

T.C
MARMARA UNIVERSITY
INSTITUTE OF SOCIAL SCIENCES
BASIC ISLAMIC STUDIES
DEPARTMENT OF SUFISM

**THE MALAYSIAN ISLAMIC AUTHORITIES' APPROACH TO
SUFISM: AN ANALYSIS OF THEIR INSTITUTIONAL FATWAS**

Master's Thesis

NOOR AMALINA BINTI SHARIPUDDIN

Istanbul, 2020

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SOSYAL BİLİMLER ENSTİTÜSÜ
TEMEL İSLAM BİLİMLERİ ANABİLİM DALI
TASAVVUF BİLİM DALI

**MALEZYA İSLAM KURUMLARININ TASAVVUFİ KONULARA
YAKLAŞIMI: KURUMSAL FETVALARIN ANALİZİ**

YÜKSEK LİSANS TEZİ

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ABSTRACT

THE MALAYSIAN ISLAMIC AUTHORITIES' APPROACH TO SUFISM: AN ANALYSIS OF THEIR INSTITUTIONAL FATWAS

This research aims to study the approach of the Malaysian Islamic Authorities on Sufism through the national and state-level *fatwas* (Islamic legal opinions). The study also will uncover the reasons behind the contradictions and standardisation of the *fatwas*. The *fatwas* on Sufi beliefs and practices discussed in the study include *Wahdat al-Wujud*, *Nur Muhammad*, Sufi *Sama'*, *Rabita*, *Khalwa*, *Yaqazah*, *Tabarruk*, and *Istighasa*. The details of several Sufi orders affected by the *fatwas* are also included. The methodology used throughout the paper is based on an analytical approach, involving the explanations and details of selected *fatwas*, in relations to the Malay scholars' opinions and the *Fatwa* authorities' decision.

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ÖZET

MALEZYA İSLAM KURUMLARININ TASAVVUFİ KONULARA

YAKLAŞIMI: KURUMSAL FETVALARIN ANALİZİ

Bu çalışma Malezya'daki İslamî otoritelerin Tasavvufî konulara yaklaşımını, ulusal fetva komitesi ve eyalet düzeyindeki fetva komiteleri tarafından yayınlanan fetvalar aracılığıyla incelemeyi amaçlamaktadır. Bu çalışmada aynı zamanda fetva uygulamalarının bir standarda sahip olamamasının ve fetvaların birbiriyle çelişmesinin nedenleri de ele alınmaktadır. Sufilerin akaid ve uygulamalarına ilişkin fetvalar; vahdet-i vücud, nûr-ı Muhammedî, semâ, rabîta, halvet, yakaza, teberrük, ve istiğase gibi konular ışığında bu çalışma dahilinde ayrıntılı olarak tartışılmaktadır. Malezya'da yayınlanan fetvalardan etkilenen bazı tarikatlar hakkında da detaylı bilgi verilmiştir. Bu çalışmada, seçilmiş fetvalar Malay alimlerin görüşleri ve fetva otoritelerinin kararları ışığında incelenerek ve açıklanarak analitik yöntem kullanılmıştır.

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LIST OF ABBREVIATIONS

E-smaf : *Sumber Maklumat al-Ahkam al-Fiqhiyyah* (The Source of Information for Islamic Jurisprudence Rulings)

JAKIM: *Jabatan Kemajuan Islam Malaysia* (The Department of Islamic Development Malaysia)

JFMKI: *Muzakarah Jawatankuasa Fatwa Majlis Kebangsaan Bagi Hal Ehwal Ugama Islam Malaysia* (The *Muzakarah* (discussion) of the *Fatwa* Committee of the National Council for Islamic Religious Affairs)

MKI: *Majlis Kebangsaan Bagi Hal Ehwal Agama Islam Malaysia* (The National Council for Islamic Religious Affairs)

YDPA: *Yang di Pertuan Agong* (The Supreme Head of State)

I. INTRODUCTION OF THE STUDY

Historians believe that Islam came to the Malay World¹ not only through trades, marriages, and politics; but also through large-scale propagations by Sufi scholars. Since then, Muslims in the Malay World started to apply Islam as their way of life. Subsequently, the formation of several Sufi orders had also expedited the dissemination of Sufi teachings in the region. However, after the 17th century, Sufism and its teachings were immensely criticised by several groups. As a result, Muslims felt confused and began to question the beliefs and practices which they were accustomed to for a long time.

