) Ahrariyyah- starting from Ubaid Allah al-Ahrar to Ahmad Farukhi; 6) Mujaddidiyah- starting from Ahmad Farukhi to Khalid al-Kurdi; 7) Khalidiyyah- starting from the time of Sheikh Khalid al-Kurdi until today. (Muhammad Khairi et al., 2013).

While undertaking the pilgrimage, Baha al-Din, Muhammad Parsa, Abdul Rahman al-Jami, Ubaydullah Ahrar, and other great masters brought the Tarekat Naqsyabandiyyah from Central Asia to Hijaz. They initiated several pupils into the *tarīqah* on the journey (Weismann, 2007). Hijaz is the territory that contains the Holy Cities of Mecca and Medina. Both cities are also referred to as al-Haramain (the sacred territory). In modern times, Hijaz is known as the Kingdom of Saudi Arabia. The Tarekat Naqsyabandiyyah is recognized not just in Mecca by Central Asian masters, but also by Indian masters. As a result, masters from Central Asia and India were primarily

responsible for teaching Naqsyabandiyyah adaptation in the Holy Cities. In Hijaz, the Tarekat Naqsyabandiyyah developed into two primary lines, *mujaddidi* and non-*mujaddidi*. (Nur Amalina Sharipuddin, (2020).

The first refers to the Tarekat Naqsyabandiyyah, which was spread by non-*mujaddidi* masters such as Muhammad Parsa, Ghudanfur bin Jaafar, Tajuddin al Hindi, and other masters before Ahmad al-Sirhindi or masters whose spiritual lineage is associated with Baha al-Din but has no intersection with Ahmad al-Sirhindi. The second one refers to the Tarekat Naqsyabandiyyah which was revolutionized by Ahmad al-Sirhindi and afterwards spread by his successive successors. The word *mujaddidiyyah* which is associated with the Tarekat Naqsyabandiyyah conveys an important meaning. It is attributed to Ahmad al-Sirhindi as he reinvigorated the Tarekat Naqsyabandiyyah rite eighteen types of *muraqabah* such as *muraqabah ahadiyyah* (contemplation of the Oneness) until *la ta'ayyun* (non-determination) known as *maqamat al-mujaddidiyyah*, theory of ten *lataif* (subtitles), and *wahdah al-shuhud*. Because of his significant contribution, he is referred to as *al-Imam al-Rabbani* and *Mujaddid alf al-thani*. (Muhammad Khairi et al., 2013)

The introduction of the Tarekat Naqsyabandiyyah in Hijaz began in the early 15<sup>th</sup> and early 16<sup>th</sup> centuries, with a non-*mujaddidi* teacher Sibghatullah Baruji. He was an Indian scholar who included Ibn Arabi's original Naqsyabandi and Shatiri into his teaching. He landed in Medina in 1596 and established a spiritual lodge. He introduced several academics into the Tarekat Naqsyabandiyyah, including Ahmad al-Shinawi (d.1620), Ahmad al-Qushashi (d.1661), and Ibrahim al-Kurani (d.1690). Tajuddin Zakaria al-Uthmani, another non-teacher *mujaddidi*'s from India, joined Sibghatullah's mission to expand the Tarekat Naqsyabandiyyah in Hijaz (d.1642). He was a modern

Ahmad al-Sirhindi learning the Tarekat Naqsyabandiyyah from a comparable teacher, Muhammad Baqi (1563-1603). Tajuddin returned to Mecca during his second pilgrimage in 1631. Under his guidance, scholars in Mecca and Medina such as Abdul Baqi Mizjaji, Ahmad bin Ibrahim Allan (d.1642), and Ahmad Nakhli engaged in the Tarekat Naqsyabandiyyah. He bolstered his standing in Mecca by translating Persian Naqsyabandiyyah books into Arabic, such as *al-uns* by Abdul Rahman Jami and *Rashahat cain al-hayah* by Ali Husain. He follows Ibn Arabi's teachings and believe in *wahdah al-wujud* (Weismann, 2007). Almost all Naqsyabandi's members from *non-mujaddidi* in Mecca at the period were favorable to Ibn Arabi's *wahdah al-wujud* (Muhammad Khairi et al., 2013)

## 2.2 Background of Tarekat Naqsyabandiyyah Khalidiyyah

Beginning with Naqsyabandiyyah Khalidiyyah, this is the continuation of Naqsyabandiyyah teachings as well as changes and certain reforms that occurred, and it is the most recent development in Naqsyabandiyyah. As a result, Sheikh Khalid remained linked with the Tarekat Naqsyabandiyyah until it was renamed the Naqsyabandiyyah Khalidiyyah. Syeikh Khalid constructed a *rabat* at the top of Qubais near Mecca for his disciples to conduct isolation and spiritual initiation. Sulaiman al-Zuhdi stated in '*Majmu 'at al-Rasail*' that Syeikh Khalid had followed the '*Khalwah al-Arba'in*' (40 days) practice isolation as necessary rite. During the seclusion, the disciples that practice temporary abstinence were not permitted to take any meat (Mohd Faizal Harun, 2015).

Since its inception, this *tarīqah* has spread to the west, including states of the Soviet Union via Turkey and Turkestan. It was also divided into Balkans, Macedonia,

Kosovo, and Albania, as well as Central Asian countries such as Persia and Afghanistan. Apart from that, it spread fast to Egypt, India, China, and numerous other archipelago areas, including the Malay world itself. The pattern of acceptance of this *tarīqah* by the Nusantara community differs from the pattern of acceptance by other groups. This is because, for the people of the archipelago, the ruling class is accountable for the distribution and education of this order. Their participation is required to facilitate the participation of the rest of the general public (Van Bruinessan 1992: 172). Sheikh Ismail al-Minangkabawi, a figure of Sufism scholars and religious leaders there, was among the first personalities to propagate and extend Naqsyabandiyyah Sufism (Hawasy Abdullah, 1980).

The expansion of the Tarekat Naqsyabandiyyah in Malay kingdoms began in the nineteenth century AD at Pulau Penyengat, when Yang Di Pertuan Muda Raja Ali became ruler about 1845 AD. Yang Di Pertuan Muda Raja Ali, according to Hooker, was a disciples of Sheikh Ismail al-Minangkabawi, who trained Raja Ali to be able to manage the Tarekat Naqsyabandi and merited to be bestowed the title of *Sheikh Murshid* in this *tarīqah*. In addition to him, he is a disciple of Sheikh Ismail al-Minangkabawi, among others, Raja Abdullah, and Engku Haji Muda. He was also a *Sheikh Murshid* until the *tarīqah* was still performed under the government's supervision (Van Bruinessan, 1992).

According to Wan Muhd Saghir, the spiritual leaders in Pulau Penyengat were Raja Ali, Raja Abdullah, and Raja Mohammad Yusof. They were the teachers and developers of the Tarekat Naqsyabandi in the surrounding regions, and the result of their efforts was their Tarekat Naqsyabandi spread widely to the region areas around Minangkabau, West Sumatra, Bengkulu, Jambi, and Riau. It then declined since there

were no leaders who pushed this order to thrive. Meanwhile, in North Sumatra, the Tarekat Naqsyabandi's genealogy originated in Mecca and was disseminated by Sheikh Abdul Wahab Rokan. According to al-Attas, Sheikh Abdul Wahab Rokan received the Tarekat Naqsyabandiyyah from Sheikh Sulaiman Zuhdi in Mecca and had spent six years in this sect undergoing *sulūk*. Eventually, in 1882, Sheikh Abdul Wahab Rokan founded a centre in North Sumatra for the study of the Tarekat Naqsyabandiyyah. Sheikh Abdul Wahab Rokan received this *tarīqah* from Sheikh Sulaiman Zuhdi, who received it from Sheikh Sulaiman al-Quraimi, who received it from Sheikh Abdullah Affandi, who was a disciple of Sheikh Khalid al-Kurdi. As a result, the lineage of the Tarekat Naqsyabandiyyah that arrived in the archipelago is the Naqsyabandiyyah Khalidiyyah (Mohd Haidhar Kamarzaman, (n.d).

The Tarekat Naqsyabandiyyah spread to Malaysia as a result of Syeikh Abdul Wahab Rokan's appointment of his aide as caliph in directing the community to adopt the *tarīqah's* practices. According to H. A. Fuad Said, there have been 63 caliphs appointed in Riau, 42 in North Sumatra, 8 in Peninsular Malaysia, 4 in West Sumatra, 2 in West Java, and one in Aceh and China. The development of the Naqsyabandiyyah Khalidiyyah sect in Malaysia stems from the caliphs' asceticism. Surau Jeram Bangkin, Dong Raub, Pahang led by Haji Ishaq bin Mohammad Arif, Pondok Upeh Center, Balik Pulau, Penang led by Tuan Guru Haji Mohammad Jaafar Abdullah, Surau Suluk, Kampung Baru Lengging, Negeri Sembilan led by Haji Ma'ruf Yaaqub, and several other less well-known but still active centers (Mohd Haidhar Kamarzaman, (n.d).

In conclusion, the establishment of the Tarekat Naqsyabandiyyah Khalidiyyah in Malaysia began in the 19th century, and their *tarīqah* was drawn from a decent genealogy that lasted up to Sheikh Khalid al-Kurdi, the pioneer of Tarekat

Naqsyabandiyyah Khalidiyyah. The Tarekat Naqsyabandiyyah Khalidiyyah has various branches, one of which is as previously described, namely from Sheikh Abdul Wahab Rokan. According to the history of this evolution, the advent of this tarekat in Malaysia got a positive reception from the Malaysian people, and various sites that perform this tarekat can still be found today (Mohd Haidhar Kamarzaman, (n.d).