Traditionally, questions on any Islamic matters---including beliefs and practices---were referred to religious teachers or *shaykhs*. After the formation of Malaysia, various Islamic authorities were created to answer and give feedback on religious queries.

In Malaysia, there are two levels of Islamic Authorities, namely the State Islamic Authorities, and the National Islamic Authority. Each of the fourteen states in Malaysia has its respective *fatwa* institution, lead by a Mufti, and responsible for the issuance of *fatwas*. The Mufti is assisted by a *fatwa* committee to help him reach decisions on state-level *fatwas*. A state-level *fatwa* is only enforceable in the Mufti's respective state since it is subjected to a separate state enactment. Therefore, every province may have a different *fatwa* issued by the state's Departments of Islamic Affairs.

At the national level, the national *fatwa* committee of the Department of Islamic Development Malaysia (JAKIM) is referred to as the *Muzakarah Jawatankuasa Fatwa Majlis Kebangsaan Bagi Hal Ehwal Ugama Islam Malaysia* (JFMKI). The JFMKI acts as an arbitrator which is set up to coordinate decisions made by the State *Fatwa* Islamic Authorities. However, the *fatwas* issued by the JFMKI are not binding in any of the

¹ The Malay World refers to all the islands between Indochina and Australia. It is also commonly known as *Nusantara*. It includes several countries in Southeast Asia, stretching from Vietnam, Cambodia; down to Southern Thailand, Malaysia, Singapore, Indonesia, Brunei and Southern Philippines. See Mohd. Shuhaimi Bin Haji Ishak and Osman Chuah Abdullah, "Islam and the Malay World: An Insight into the Assimilation of Islamic Values", **World Journal of Islamic History and Civilization**, Vol.2, No.2 (2012), p.58.

states². State-level institutions have the option whether to discuss or not to discuss the *fatwas* issued by the JFMKI.

Muslims in Malaysia usually refer to *fatwas* as a guideline to solve Islamic matters, specifically on *Aqeedah*, *Ibadah*, and *Muamalah*. Thus, *fatwa* institutions play a significant role in providing a better understanding of Islam, as well as in practising Islam as a way of life.

II. PROBLEM STATEMENT

The National *Fatwa* Council (JFMKI) unanimously agreed that all *fatwas* should be decided based upon the beliefs of the *Ahl Sunnah Wal Jamaah*, in terms of the *Aqeedah*, *Shariah*, and *Akhlak*³. The reason behind the standardisation was to let Muslims in Malaysia live in peace and harmony. Nonetheless, *fatwa* standardisation was made difficult for Malaysian Muslims due to divergent *fatwa* enforcement by the state-level authority⁴.

The Malaysian Islamic Authorities, which are expected to solve Islamic issues, failed to provide an absolute solution to Muslims' queries due to conflicting *fatwas*. Conflicts often occurred when the *fatwa* issued by a state and the national *fatwa* authority, or state and other states' *fatwa* authorities, differ with each other. Further, at times, only a few state *fatwa* authorities responded to an issue and published the relevant *fatwa*, while others remained silent. This problem led to confusion within the Muslim society since it was unclear which guideline to be followed⁵.

Similar conflict ensues on the issue of Sufism. Not all State Islamic Authorities discussed or issued *fatwas* on Sufism. The conflict of *fatwas* led to greater confusion

² Noor Naemah Abdul Rahman, Asmak Ab Rahman and Abdul Karim Ali, "A Study on Students Research Related to Fatwa Submitted at Malaysian Public Universities", **International Journal of Humanities and Social Sciences**, Vol.2, No.18 (October 2012), p.130.

³ Mohd Aizam Mas'od, *Diskusi Isu Akidah dan Pemikiran Semasa di Malaysia*, 2nd edition, Putrajaya, Malaysia: Jabatan Kemajuan Islam Malaysia, 2015, p.14.

⁴ Zaini Nasohah, *Undang-undang Penguatkuasaan Fatwa di Malaysia*, *Islamiyyat*, Vol.27, No.1 (2005), p.29.

⁵ Luqman Hj Abdullah and Muhammad Ikhlas Rosele, **Fatwa differences Issues in Malaysia: A Review**, International Seminar on Fatwa, (2016) p.190.

among the non-Sufi Muslims; while at the same time created problems for Sufi Muslims to practice their rituals. This research will, hence, focus on gathering *fatwas* on Sufism by the Malaysian Islamic Authorities; analysing the *fatwas*; and suggesting solutions to enhance and harmonize the conflict of the *fatwas* which occurs thereof.

III. RESEARCH QUESTIONS

This study will attempt to answer the following questions:

1. How did the Sufis contribute to the Islamisation of the Malay World?
2. What are the Malaysian Islamic Authorities and their respective functions?
3. How many *fatwas* on Sufi beliefs and practices were published by the Malaysian Islamic Authorities?
4. Why did the conflict of *fatwas* occur among the Malaysian Islamic Authorities?

IV. OBJECTIVES OF THE STUDY

Based on the research statement stated above, the objectives of the study are as follows:

1. To identify the *fatwas* issued by the Malaysian Islamic Authorities on Sufi beliefs and practices.
2. To study the approach taken by the Malaysian Islamic Authorities on Sufism, by analysing the similarities and differences of *fatwas*, and comparing the *fatwa* decisions with the views of Malay scholars.
3. To identify the cause of conflict in *fatwas* issued by Malaysian Islamic Authorities on matters related to Sufism.

V. SCOPE OF STUDY

This research is an interdisciplinary study which focuses on the analysis of the *fatwas* issued on Sufi beliefs and practices, by the Malaysian Islamic Authorities. The study reviews all *fatwa* documents issued by both the state and national-level *fatwa* authorities from 1980 to 2017.

VI. RESEARCH METHODOLOGY

A qualitative method (library-research) shall be adopted during the conduct of the study, which involves the use of the following methods:

1. Data collection method – Various sources of data were used which include books, articles, journals, newspapers, the Malaysian Annual Government Gazette, minutes of the state *fatwa* meeting, national-level *fatwa* collection of books, *fatwa* books issued by the state Mufti departments, official websites of numerous Mufti departments, Mufti's opinion video on Youtube, as well as the *e-SMAF (Sumber Maklumat al-Ahkam al-Fiqhiyyah)* site administered by JAKIM (Department of Islamic Development Malaysia).
2. Data analysis method – Manual analysis of data, which involves the process of data classification, comparative data analysis, i.e., the similarities and differences of *fatwas* among the Malaysian Islamic Authorities.
3. Relevant *fatwas* will be translated into English.

CHAPTER I

SUFISM IN MALAYSIA

1.0 INTRODUCTION

Sufism is an essential part of the Islamic tradition. It has a wide range of definitions, as scholars define it differently. The official Malay dictionary, the *Kamus Dewan Bahasa dan Pustaka* defines ‘Sufism’ as a way to know and to draw closer to God. The dictionary correlates the term ‘Sufism’ with mysticism, wayfarers and *tariqas* (Sufi Orders)⁶.

Ahlus Sunnah scholar such as Al-Asqalani (d.1449), on the other hand, defined Sufism by associating it with the concept of *Ihsan*, which is Part III in the Hadith of Jibreel. The Prophet (p.b.u.h) clarified *Ihsan* in the Hadith as: “*Ihsan is to worship Allah as if you see Him, for even though you do not see Him, He sees you*”⁷. Twentieth-century philosopher and historian Naquib Al-Attas⁸ agreed with Al-Asqalani’s definition of Sufism. Sufism, according to Al-Attas, refers to the practice of Sharia at the level of *Ihsan*⁹.