### **2.3 The Emergence of Tarekat Naqsyabandiyyah Khalidiyyah in Malaysia**

According to Syed Hadzrullathfi (2009), Sumatera, Riau, Aceh and Sulawesi are the focal points for the development and spread of the Tarekat Naqsyabandiyyah Khalidiyyah in the archipelago. Meanwhile, Sumatra is the place of the development of the Tarekat Naqsyabandiyyah Khalidiyyah whose lineage spread to Malaysia. Among the figures who played an important role in the spread of this tarekat in the Peninsula were Sheikh Ismail bin Abdullah Minangkabau (1864M) and Sheikh Abdul Wahab Rokan (1926M).

Sheikh Ismail bin Abdullah Minangkabau hails from Simabur, West Sumatra and spent time studying and teaching in Mecca. Mawlana Khalid who was the caliph of Shaykh ‘Abd Allah al-‘Arzinjani (1822M) or better known as ‘Abd Allah Afendi was an individual who had received an oath of allegiance of Syeikh Ismail bin Ismail Minangkabau while in Mecca. He was also appointed as a caliph of Shaykh ‘Abd Allah and finally returned to the archipelago around 1850M, 30 years after the death of Mawlana Khalid. Among the places that he visited to spread the *tariqah* after returning from Mecca were Singapore, Melaka, Penang and Kedah. However, he is said to have opened *sulūk* houses in Melaka and Penang where Pondok Upeh in Balik Pulau, Penang was a famous *sulūk* place at that time (Syed Hadzrullathfi, 2009).

Abdul Wahab bin Abdul Manap bin M. Yasin bin Maulana Tuanku Haji Abdullah Tembusai or better known as Sheikh Abdul Wahab Rokan was born in Kampung Danau Runda, Desa Rantau Binuang Sakti, Negeri Tinggi, Kecamatan Kepenuhan, Kabupaten, Rokan Hulu, Riau on 28 September 1811 and died on December 27, 1926 at the age of 115 years. He had migrated to Mecca to further his religious studies and settled for six years there when he was 49 years old in 1863M. At that time, he had studied and *bai'ah* to a famous *sheikh* of the Tarekat Naqsyabandiyyah Khalidiyyah, namely Sheikh Sulaiman al-Zuhdi bin Hassan. He sought spiritual guidance by his teacher at a place called Jabal Abi Qubays and eventually he was appointed a caliph as well as getting permission to spread the teachings of the *tariqah* to the community (Syed Hadzrullathfi, 2009).

Riau is a place that was made by him as the center for the spread of the Tarekat Naqsyabandiyyah Khalidiyyah after returning from Mecca in 1869M. He also visited the states in Malaysia, namely Penang, Perak, Kedah, Melaka and Johor after living for seven years in Babussalam, Langkat and chose Batu Pahat, Johor as the next destination for the spread of the *tariqah*. During his period of preaching in Malaysia, he managed to produce many followers and one of them was the caliph Haji Umar bin Muhammad (1936M). Haji Ishak bin Muhammad Arif, who was one of the disciples of Haji Umar bin Muhammad was given the mandate and permission by him to lead the *sulūk* starting in year 1934, two years before the death of Haji Umar bin Muhammad. Meanwhile, the leadership of Haji Ishak bin Muhammad Arif which centred in Dong, Raub, Pahang was replaced by Haji Jahid bin Haji Sidek through an oral will in 1991 (Syed Hadzrullathfi, 2009).

## 2.4 Syeikh Haji Jahid bin Haji Sidek

Syeikh Dr Haji Jahid bin Haji Sidek was born on 11 February 1940 at Batu Pahat, Johor Darul Takzim. He began his schooling at Sekolah Melayu (Kebangsaan) in 1956 and completed grade 6. From 1956 to 1958, he attended Sekolah Arab Kluang in Jalan Mersing in Johor. He enrolled at the Sekolah Agama Kerajaan Johor in 1957. At that same year, he acquired a Sijil Darjah Khas allowing him to work as a religious teacher in religious schools throughout the state of Johor. In 1972, he received the Ijazah Sarjana Muda Sastera from the University of Malaya. Beginning in 1975, he received Ijazah Sarjana in the field of Usul Fekah from the same university. Previously, in 1992, he received Ijazah Doktor Falsafah in the field of Usuluddin, as well as *Tasawwuf* from the same university. In 2021, he has successfully obtained a Doctor of Philosophy Degree for the second time in Islamic studies at Universiti Malaysia Pahang.

Haji Jahid worked as a Religious Teacher at Sekolah Menengah Ingeris Jasin in Melaka from 1964 to 1969 before being assigned as a Senior Assistant Teacher at Sekolah Menengah Tengku Temenggong Ahmad in Kundang Ulu, Muar, Johor. He was appointed as a Lecturer in the Department of Islamic Studies, Faculty of Arts & Social Sciences, Universiti Malaya (UM) in early 1974, and was promoted to Associate Professor in 1993. He retired at the end of 1995 as a Lecturer in the Department of Dakwah & Human Development, Academy of Islamic Studies Universiti Malaya (APIUM) Kuala Lumpur.

Dr Jahid Sidek was a leader who actively preached to guide the community via Islamic lectures and treatment in an endeavor to promote Islamic religious issues such as surau, mosques, and religious schools. He was the Nazir of Nurul Yaqin Mosque in

Kampung Melayu Sri Kundang, Rawang (1990-2004), Chairman of Surau An-Nur in Kampung Melayu Sri Kundang, Rawang (1988-1990), and the founder and Chairman of Sekolah Agama Rakyat An-Nur in Kampung Melayu Sri Kundang (1988-1990). (1988-1990) which recently known as Sekolah Rendah Agama An-Nur, Kampung Melayu Sri Kundang

#### **2.4.1 Journey in *Tarīqah***

Before swearing allegiance to the Tarekat Naqsyabandiyyah Khalidiyyah, Sheikh Dr Haji Jahid bin Haji Sidek had first sworn allegiance to the Tarekat Ahmadiyyah in 1977 from Haji Ahmad Said in Kelantan. He also swore allegiance to the Tarekat Qadiriyyah before swearing allegiance to the Tarekat Naqsyabandiyyah Khalidiyyah in 1982 from Haji Ishak bin Muhammad Arif in Pahang and was eventually appointed as a caliph by his teacher (Syed Hadzrullathfi, 2009).

#### 2.4.2 ILIT Manarah as *Zawiyyah* Tarekat Naqsyabandiyyah Khalidiyyah of Syekh Haji Jahid bin Haji Sidek



Figure 1: Institut Latihan Ilmu Tarekat (ILIT) Manarah, Kuala Pilah, Negeri Sembilan

Currently, the practice of *dhikr Ism al-Dhat* in the Tarekat Naqsyabandiyyah led by Sheikh Dr Haji Jahid bin Haji Sidek is based in several states around Malaysia. However, only two main headquarters are used for the practice of *khalwah* or *sulūk*, namely the Institut Latihan Ilmu Tarekat (ILIT) Manarah which located in Kuala Pilah, Negeri Sembilan and Pondok Manazil Siddiqin, Terengganu. In addition, the practice of weekly *dhikr* also performed in several other places around Peninsular Malaysia such as in Kampung Melayu Sri Kundang, Rawang, Selangor; Kampung Sungai Kayu Ara, Petaling Jaya, Selangor; Surau An-Nur, Madrasah Darul Ulum, Kuantan; and a few other places (Syed Hadzrullathfi, 2009).

ILIT consists of a two-storey building that connects the three main parts which is the men's hall, the prayer hall and the women's hall. While at the bottom of the men's hall there is a dining room as well as the women's hall. Apart from that, the lower space of the prayer hall is also used for men's if the space provided cannot accommodate the

capacity of a large congregation. However, the space is still under construction and is not yet fully ready for the use of the congregation. There are stairs built at each main door such as in front of the doors of the male and female hall, the stairs that connect the male hall and the prayer hall, as well as the stairs that connect the female hall and the prayer hall. The roof of the ILIT building is made of red tiled roof while the building has not been painted as it is not yet fully completed.



*Figure 2: The Women's Building*

The location of the building which is located in the central part of the area is seen as quite strategic as it has to accommodate a large number of congregational vehicles. The building is estimated to be able to accommodate a congregation of about 400 people at a time based on the size of the building. Upon entering the ILIT compound, the visitor can see the process of planting trees done outside the area which is done by the surrounding residents. ILIT's location is quite strategic because it is by the road and makes it easy for anyone who wants to go there and it can be accessed through Waze and Google Maps applications. If seen from the naked eye, the ILIT

building was not built using a modern design, in fact it was specially sketched by Dr Haji Jahid bin Haji Sidek by applying the aspect of simplicity which is in accordance with the purpose of its construction.



Figure 3: The Women's Hall

## 2.5 Practices and Methodology in the Tarekat Naqsyabandiyyah Khalidiyyah

### 2.5.1 *Bai'ah* (Oath of Allegiance) and *Talqin Dhikr*

The notion of *bai'ah* has been highlighted as a compulsory concept in the methodology of performing any *tarīqah* based on *Ahli Sunnah Wal Jamaah*, whereby a *salīk* or spiritual pathfinder enters into a loyal pledge or spiritual agreement between the follower and the *sheikh* through *bai'ah*. This was also performed by the Tarekat Naqsyabandiyyah Khalidiyyah. This is designed for a *salik* to exhibit his willingness and commitment to his future *sheikh* by obeying his *sheikh's* teachings and directives,

as well as for a *sheikh* to declare his readiness to educate and guide his followers through the way of *tarīqah* (Mohd Haidhar, 2018).

*Bai 'ah* is originated from the (*ba-ya- 'a*) which means selling. *Bai 'ah* also explained the meaning of “agreements”, “promises of devotion”, “mutual promise and devotions” whereas it involved two parties and above achieved an agreeable situations. This *bai 'ah* also practiced during the process of trading by “shake-hands” within two parties to make it eligible (Abdul Aziz Dahlan, 1996). *Bai 'ah* can be divided into several categories which includes:

- a) *Bai 'ah* for Islam: It is determined when a (*kafir*) disbeliever agrees to leave his original religion and embrace Islam as his/her religion.
- b) *Bai 'ah* for *jihād*: This type of *bai 'ah* refers to the oath made by the companions to the Prophet Muhammad SAW which known as the *Bai 'ah al-Ridhwān* when in Hudaibiyah. The companions presented their loyalty not to leave the battlefield and fought against the enemy until the end of the war. Allah SWT mentioned in the Al-Quran:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ وَمَنْ أَوْفَىٰ

بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾

Meaning: “Surely those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward.”

(Surah Al-Fath 48:10)

c) *Bai 'ah* for the *khalifah*: *Bai 'ah* to a person who has been appointed as a leader to the Muslims as the companions swore allegiance to Saidina Abu Bakar after the death of the Prophet Muhammad SAW.

d) *Bai 'ah* preventing from major sins: Allah SWT mentioned in the Al-Quran:

يَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ

أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعْنَهُنَّ وَأَسْتَغْفِرْ لَهُنَّ اللَّهُ

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٢﴾

Meaning: “O Prophet! when believing women come to you giving you a pledge that they will not associate aught with Allah, and will not steal, and will not commit fornication, and will not kill their children, and will not bring a calumny which they have forged of themselves, and will not disobey you in what is good, accept their pledge, and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.”

(Surah Al-Mumtahanah 60:12)

e) *Bai 'ah* for religious obligations: According to Auf bin Asyja'ie, the Prophet Muhammad SAW also took *bai 'ah* on religious matters such as worshiping only to Allah, praying five times a day and fulfilling all his instructions. The Prophet Muhammad also instructed his companions not to beg from anyone. Therefore, companions were seldom seen asking for something to be made for them, and if their whips fell while riding on horses, they would come down to pick them up themselves (Al-Tabrani).

f) *Bai 'ah* for *dhikr*: Commitment and dedication of a disciple in front of his *sheikh* to follow all of his *sheikh*'s prescribed procedures, particularly in remembrance

of Allah (*dhikr*). This pledge also requires a disciple to surrender to his *sheikh* in order to give up the things that impede them from remembering of Allah SWT.

Concerning *talqin dhikr*, Shaykh Abd al-Wahhab al-Sha'rani has published a chapter in his book *al-Anwar al-Qudsiyyah* named *Bab Sanad al-Talqin al-Sufi*. He said that Rasulullah SAW practised *talqin* with the uttering of the words *Lā ilāha illa Allah*. The Prophet Muhammad SAW had *talqin* the companions, either individually or in groups, and it eventually became a chain of *sanad* in the tarekat (al-Sha'rani 1988):

*Shaddad ibn Aus and was justified by Ubadah ibn Shamit, who narrated: One day we gathered with the Messenger of Allah, may Allah bless him and grant him peace, then he asked, "Are there any outsiders among you (gharib) [ie, the People of the Book]?" Then we (the Companions) replied, "No, O Messenger of Allah!" Then the Messenger of Allah ordered to close the door and said, "Raise your hands and say: "La) laaha) llallah "(There is no God who is right but Allah)." Sadad bin Aus said: Then we raised our hands for a moment and said the sentence, "La) laha) llāLlahu" (There is no true God but Allah). "Then the Messenger of Allah put his hand while praying: " All praise belongs to Allah, O Allah, indeed You have sent me with this Sentence, You have ruled me with this Sentence, You have promised me paradise for this Sentence, and indeed You will not break the promise. "Then Rasulullah Saw. said to the Companions, "Rejoice because Allah s.w.t has forgiven you.*

*Talqin* does not refer to the recital of the deceased in the tarekat *tasawwuf*, but rather to the recollection and instruction of a *sheikh* to his disciples (Taj al-‘Arifin,

1987). It is also founded on the legacy that the Prophet practised many years ago. *Talqin*, according to the *sheikh*, is a practice inherited from Rasulullah SAW.

*Ali r.a said: O Messenger of Allah, show me the path that is closest to Allah, the easiest for his servants and the most afdhal with Allah, then the Messenger replied: O Ali, always remember Allah sirr or strongly. Ali replied: Everyone recites dhikr, O Messenger of Allah, indeed I want you to give me specialization about something. The Messenger of Allah replied: Come here, O Ali, the most afdhal thing that I said and the Prophets before me is Laa Ilaaha Illallah.. If the sky is seven layers and the earth seven layers pray on one side of the balance and Laa Ilaaha Illallah on the other side surely Laa Ilaaha Illallah has more weight. O Ali, the qiyamah does not happen while on this earth there are still those who mention Allah.*

Then Ali asked for a *talqin* from the Messenger of Allah SAW:

*How to recite dhikr, O Messenger of Allah? He replied: Close your eyes and listen from me three times, then say Laa Ilaaha Illallah three times and I heard, then the Messenger of Allah said it three times in a state of closing his eyes and raising his voice and Ali heard. Then Ali said Laa Ilaaha Illallah three times in a state of closing his eyes and raising his voice and the Prophet listened.*

This is the kind of *talqin dhikr* that Rasulullah SAW personally taught Sayyidini 'Ali r.a after he had already shown how to do it. It is obvious that the method of *dhikr* that 'Ali r.a was taught used a loud (*jahr*), raised voice kind of *dhikr*. When the Prophet Muhammad SAW and Abu Bakr r.a stopped to hide in the Cave of Thur on their journey to migrate to Medina, the Prophet Muhammad SAW taught Abu Bakr r.a the *dhikr sirr*

(silent) or without increasing the voice which now has been practiced by the Tarekat Naqsyabandiyyah (Zakaria Stapa, 2016).

*Talqin* is an essential practise in the Tarekat Naqsyabandiyyah Khalidiyyah, and it is also a vital practise in other *tariqah* such as Qadiriyyah, Rifaiyyah, and others. For example, in the Tarekat Qadiriyyah, the *iqrar* is made as a simple *talqin* to finish the *bai'ah*. *Talqin* and *bai'ah* are done in Malaysia by the *sheikh* themselves, with assistance from their caliphs, in the Tarekat Naqsyabandiyyah Khalidiyyah.

### 2.5.2 *Tawassul* (Intercession)

*Tawassul* refers to praying to Allah by recalling something that Allah SWT loves or enjoys. *Tawassul*, according to Musa Muhammad Ali, is also described as "all that Allah created as a motivation to draw closer to Allah and as a method to transmit aspirations to Allah." He emphasized that whenever you ask for anything with Rasulullah, you are actually asking Allah via him rather than asking Rasulullah. When we are permitted to ask with actions, and deeds are creatures, asking Rasulullah becomes more significant.

Therefore, Jahid Sidek has laid down guidelines in *tawassul* (intercession) includes: 1) people who perform *tawassul* are simply asking Allah and do not intend to ask other than Allah; 2) those who perform *tawassul* do not worship and adore other than Allah, do not worship the Prophet, angels, *sheikh* and others; 3) do not make calls to the Prophet or *sheikh* or angels along with Allah SWT; 4) those who perform *tawassul* are truly aware of the humiliation of various sins and the nature of weakness so that they feel unworthy of receiving Allah's blessings except with the blessings of those whom Allah loves; 5) they must maintain the manners of *du'a* (prayer) that Allah

has taught and can implement it at any place such as houses, mosques, etc; and 6) the purpose of *tawassul* is only to get the blessing of *tabarruk* by remembering the lovers of Allah SWT (Mohd Haidhar, 2018).

Allah SWT mentioned about *tawassul* in the Al-Quran:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ  
بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾

Meaning: “Now, surely, sincere obedience is due to Allah (alone) and (as for) those who take guardians besides Him, (saying), We do not serve them save that they may make us nearer to Allah, surely Allah will judge between them in that in which they differ; surely Allah does not guide him aright who is a liar, ungrateful.”

(Surah Al-Zumar 39:3)

*Tawassul* that is performed in Malaysia is *tawassul* that seeks to acquire blessings (*tabarruk*) (Mohd Haidhar, 2018). It is also performed through multiplying religious practises. A *sheikh* and his caliphs will lead the disciples in following *Shari'ah* requirements, with priority given to the religious obligations and the multiplicity of circumcision practises in the goal of gaining Allah's pleasure. Aside from that, the practise of prayer and *munajat* is stressed in *tarīqah* in Malaysia. *Du'a* and *munajat* are usually practised before, during, and after the *dhikr* that is prescribed to the disciple to complete every day (Mohd Haidhar, 2018).

### 2.5.3 *Dhikr* (Remembrance of Allah)

After performing *bai'ah* and *talqin* in the Tarekat Naqsyabandiyyah Khalidiyyah, a disciple must complete the *tarīqah's* mandated *dhikr*. The *dhikr* is the *dhikr* of *Ism al-Dhat*, which is Allah on the heart or in *sirr* (silent), which is without a voice, as much as five thousand times every day and must be done without interruption every day. This *dhikr* is given to students who are just starting out in the Tarekat Naqsyabandiyyah Khalidiyyah (Mohd Haidhar, 2018).