1.1 History of Sufism in Malaysia

Sufism was introduced to the Malay world as early as the arrival of Islam. Apart from intercultural marriages, trades and politics, Islam had also introduced by Sufi *Mubaligh*’s (Muslim missionaries) to the Malay world. Malaysian researchers such as Hawash Abdullah advocated that most of the early converts to Islam were willing to

⁶ Pusat Rujukan Persuratan Melayu, *Kamus Dewan Bahasa dan Pustaka*, 4th Edition, See <http://prpm.dbp.gov.my/>.

⁷ Hadith narrated by Al-Bukhari and Muslim. See An-Nawawi, Abu Zakaria Yahya Ibn Sharaf, *Riyad as-Salihin*, Hadith 60, Beirut, Lebanon : *Mu’assasah Ar-Risalah*, 3rd Edition, 2001, p.51-52.

⁸ He is Syed Naquib al-Attas who was born into a noble family originating from Hadhramaut whose lineage connected to Huseyn (r.a). He is famous as a thinker, philologist and a specialist in the Malay Sufism. See Fauzan Adhim, *Fislat Islam Sebuah Wacana Kefilsafatan Klasik hingga Kontemporer*, Indonesia: Literasi Nusantara Abadi, 2018, p.269.

⁹ Norzira Salleh, *Tasawuf Menurut Perspektif Ahl Sunnah wa al-Jamaah*, **Proceeding of the International Conference on Islam, Development and Social Harmony in Southeast Asia**, (2017), p.189.

change their original faiths in Animism, Dynamism, Buddhism and Hinduism due to their intense attraction to the Sufi teachings.¹⁰

Before the arrival of Islam to Southeast Asia, the Malays were predominantly adherents of animism, especially in the existence of spirits which dwelt in trees, stones, animals and objects. Hindu-Buddhist religious beliefs and customs had also embedded great influence on various Malay communities, particularly those ruled under the Kingdom of *Sriwijaya*¹¹. According to Ishak and Chuah Abdullah, Hinduism and Buddhism came to the Malay world as early as the 4th century through trading activities by Indian merchants from India. The Malay civilisation-- cultural beliefs, literature, arts and politics--before the arrival of Islam, was in effect influenced by the Hindu and Buddhist teachings¹².

1.1.1 The Arrival of Islam in the Malay World

Most Malay Researchers, for example, Rosni believe that Islam first arrived to the Malay world in the 9th century, or at the very least in the 12th century through trading. Other western historians, on the other hand, argued that it only came circa 15th century. As a result, a renowned British historian, T.W Arnold, believed that it is not an easy task to fix a precise date on the arrival of Islam in the Malay world¹³.

Nonetheless, most Malay researchers concurred that Kedah was the first place which witnessed the arrival of Islam. The Chinese annals recorded that in 877 CE, a large number of Arab and Persian settlers in Canton China ran away from the massacre of their

¹⁰ Hawash Abdullah. *Perkembangan Ilmu Tasawuf & Tokoh-Tokohnya di Nusantara*. Surabaya, Indonesia Penerbit al-Ikhlas. 1980, p.15.

¹¹ The Kingdom of *Sriwijaya* was found circa 670 CE. It became a powerful commercial state which dominated the Strait of Malacca's shipping trade route, the latter of which was and still is, the most strategic route from East Asia into the India Ocean. Palembang was the capital of the *Sriwijaya* kingdom. See M. Junus Melalatoa, *Ensiklopedi Suku Bangsa di Indonesia*, Indonesia: Departemen Pendidikan dan Kebudayaan RI, 1995, p.654.

¹² Mohd. Shuhaimi Ishak and Osman Chuah Abdullah, p.58-59.

¹³ Rosni binti Wazir, "Sorotan Perkembangan Tasawuf di Alam Melayu, Tokoh-Tokoh dan Karyanya", *Jurnal Pengajian Islam*, Vol.2, No.9 (2016) p.178. See also Abdullah Ishak, *Islam di Nusantara*, Selangor, Malaysia: Al-Rahmaniah, 1990.

ethnic groups, which then led them to ‘*Kalah*’ while seeking refuge¹⁴. ‘*Kalah*’ as mentioned in the Chinese annals, is believed to be the present-day state of Kedah, located on the west coast of Peninsular Malaysia.