The Naqsyabandiyyah Khalidiyyah sect in Malaysia practises *dhikr Ism al-Dhat*, i.e. and *dhikr nafti ithbāt*, and was selected based on the practise tradition of the preceding Tarekat Naqsyabandiyyah Khalidiyyah as reported by al-Kurd:

“*Know that dhikr qalbi is divided into two, namely dhikr Ismuth Dhat and nafti isbāt*”

This *dhikr* is carried out in order to have implications or consequences on faith and piety based on the beliefs of the *tarīqah's* authorities. Sheikh Abdul Qadir Isa said: “*The finest zikir is zikir khafi, and the best nourishment is what is adequate, since zikir khafi may reach sincerity quickly and is accepted more quickly*”. According to Sheikh Abd al-Qadir Isa, *dhikr* in *khafi*, or quiet, may lead to sincerity and is the most important aspect in achieving *jadhbah*, or becoming closer to Allah SWT (Mohd Haidhar, 2018).

*Dhikr* in fact does not only mention the name of Allah, but also presents Him in the heart. Therefore, *dhikr* must be performed through the procedure outlined by the *sheikh* of the sect. Especially in Babussalam, the procedure consists of: 1) Gathering all the knowledge in the heart; 2) Facing yourself in the presence of Allah SWT; 3) Read *istighfar* at least three times; 4) Presenting the spirit of the *sheikh* of the Tarekat

Naqsyabandiyah; 5) Presenting his reward to the *sheikh* of the Tarekat Naqsyabandiyah; 6) Practiced a *rabitah*; 7) Think about death before the real death; and 8) *Munajat* by mentioning *Ilâhi Anta Maqsûdî wa Ridhâka Mathlûbî* (Siregar, 2011).

#### 2.5.4 Khatam Khawajakan

Khatam Khawajakan is a *dhikr* credited to Sheikh Abd al-Khalîq al-Ghajdawani, the *dhikr*'s compiler. In the past, *shuyukh* of the *tarîqah* used this method to prevent calamity, but only at particular times. However, with the later *shuyukh*, it is always conducted without regard for specific occurrences, because the world of the end of this era has often been affected by calamities, and this practice continues (Mohd Haidhar, 2018).

According to him, this *khatam* is done in the form of a circle in which the *sheikh* will sit facing the *qiblat* and accompanied by the caliph and other disciples. The procedure for practicing khatam is: 1) *Istighfâr* 5, 15, or 25 times; 2) Connecting oneself with the *rabitah* of a *sheikh murshid*; 3) Read surah al-Fatihah 7 times; 4) Recite *sholawat* over the Prophet SAW 100 times; 5) Read surah al-Inshirah 79 times; 6) Read surah al-Ihklas 100 times; 7) Re-read surah al-Fatihah 7 times; 8) Recite *sholawat* over the Prophet SAW 100 times; 9) Read the closing prayer; and finally read a few verses of the Qur'an (Mustafa Kamil, 2000).

#### 2.5.5 Tawajjuh and Tahlil

*Tawajjuh*, on the other hand, refers to the heart's concentration on the light of Allah's Essence without saying the phrase, which indicates *dhikr khafi*. It must offer the heart to God and bear witness to the oneness of God's Essence. *Tawajjuh* implies the *sheikh* concentrates into the heart of the student with the heart of the *sheikh* through

*tawassul* and there is a spiritual involvement that is between the heart of the *sheikh* and the student, according to Sheikh Ali bin Hussein al-Harawi. The lights emanated from the *sheikh's* heart into the student's heart as a result of this spiritual mediation (Mohd Haidhar, 2018).

The *tawajjuh* is a tradition where the disciples and *sheikh murshid* together reciting *dhikr* in a group. However, this *tawajjuh* tradition is not necessarily conducted by *sheikh murshid* alone, in fact it is also led by the caliphs of *sheikh* who have been entrusted to lead the *tawajjuh*. *Tawajjuh* is a collaborative effort between the disciples and the *sheikh* to advance the disciples's spirituality. By praying for his disciples's spiritual doors to be opened, the *sheikh* shares in the abundance of blessings. The disciples's level of commitment to practising the prescribed *dhikr* is noteworthy.

According to Mustafa Kamil, (2000), the implementation and methods of the *tawajjuh* tradition includes: 1) The disciples who participate in this ceremony are required to close their head and sit *tawarruk* with reverence; 2) After that the *sheikh* will recite *istighfār* with a loud voice three times then followed by students and students are required to recite al-Fatihah once, al-Ikhlās three times, *rabitah* grave, *rabitah murshid* and perform *dhikr* according to the *maqām* that has been taught by the *sheikh*; 3) Then the disciples will be performed *tawajjuh* by the *sheikh* or his caliphs by performing *tawajjuh* to some of his representatives and the representative will perform *tawajjuh* to other disciples. This *tawajjuh* is performed by means of the *sheikh* bringing his forehead close to the forehead of the student who is being *tawajjuh* and then performing *murāqabah* and reciting a prayer so that the *hijāb* that covers the dsiciple's heart is lifted; 4) Next, all students who attend the ceremony will be *tawajjuh* and the *sheikh* will recite the *tawajjuh* prayer in *sirr*. This marks the completion of the *tawajjuh* ceremony; 5)

Usually, after the *tawajjuh* ceremony, the *sheikh* will continue it with *tahlil*. *Tahlil* is performed loudly (*jahr*) and followed by the disciples. The disciples are required to follow the rhythm of *tahlil* the way the *sheikh* conducted it. When *tahlil* students are allowed to open the veil and sit cross-legged; 6) After completing the *tahlil*, the *sheikh* will recite the prayer and after that the *tawajjuh* and *tahlil* ceremony will end (Mohd Haidhar, 2018).

## 2.6 *Sulūk*

### 2.6.1 The Definition of *Sulūk*

*Sulūk* is one of the significant practices that practiced by the followers of the Tarekat Naqsyabandiyyah to get closer to Allah (Fenny, 2014). *Sulūk* is a term used to describe the spiritual development training used by members of the Tarekat Naqsyabandiyyah Khalidiyyah in Malaysia and Indonesia. In the wider context, it is better recognized as the practice of *khalwah* in terms of *tasawwuf*. According to al-Jurjani and Ibn Arabi, *khalwah* is an inner dialogue with Allah (al-Jurjani, 1985:101). According to Ibn Ajibah (1983:38), *khalwah* is to separate oneself from the body. This *khalwah* or *sulūk* is primarily for worshipping Allah and attempting to be closer to Allah by distancing oneself from things that disregard Allah in memory. The word *sulūk* is often used to describe the practice of *khalwah* (Sutatminingsih, (2016) among the practitioners in Malaysia and Indonesia especially for the Tarekat Naqsyabandiyyah Khalidiyyah.

*Sulūk* means “path” or “way” in etymology term. It also can be describe as a set of excellent behavior or behavior that practiced by a specific group. The word *sulūk* is a *masdar* of اسلك that can be defined as “joined”, “to walk through the path” and other

similar meaning. *Sulūk* also has a similar meaning with *thoriq* which can be used as “way” or “path”. *Sulūk* which also known as *khalwah* is phrase used in Sufism to describe an action carried out by a person in order to attain a specific *ahwāl* or *maqām*. It is used to describe a way to grow closer to Allah or a method to obtain *ma‘rifah* (Mudlofar, 2015). *Sulūk* often used to explain the meaning of *tariqah* but in its operational practices rather than conceptual ideas. Those who undergone *sulūk* practices in *tariqah* also known as *salīk* (wayfarer) (Sutatminingsih, (2016) which refer to an individual that follows some guidelines and restrictions in the spiritual journey to achieve *ma‘rifatullah*.

Tabari (1980) stated that Muhiyid-Did ibn Arabi (1165-1240 A.D.) explains the stages of the Sufi's *khalwah* in his work, Journey to the Lord of Power. He mentioned that:

*"The Sufi should shut his door against the world for forty days and occupy himself with remembrance of Allah, that is to keep repeating, "Allah, Allah..." Then, "Almighty God will spread before him the degrees of the kingdom as a test. First, He will discover the secrets of the mineral world. If he occupies himself with dthikr, He (God) will unveil to the secrets of the vegetable world, then the secrets of the animal world, then the infusion of the world of life-force into lives, then the "surface sign" (the light of the Divine Names, according to Abdul-Karim al-Jeeli, the book's translator), then the degrees of speculative sciences, then the world of formation and adornment and beauty, then the degrees of the qutb (the soul or pivot of the universe. Then he will be given the divine wisdom and the power of symbols and authority over the veil and the unveiling. The degree of the Divine Presence is made clear to him, the garden*

(of Eden) and Hell are revealed to him, then the original forms of the son of Adam, the Throne of Mercy. If it is appropriate, he will know his destination. Then he will reveal to him the Pen, the First Intellect (as it is called by Sufi philosophers), then the Mover of the Pen, the right hand of the Truth. (The "Truth" as defined by al-Jeeli is that by which everything is created, none other than God most High.)”

It is enough to mention that the Prophet Muhammad SAW, whom Allah blessed with ascension to the seventh heaven, never talked of such precise steps as Ibn Arabi guarantees to those who embark on *khalwah*. Nonetheless, Sufis do *khalwah* on a regular basis, with the consent and supervision of a Sufi authority (Tabrani, 1998). The Sufis base the forty-day *khalwah* time on the forty days Allah prescribed for Musa (Moses) as a fasting period before speaking to him, as recounted in several chapters of the Qur'an. Allah SWT mentioned in the Al-Quran:

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

Meaning: “And when We appointed a time of forty nights with Musa, then you took the calf (for a god) after him and you were unjust.”

(Surah Al-Baqarah 2:51)

This *sulūk* or *khalwah* coincides with the *sunnah* of the Prophet Muhammad SAW where he was *tahannuth* or *khalwah* in the Cave of Hira before he received the first revelation from Allah SWT. *Tahannuth* or *khalwah* of the Prophet Muhammad SAW, in the Cave of Hira is not subject to Islamic law, because at that time the Prophet Muhammad SAW had not been appointed as a Prophet or Messenger. However, in the view of Sufism, all the behavior of the Prophet Muhammad SAW, both after and before

the adoption (*bi'tsah*) of his apostleship is an example and role model for the life of a Muslim. And, in its implementation, this *khalwah* is filled with various kinds of worship activities in earnest (*mujahadah*), such as remembrance, intercession, and contemplation (Azyumardi Azra, 2012).

It demonstrates that *tahannuth*, *khalwah* or *sulūk* had a significant part in allowing the Prophet Muhammad SAW to accept his first revelation. The history of *tahannuth* reveals various significant events that the Prophet Muhammad SAW, among them: 1) He valued *khalwah* as a means of getting closer to the Truth; 2) Before declaring himself a Prophet, he travelled numerous times to Hirā's cave to isolate himself; 3) To guarantee that his *tahannuth* work was productive, he needed to establish many circumstances, such as the location of *tahannuth* being far away from people, sunless, calm, and tranquil; and 4) He temporarily abandoned all of his worldly affairs, including as his wife, family, and career, in order to focus on his ritual purity.

*Sulūk* is attempting and teaching oneself (*riyhadah*) and fighting (*mujahadah*) to break away from the qualities of *mazmumah* (internally and externally) and fill them with praiseworthy traits. *Sulūk* is a way of moving through different stations and destinations while being guided by a *sheikh murobbi*. The term "*sulūk*" is used to convey two different types of meanings. First, the training carried out over a set amount of period to learn more about the condition of *ahwāl* and *maqām* of *salik*, and second the means to approach Allah SWT and receive *ma'rifah*. As for the core of *sulūk*, it is to purge oneself of the qualities that are *madzmumah* or bad (both from inner and inborn vices) and to fill it with qualities that are praiseworthy or *mahmudah* internally and externally. According to Ahmad Tarmizi (2004), all these spiritual enhancement can be achieved through *mujāhadah* (spiritual struggle):

- a) *Mujāhadah al-taqwā*: The primary notion of the *mujāhadah* is the persistence in obeying God's rule, for which He will reward those who do good and punish those who do not. It is to avoid needless permitted (*mubāh*) and repulsive (*makrūh*) items on the path to God. At this level, the job of the heart is intention and sincerity toward God.
- b) *Mujāhadah al-'istiqāmah*: The second principle is to use Sufi activities to strengthen oneself and one's spirit. A *salik* (wayfarer) will be able to bring himself to adopt the concept of "*at-tawassut*" (moderation) in all of his everyday deeds with the right effort and training, as well as a continuous *mujāhadah an-nafs* (spiritual self-struggle). This will eventually allow the *salik* to conduct ethically with ease, until the ethics of the Qur'an and the Prophet are plainly seen in his attitude.
- c) *Mujāhadah al-kash wa al-'itilā'*: The suppression of physical traits and the regulation of human strength are the second tenets of *mujāhadah*. The capacity to perceive is a means of having access to divine inspiration, which is only possible for *salik* who have attained and undergone the two aforementioned *mujāhadah*. The *mujāhadah* adamantly requires that a *salik* comprehend the idea and philosophy of death so that he can mentally and emotionally experience death before he dies. He must become used to the *dhikr* he learns from his *sheikh* and concentrate on it until the *dhikr* become a part of him.

## 2.6.2 *Sulūk* and Related Words

### 2.6.2.1 *'I'tikāf*:

The phrase *'i'tikāf* means to empty one's heart of all mundane concerns and completely submit it to the Lord God. *'I'tikāf* (seclusion) is the inner and outer *'adab* of *'ibādah* (worship) and *'ubūdiyyah* (slavehood) to God that takes place in a mosque during Ramadan. For Muslims, it is comparable to *khalwah al-bātin* (interior isolation), but more focused on Allah.

### 2.6.2.2 *'Arba'iniyyah*:

*'Arba'iniyyah* (the mystical exercise) has been used by certain *sūfiyyīn* to correct their *'ahwāl* by distancing themselves from the public for forty days. During this time, a *salik* should avoid overeating and sleeping too much, and should focus more on *dhikr*.

## 2.7 The Elements of *Sulūk*

The practice of *sulūk* studied by the researcher is the practice of *sulūk* practiced by the Tarekat Naqsyabandiyyah Khalidiyyah. It does not refer to the *sulūk* practices of other *tarīqah* as each *tarīqah* has its own specific methodology and manners in its practice, even there are *tarīqah* that do not have *sulūk* practices. This *sulūk* practice must be performed by every *tarīqah* practitioner at least once in a lifetime. However, it is not an obligation even as a complement to a *salik*'s journey. This section will describe in detail the elements that are the basis of the practice of *tarīqah* practiced by the Tarekat Naqsyabandiyyah Khalidiyyah, which includes the practice of *dhikr sirr* (*Ism al-Dzat Allah*), *Tawajjuh*, manners in *sulūk* (*'adab*), and Islamic Spiritual Treatment.

### 2.7.1 *Dhikr Ism al-Dhat* (Allah)

The term *al-dhikr* is originated from the word *dhakara*. It can be defined as a keeping in memory, calling by the tongue, calling by the heart, recalling and learning (Ibn Manzur, 1992). It also explained the meaning of reputation, honor and glory, salaah, prayer and heavenly text. In Sufi terminology, *dhikr* can be understand by always remember of Allah in every aspect of life without forgetting Him. In the ascetic practise of *dhikr*, Sufis and members of Sufi's order, whether they are individuals or groups, recite certain words and phrases in predetermined quantities at different locations and in accordance with a specified ritual regulations and behavior.

Allah SWT has mentioned in the Al-Quran:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

Meaning: "Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me."

(Surah al-Baqarah 2:152)

The Prophet Muhammad SAW also explained about the virtues of *dhikr*:

حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ بْنِ كَاسِبٍ، حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ،

عَنْ زِيَادِ بْنِ أَبِي زِيَادٍ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ أَبِي بَحْرِيَّةَ، عَنْ أَبِي الدُّدَاءِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

" أَلَا أُنبئُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَأَرْضَاهَا عِنْدَ مَلِيكِكُمْ وَأَرْفَعَهَا فِي دَرَجَاتِكُمْ وَخَيْرِ لَكُمْ مِنْ إِعْطَاءِ الذَّهَبِ

وَالْوَرِقِ وَمَنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ " . قَالُوا وَمَا ذَاكَ يَا رَسُولَ اللَّهِ قَالَ " ذِكْرُ اللَّهِ " . وَقَالَ مُعَاذُ بْنُ جَبَلٍ مَا عَمِلَ امْرُؤٌ بَعْمَلٍ أَحْسَنَ لَهُ مِنْ عَدَابِ اللَّهِ عَزَّ وَجَلَّ مِنْ ذِكْرِ اللَّهِ .

Meaning: "It was narrated from Abu Darda that the Prophet SAW said: "Shall I not tell you of the best of your deeds, the most pleasing to your Sovereign, those that raise you most in status, that are better than your gold and silver, or meeting you enemy (in battle) and you strike their necks and they strike your necks?" They said: "What is that, O Messenger of Allah?" He said: "Remembering Allah (Dhikr)."

(Sunan Ibn Majaz: 3790)

The method of *dhikr* that has been practiced by Sufism involved remembrance with the tongue (*dhikr lisan*) and heart (*dhikr al-qalb*), meanwhile *dhikr lisan* is considered as the exceptional way (Schimmel, 1975). According to Al-Qushairi:

"Zikir consists of two forms, namely *dhikr* by verbal and *dhikr* by heart which is also known as *dhikr* by sir or *dhikr al-qalb*. Verbally *dhikr* conveys a servant to the lasting *dhikr* and then leaves an impression on the heart with the *dhikr*. If a person performs *dhikr* with the tongue and heart simultaneously then it is the perfection of his nature and spiritual journey."

Referring to the *dhikr* practiced by the Tarekat Naqsyabandiyyah, it is divided into two parts, namely the *dhikr of Ism al-Dhat* (ALLAH) and the *dhikr of al-nafi wa al-ithbat* (*Laa Ilaaha Illa Allah*) (Syed Hadzrullathfi, 2009). Both methods of *dhikr* are taught with specific instructions to the permitted disciples. The treatise '*Adab al-Dhikr li al-Muridin*' became the main reference by the figure of the Tarekat Naqsyabandiyyah Khalidiyyah after Sheikh Khalid in describing the practice of *dhikr Ism al-Dhat*.

### 2.7.1.1 The Implimentation of *Dhikr Ism al-Dhat* (Allah)

Syed Hadzrullathfi in his book stated some of the important methods to start *dhikr* according to Shaykh Khalid which are known as '*Adab* (some manners) in the Tarekat Naqsyabandiyyah as follows:

- 1) First '*Adab*: According to Syaykh Khalid, a *salik* is required to sit in a state of *tawarruk* by facing the *qiblat* and perform ablution. However, the position of sitting in *tawarruk* that is meant is different from the position of a person's *tawarruk* during the final *tahiyat*, in fact it is the opposite of the position when in prayer. This *tawarruk* sitting position was also explained by the *sheikh* of Tarekat Naqsyabandiyyah after him, namely Sulayman al-Zuhdi and Muhammad Amin al-Kurdi, who described this position as coinciding with the way the Companions sat when meeting (*suhbah*) with the Prophet Muhamamd SAW. However, the sitting position is not a pillar in the practice of *dhikr* as it is not recorded in the notes of Shaykh Khalid himself as Muhammad al-Baghdadi and Muhammad al-Khani.
- 2) Second and Third '*Adab*: 1) The second '*adab* is that a *salik* is required to recite "*astaghfirullah*" with the tongue as many as 5, 15 or 25 times with full earnestness so that all sins are forgiven by God. The third '*adab* is to close the eyes and both lips and lift the tongue to the palate of the mouth in a state where all the senses are fully focused on the heart.
- 3) Fourth and Fifth '*Adab*: The disciple is required to realize in his heart about the sins he has committed in addition to no good deeds ever done even, has given up on the good deeds he has ever done. A disciple also needs to feel that it is his

last moment on earth and feel that it is the moment of real death. Therefore, the disciple will surrender and rely only on God alone. After that, the fifth *'adab* is to recite *Surah al-Fātihah* once and *Surah al-Ikhlās* three times verbally in addition to dedicating the reward of the recitation to the soul of Shaykh Baha'al-Din Naqshaband.

- 4) Sixth *'Adab*: After that, the *salik* is required to imagine and present his *sheikh murshid* in his ceremony as if his forehead is in relation to his *sheikh's* forehead as well as expecting Allah to bestow all the blessings that are on his *sheikh* in mind. Through this *rabitah al-murshid* as well, the *salik* seem to be cast the shadow of their *sheikh* into their hearts and remain there. The aim is to eliminate the disturbances that occur in the mind according to Muhammad al-Baghdadi, al-Khani and al-Kurdi.
- 5) Seventh *'Adab*: Shaykh Khalid in his treatise said that a *salik* should make all the senses, focus on the heart in smaping empty the heart to focus the memory on the meaning of *Ism al-Dhat Allah* that is *Dhat bilā mithal*. Meanwhile, al-Baghdadi and al-Khani termed it as *Dhatuh Ta 'ala al-sarf al-baht*, and al-Sirhindi termed it as *Laysa Kamithlih Shay* which has the same meaning. "*Dhat Allah* who does not resemble anything" in the Tarekat Naqsyabandi is defined as *wuqf al-qalb*. Muhammad al-Baghdadi, al-Khani, al-Kurdi and al-Zuhdi agreed that a *salik* should appreciate *wuqf al-qalb* before reciting the *dhikr* of *Ism Dhat Allah* in the heart.
- 6) Eighth *'Adab*: In the state of *wuqf al-qalb*, the disciple prays in his heart by saying: *Allahumma Anta maqsudi wa ridaka mtlubi* which means "My Lord,

You are my goal and Your pleasure is my only demand". There is a difference in terms of pronunciation among the *shuyūkh* of the Tarekat Naqsyabandi that they also mention the *Ilahi Anta maqsudi wa ridhaka matlubia 'tini mahabbatak wa ma 'rifatak* but it does not bring any change in terms of meaning.

- 7) Nine 'Adab: After the *salik* recites the prayer in a state of *wuqf al-qalb*, the *salik* needs to recite the *dhikr* of *Ism al-Dhat* which is Allah in his heart in a state of emptying the heart from worldly things. The remembrance must be performed in a permanent state of appreciating the *wuqf of al-qalb* without being interspersed with other acts except for unavoidable reasons only.

#### **2.7.1.2 The 'Adab of dhikr Ism al-Dhat According to Syeikh Haji Jahid bin Haji Sidek**

- 1) Purify the body, clothes and place of remembrance from faeces.
- 2) In a state of ablution
- 3) *Tawarruk* left, facing the *Qiblat*, closing the eyes and covering the head.
- 4) *Istighfar* and remember all sins.
- 5) Read *al-Fatihah* and *al-Ikhlās* in addition to praying in the heart.
- 6) Imaging the death and praying to Allah SWT.
- 7) Remember the *dhat* of Allah SWT *laysa kamithlih shay '(wuqf qalb)* and *dhikr Ism al-Dhat*.

#### **2.7.1.3 Dhikr Ism al-Dhat Seven Latā'if**

The heart is the place where the *dhikr* of *Ism al-Dhat* is concentrated and repeated as much as possible. In the view of the practitioners of the Tarekat Naqsyabandiyyah, the heart in question is one of the 7 other names for the heart known as the Seven *Latā'if*.

Al-Sirhindi describes the Seven *Latā'if* as *al-lata'if al-sab'u al-'insaniyyah*. Two of them are related to the realm of creation (*'alam al-khalq*) namely *Latifah al-nafs* and *Latifah kull jasad*. Meanwhile, the rest are related to spirituality, namely *Latifah al-qalb*, *Latifah al-ruh*, *Latifah al-Sirr*, *Latifah al-Khafi* and *Latifah al-akhfa'* (al-Kurdi, 1994). According to al-Sirhindi, salik who practice the Tarekat Naqsyabandiyyah are required to cross the seven *latā'if* in order to reveal the seventy thousand *hijabs* that prevent the disciples from reaching Allah. Furthermore, Rosnaaini (2015) stated that this remembrance is performed with certain amounts which have been determined by the *sheikh* as follows:

- a) *Mukasyafah*: The beginning of the *dhikr* of a disciple by reciting *Ism al-Dhat* in the heart 5000 times a day.
- b) *Latifah al-Qalb*: *Dhikr Ism al-Dhat* as much as 5000 times with one *khatam* and it is located under the left breast.
- c) *Latifah al-Ruh*: *Dhikr Ism al-Dhat* as much as 1000 times and it is located under the right breast.
- d) *Latifah al-Sirr*: *Dhikr Ism al-Dhat* as much as 1000 times and it is located above the left breast.
- e) *Latifah al-Khafi*: *Dhikr Ism al-Dhat* as much as 1000 times and it is located above the right breast.
- f) *Latifah al-Akhfa'*: *Dhikr Ism al-Dhat* as much as 1000 times and it is located in the middle of the chest.
- g) *Latifah al-Nafs*: *Dhikr Ism al-Dhat* as much as 1000 times and it is located in the middle of forehead.
- h) *Latifah Kulli Jasad*: *Dhikr Ism al-Dhat* as much as 1000 times all over the body.

The number of *dhikr Ism al-Dhat* in all *maqām* is 11000 times. While *dhikr naft* and *ithbat* which is to say *Laa Ilaaha Illa Allah* as many as 1001 breaths.

### 2.7.2 *Tawajjuh* Tradition

The *tawajjuh* is a tradition in which the followers and *sheikh murshid* recite *dhikr* in a group. This *tawajjuh* tradition, however, is not always led by *sheikh murshid* alone, it is also led by the caliphs of *sheikh* who have been entrusted with leading the *tawajjuh*. *Tawajjuh* is a joint effort of the disciples and the *sheikh* to enhance the spirituality of the disciples. The sheikh shares in the wealth of benefits by praying for his followers' spiritual doors to be opened. The followers' dedication to doing the obligatory *dhikr* is commendable.

The *tawajjuh* ceremony during *sulūk* is performed every time after Subuh, Zohor, and Isyak. Each participant will recite *dhikr* with the *sheikh* according to the *maqām dhikr* that they have achieved. The *salik* were allowed to leave the *tawajjuh* only after the *sheikh* leaves the ceremony. After that, the *salik* are allowed to recite *dhikr* in the mosquito net or remain in the place of *tawajjuh* by keeping the ‘*adab* that have been set. For new *sulūk* participants, they are required to immediately enter the mosquito net to recite *dhikr* for a while and only after that are allowed to do other activities.

### 2.7.3 Manners in *Sulūk* (‘*Adab*)

*Sulūk* manners include the manners that must be followed by each *sulūk* participant starting from before entering the *sulūk* until the completion of the *sulūk*. Usually, the practice of *sulūk* begins after the completion of Asar prayers and *khatm* ceremony on the first day of *sulūk*. All prohibitions, rules and manners during the *sulūk*

must be followed by each *sulūk* participant. There are 21 ‘*adab* that must be followed by each *sulūk* participant which includes external (*dzāhir*) and internal (*bāthin*) aspects.

### 2.7.3.1 ‘*Adab during Sulūk*

According to Syed Hadzrullathfi, Shaykh Jahid bin Haji Sidek had enlisted several ‘*adab* that must be followed by *salik* during *sulūk*:

- a) *al-Niyyah* (Intention): A *salik* is obliged to intend only to Allah SWT. *Salik* is also obliged to intend and to focus on the remembrance of *Ism al-Dhat* that he has acquired until he is present and sculpted throughout the spiritual and physical space and feels seen by the eyes of his heart that *Ism al-Dhat* Allah fills the universe. *Salik* must also intend to leave all creatures to return completely to Allah SWT. A *salik* is also required to guard his intentions so that those intentions do not become weak and nullified. Therefore, a *salik* should always strengthen the intention with *nur al-himmah*, which is by strengthening the determination of the heart by reciting the *munaajat* prayer in the heart in addition to looking at *rabithah*. Allah SWT has stated in the Qur'an which means:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

Meaning: “Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much.”

(Surah al-Ahzab 33:21)

- b) ‘*Adab in suluk for salik in conversatioin included:*

1. A *salik* who does not speak because he is busy with *dhikr* and *murāqabah* except in certain matters will be placed in the place of the most successful person.
2. A *salik* who is less talkative causes his *dhikr* and *murāqabah* to be disturbed which will put him in an unsuccessful position.
3. *Salik* who talks a lot will result in his remembrance being damaged and destroyed which finally put himself in an unsuccessful position.
4. *Salik* who surreptitiously speaks during *suluk* such as when bathing, taking ablution, next to the mosquito net, when eating, when resting and so on also spoils his *dhikr* and *murāqabah* and puts himself in an unsuccessful position.
5. *Salik* who is the mastermind of the conversation between *salik* and a storyteller is also placed in an unsuccessful position.
6. The act of reading books, newspapers, talking on the telephone and so on is similar to the act of speaking which can damage *dhikr* and *murāqabah*.
7. A *salik* is not allowed to speak because he reprimands the actions of another *salik* unless the matter can only be reported to the officer who has been appointed by the *sheikh*. Therefore, only officers who are given permission by the *sheikh* can make any reprimand to each *salik*.
8. An officer who has been given the responsibility by the *sheikh* to monitor the behavior of *sulūk* participants must give reprimands wisely and not done in front of other *salik* and done with love.
9. A *salik* is also not allowed to speak to his/her family members over the phone except on important matters and has obtained permission from the

*sheikh*. A *salik* is also not allowed to narrate his spiritual experience while reciting *dhikr* to another *salik* because it is a trust and a gift from Allah SWT.

- c) A *salik* is also required to always be in a clean condition including:
1. Always in a state of ablution.
  2. It is obligatory to ensure that the body, clothes and seat are clean from faeces.
  3. To ensure that he is clean and pure.
- d) Every *salik* must appreciate the manners in repentance and *inābah* as follows:
1. *Salik* should always pray in his heart "O God, accept my repentance and *inābah*"
  2. Performing the *hajat* prayer and the *awwābin* prayer.
  3. A *salik* must always remember the meaning of the verse:

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن أُنَابَ ﴿٢٧﴾

Meaning: "And those who disbelieve say: Why is not a sign sent down upon him by his Lord? Say: Surely Allah makes him who will go astray, and guides to Himself those who turn (to Him)."

(Surah al-Ra'd 13:27)

- e) Among the *ʿadab* during *dhikr* and *murāqabah* are as follows:
1. *Salik* must maintain the method of *dhikr* and *murāqabah*, which is the heart says *Ism al-Dhat* "Allah Allah", all consciousness must feel the existence of Allah. The more and the longer *dhikr Ism al-Dhat* is performed, the more the existence of Allah is felt and realized, so that it can achieve *tadhakkur*.

2. *Salik* will only be able to feel and become aware of the existence of God, when *salik* uses the *rabitah* of the heart. The goal of practicing *Rabitah* by the heart is to bind the existence of self and the whole creation of the universe, because the creation of mankind and the universe is a phenomenon of the existence of God.
3. *Dhikr Ism al-Dhat* without the *muraqabah*, is like the person who recites *dhikr* but in the same time talking to someone else, his gaze and face look elsewhere. A servant of God used a large bucket to collect water during a heavy rain. When the rain stopped, the servant of God wanted to take the bucket which was thought to be full of water. This servant was greatly surprised that his bucket was empty. Only then did he realize when people knew that the bucket was not exposed but covered. Allah SWT said in the Al-Quran:

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْخُوتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ

سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾

Meaning: “He said: Did you see when we took refuge on the rock then I forgot the fish, and nothing made me forget to speak of it but the Shaitan, and it took its way into the river; what a wonder!”

(Al-Kahf 18:63)

4. *Salik* should always *munajat* in the heart with the prayer that has been taught.
- f) Among the elements in *sulūk* are *khatam* and *tawajjuh*, so the following are the manners that must be followed by each *salik* regarding it:

1. Once seated, *salik* should ignore the situation and atmosphere of the congregation in the hall, do not turn left and turn right, do not see anything except to look down towards the floor of the seated. This act signifies *salik* as a servant of Allah who is always humble or *tawadhu'* with the hope that Allah will accept him as His best servant. A slave is usually always humble to his master and polite. *Salik* should immediately *dhikr* and *murāqabah*.
2. *Salik* should not daydream or fantasize. Acts like this mean the heart turns away from God.
3. *Salik* just needs to listen to any instructions from the officers.
4. For new or the existed *salik*, if the *wudhu'* is canceled, once should place the *tasbih* immediately, renew the *wudhu'* and return to his place (this is a new *ijtihad* to replace the old *ijtihad*. Because renewing *wudhu'* and sitting back on his seat immediately is better than a person leaving the *khatam* and *tawajjuh* ceremony).
5. If a new or the existed *salik* is very desperate to defecate he should place the rosary in front of him and immediately go to the bathroom. After *istinja'* and renewing his *wudhu'* then he should return to his place again.
6. If there is a *salik* that is attacked by hysteria during *suluk*, only those who already permitted by the *sheikh* can get up to do something. The other *salik* should not bother about what happened, and continued their *dhikr* and *murāqabah*.
7. *Salik* must always cooperate with the person in charge when they organized the position of the *jema'ah* during *khatam* and *tawajjuh*.

8. *Salik* must followed all the '*adab* related to the dress code, serban that covered the head, covered their feet and the method of sitting as taught.
- g) '*Adab* when being *tawajjuh* are also very important to be followed by every *salik* which includes:
1. *Salik* when being *tawajjuh* by the *sheikh* or caliph (the *sheikh*'s representative) should recite the *tawajjuh* prayer in the heart in a state of *muraqabah mai'yyah*. This prayer should be recited by every female practitioners before leaving the *tawajjuh* ceremony.
- h) Among the important '*adab* when in the mosquito net includes:
1. When a *salik* want to enter the mosquito net, mind in the heart that Allah will bestow various blessings and help in any *suluk*'s matters. Allah SWT mentioned in the Al-Quran.

وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يُعْبُدُونَ إِلَّا اللَّهَ فَأَوْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ

أَمْرِكُمْ مَرْفَعًا ﴿١٦﴾

Meaning: "And when you forsake them and what they worship save Allah, betake yourselves for refuge to the cave; your Lord will extend to you largely of His mercy and provide for you a profitable course in your affair."

(Surah al-Kahf 18:16)

2. Do not fart in the mosquito net, unless unintentionally.
3. Do not read any reading materials including Al-Quran.
4. If possible, sleep with the right hull and bending the body.

5. The best sleep in the mosquito net is in a sitting position as done by the Prophet.
  6. Cannot talk to each other, even in a low voice (whispering) in the mosquito net.
  7. Entering other's mosquito net is not permissible.
  8. Do not allow others to enter the mosquito net.
  9. Eating any sweets or pills (for medical purpose) in the mosquito net is prohibited.
  10. Using the cell phones in the mosquito net is prohibited even for the caliphs of the *sheikh*.
- i) The 'adab while in the bathroom that must be followed by the *salik* includes:
1. Talking or whispering to each other is not permitted.
  2. Never let the bathroom be a place to chat with friends.
  3. Cannot be in the bathroom for a long period unless having a stomach ache and so on.
  4. Smoking is not permitted in the bathroom while treatment is suggested for those who have an addicted to that.
  5. Always in the state of *dhiikr* and *muraqabah* even in the bathroom.
  6. Applying *sunnah taubah* while taking bath if possible.
- j) Among the 'adab that must be followed by the *salik* during eating includes:
1. Always in the state of *dhikr* and *murāqabah*.
  2. Talking or whispering to each other while eating is not permitted.
  3. Recite the *du'a* and eat properly.
  4. Do not sit in the dining hall for too long. If the *salik* need to brush teeth, they need to do it immediately. If they still have their *wudhu'*, they need

to go straight to the prayer hall and pray *solat taubat*, *solat hajat* and then continue to *dhikr*.

5. A *salik* is allowed to request any food or drinks.
6. Do not eat too much and follows each other's condition.

k) Among the '*adab* of walking that must be followed by the *salik* includes:

1. Protect the heart and mind from negligence.
2. Always in the state of *dhikr* and *murāqabah*.
3. Do not step on the right or left foot except in a state of remembrance and *murāqabah*.
4. Adab berjalan ke bilik mandi, dewan solat dan dewan makan.
5. Always stare down to protect the eyes

l) Among the '*adab* that must be followed by the *salik* while reporting to the *sheikh* includes:

1. *Salik* especially among motherly who wants to report to the *sheikh* should walk normally, carefully and do not walk in a long dress which can cause to dangerous effect. It may also cause in delaying the process of reporting (a *salik* just need to make sure that they cover their feets enough).
2. Reporting should be in a clear voice and not too slow.
3. Do not be in a state of emotion, crying and sobbing unless it happens on its own which out of the control.
4. Men should first greet the *sheikh* or his representative and make sure the *serban* is placed on the head.
5. A *salik* must answer the questions posed by the *sheikh* or his representative during reporting. If they do not understand, they need to ask for repetition politely.

6. If the *salik* need to report something urgent to the *sheikh*, they need to inform to the person in charge. The person in charge will inform the *syekh* or his representative to set the meeting.
  7. Reporting can be divided into two categories which is normal and unexpected situations. The first one during the formal reporting with other *salik* and the second one when the *salik* need to report about their physical and spiritual condition regarding their difficulties in *dhikr*. The *salik* need to inform the person in charge immediately so that they manage the set meeting with the *sheikh* as soon as possible.
  8. A *salik* needs to always bring together the *tasbih* and notebook during the reporting.
  9. All the instructions and advices by the *syekh* or his representative must be understand and keep it in mind.
  10. A *salik* also need to remember the *maqām* of *dhikr* that practiced.
  11. A *salik* need to always speak the truth especially during reporting session.
  12. A *salik* is not permitted to copy the answers from other *salik*.
- m) Among the '*adab* that must be followed by the *salik* towards the *sheikh* includes:
1. *Salik* need to remain the *rabithah* towards *sheikh*.
  2. *Salik* are not allow to hide any physical and spiritual experience that experienced during *suluk* from the *sheikh*.
  3. *Salik* should express his gratitude by *sujud syukur* after meeting the *sheikh*.
  4. *Salik* should bear in his mind that his successfulness in *suluk* is all because of the blessings from the Prophet SAW and his *sheikh*.

5. *Salik* is not allow to *tatabu'* towards his *sheikh* (the nature of finding the *sheikh's* fault especially during *suluk*, even in a small matter like the *sheikh's* *tajweed*).
  6. *Salik* should never trouble the *sheikh*, but make it easier to help the *sheikh's* in performing the tasks especially in reporting.
  7. *Salik* is not encouraged to meet the *sheikh* especially after he back to his room right after the *tawajjuh* or *khatam* ceremony, unless one or two hours after the ceremony. (the *sheikh* needs to continue his *dhikr*).
- n) *Salik* should not be suspicious of the *sheikh* and feel envious when realize that other *salik* have made some progression rather than himself.
- o) Among the '*adab* towards caliphs that need to follow by the *salik* includes:
1. *Salik* must respect the caliphs of the *sheikh* and the secretariat who have been appointed by the *sheikh*.
  2. The same '*adab* must be applied towards the caliphs and the *sheikh*.
  3. *Salik* must follows the instructions given by the caliphs and other secretariat.
  4. If the secretarit and caliphs of the *sheikh* are found to be different in certain aspect (jn the view of *salik*), the *salik* should be patient and never judge them. The *salik* can refer to the *sheikh* when reporting.
  5. Any problems that are necessary and important to be reported to the *sheikh*, the *salik* can inform the person in charge to meet with the *sheikh*.
  6. *Salik* must listen to the reprimands of the scretariat and the *sheikh's* representative whether he like or not and it is obligatory to recite the *munajat* prayer 3 times in the heart. Allah SWT mentioned in the Al-Quran:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

Meaning: “And do not make mischief in the earth after its reformation, and call on Him fearing and hoping; surely the mercy of Allah is nigh to those who do good (to others).”

(Surah al-A’raf 7:56)

#### 2.7.4 Islamic Spiritual Treatment

Shaykh Jahid Hj Sidek al-Khalidi the founder and specialist of the Pusat Rawatan Islam Manarah has introduced a rare Islamic Spiritual Reflexology (RSI) Treatment Method. His method of hitting the sick person with a small lady tree twig slowly, but quite effectively. In the *sunnah* of the Prophet Muhammad SAW, the Prophet SAW removed the jinn from the patient’s body by patting and beating with his neatly twisted turban. This is a method where the patient does not need to take any medication, just by undergoing treatment. Basically the reflexology treatment method uses pressure of certain body parts with hard objects, wood, horns and so on. Patients who are receiving treatment will feel very sick. Sometimes patients feel unbearable at all. (Persatuan Kebajikan Bina Budi Malaysia, n.d)

The reflexology method originated in China, but was first developed and popularized by a Swiss national, Dr. Hedi Masafret who is famous for his polyclinic "Center For Fitness Training". Then this method continued to spread all over the world. Islamic Reflexology medicine is derived from al-Qur’an and al-Sunnah which is then blended and formulated into one of the most special traditional Islamic medicine methods and can help cure various diseases quickly, effectively and without incurring high costs. However, the term "Reflexology" is only deliberately borrowed, without the methods of treatment. If there is any similarity, it is just a coincidence. In *sulūk*, each participant who has difficulty in reciting *dhikr* will be instructed to undergo an

examination of Islamic spiritual treatment with a specialist to detect the cause for a *salik* not to be able to practice the *dhikr*. If it is found that a *salik* is disturbed, then he or she is required to undergo a treatment so that he or she can continue practices the *dhikr* (Persatuan Kebajikan Bina Budi Malaysia, n.d)



Figure 4: The Islamic Spiritual Treatment by Sheikh Dr Haji Jahid bin Haji Sidek (Persatuan Kebajikan Bina Budi Malaysia, n.d)

## 2.8 The Virtues of *Sulūk*

According to Sheikh Dr Haji Jahid bin Haji Sidek (June 1, 2022), there were fifteen (15) virtues of *sulūk* that can be achieved by every *salik* when they participated in the *sulūk* practice. Among the virtues of *sulūk* include:

- 1) Easier for *salik* to achieve sincere repentance (*taubah nasuha*)
- 2) Easier for *salik* to achieve passion (*jazbah*)

- 3) Easier for *salik* to improve from *dhikr ghaflah* into *dhikr ghaybah*
- 4) Easier for *salik* to achieve peacefulness of heart
- 5) Easier for *salik* to achieve *ma'rifatullah*
- 6) By achieving *ma'rifatullah*, a *salik* can improve himself to the level of *ihsan* and finally become *muhsin*
- 7) A *Salik* can easily understand the Reality of the Essence (*haqiqat*)
- 8) Easier for *salik* to achieve seven destinations (*maqāmat*) of *dhikr* and reflection (*muraqabah*)
- 9) Easier for *salik* to always in a state of *wuquf qalbi*
- 10) Easier for *salik* to achieve *tawheed uluhiyyah* and *tawheed rububiyyah*
- 11) The method of *dhikr* and *muraqabah* is easy to achieve and will be integrated into the individual who is performing *sulūk*
- 12) A *Salik* also practiced verbal *tahlil* “*La ilaha illa Allah*” during *sulūk* by the *sheikh*
- 13) *Sulūk* encourage praiseworthy attitude and eliminate blameworthy attitude
- 14) *Sulūk* as a place to cure spiritual and physical diseases
- 15) *Sulūk* can make a *salik* valued the pilgrimage (*hajj*) better

## 2.9 Conclusion

As a result, *sulūk* is a systematic spiritual practice that based on specific explanations, comprising of comprehensible arguments from the sources of knowledge in Islam which includes Al-Qur’ān, *hadith*, views of ‘*ulamā*’ and analogy (*qiyās shar’i*) and the *ijtihad* (reasoning) form the *shuyukh* of the *tarīqah* itself. Therefore, *sulūk* is proven to enhance the development of a *salik*'s inner and outer etiquette toward Allah SWT, and others. In doing so, the *khalwah* session provides a variety of spiritual

practises especially *dhikr* and contemplation, *tawajjuh*, as well as '*adab* and Islamic spiritual treatment. Hence, performing *sulūk* with all of its '*adab* assists the *salikūn* in maintaining a position of worship and devotion to Allah SWT at all times. In order to fully functionalize the spiritual practises, all of the *shuyukh* and their disciples collaborated to perform the practise as well as they could in the *sulūk*.

### 2.9.1 Conceptual Framework

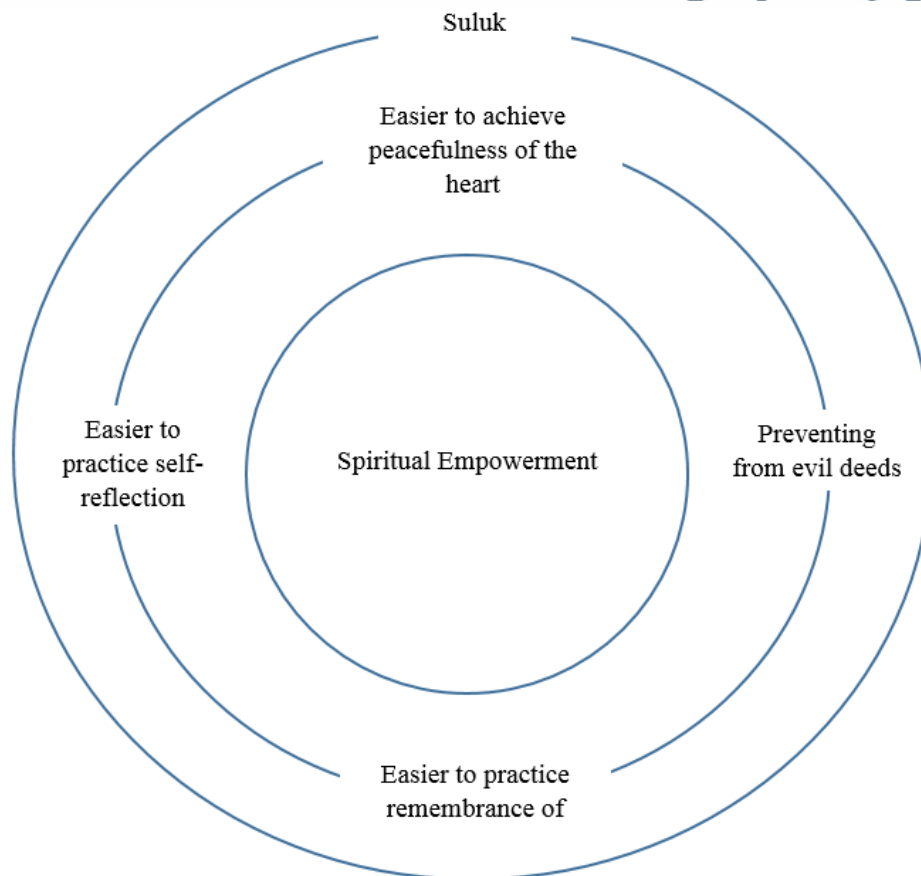


Figure 5: Conceptual Framework