Even though Kedah had witnessed the arrival of Islam for more than a hundred years earlier than Malacca and Pasai¹⁵, the latter two were widely recognised as the pioneering states to accept Islam. Ishak and Chuah Abdullah resolve that the marriage between one of Malacca's rulers with a Pasai princess in circa 1414 was one of the reasons for the rapid spread of Islam amongst the Malay population¹⁶. The amalgamation of two powerful kingdoms in Malacca and Pasai, via marriage, gave rise to the establishment of a great Islamic kingdom within the Malay world.

Orientalists, on the other hand, alleged that Islam was first brought to the region by the Indian and Chinese *Mubaligh*’s. However, Hamka (d.1981)¹⁷ and Al-Attas rejected such a notion based upon evidence retrieved from several well-documented Malay historiography classic records¹⁸. According to these records, it was the Arab *Mubaligh*’s who had first brought Islam to the Malay world. Specifically, the early Arab Sufi *Mubaligh*’s who had successfully converted the rulers of Malacca and Kedah were Abdullah al-Yamani (d.1142) and Sayyid Abdul Aziz (d.circa 15th century).

¹⁴ Mohd Noh Abdul Jalil, “The Roles of Malays in the Process of Islamization of the Malay World: A Preliminary Study”, **International Journal of Nusantara Islam**, Vol.2, No. 2 (2014), p.13.

¹⁵ The Pasai Kingdom or also known as Kingdom of Samudera Darussalam nowadays located in Aceh, Indonesia. The Kingdom was founded in 1286 by Marah Silu (d.1297). He reverted to Islam and took the title *Malik al-Salih*. The Kingdom of Pasai was among the earliest Islamic monarchy in the Malay World. See R. Michael Feenar et al, **Mapping the Acehnese Past**, The Netherlands: KITLV Press, 2011, p.39.

¹⁶ Mohd. Shuhaimi Ishak and Osman Chuah Abdullah, p.59.

¹⁷ He was Haji Abdul Malik Karim Amrullah, who was a famous Indonesian reformist Muslim thinker who was also an author. He wrote several Islamic books in many fields. He also was an expert in the field of Sufism, Islamic Jurisprudence, History, Philosophy and Literature. See Abd. Haris, **Etika Hamka: Konstruksi Etik Berbasis Rasional-Religius**, 1st Edition, Indonesia: Pt. Ikis Yogyakarta, 2010, p.2.

¹⁸ The Malay historiography classic records mentioned include the Malay Annals (*Sejarah Melayu*, originally titled *Sulalatus-Salatin*), *Hikayat Raja-Raja Pasai* and *Hikayat Merong Mahawangsa*.

1.1.2 The Earliest Sufi Mubaligh's in the Islamisation of Malaysia

Abdullah al-Yamani¹⁹ was one of the scholars who has contributed to converting the people and rulers of Kedah into Islam. A manuscript entitled '*Al-Tarikh Salasilah Negeri Kedah*' (History and Genealogy of the State of Kedah) mentioned his name as the one who succeeded in conveying Islam to the people of Kedah in 1137M. He had also converted the ruler of Kedah to Islam²⁰ who was later coronated as Sultan Muzaffar Shah (d.1179)²¹.

Meanwhile, in Malacca, Sayyid Abdul Aziz²² was one of the *Mubaligh's*²³ who had successfully converted Sultan Muhammad Shah (d.1444)²⁴ and the people in Malacca to Islam²⁵. He came to the Malay world from Jeddah. Malay researchers such as Faizal Harun believed that Sayyid Abdul Aziz came from the lineage of Shaykh Abd al-Qadir al-Jilani (d.1166). He brought along with him the teachings of the Qadiriyya order²⁶. Thus, Sufism and its teachings flourished in Malacca and brought along good governance and an efficient administration system to the sultanate. The palace, residence of scholars,

¹⁹ He was Abdullah bin Ahmad bin Shaykh Ja'far al-Qumairi who arrived in Kalah/Qalha in 1137M. He passed away not long after he had successfully converted people in Qalha. He changed the name of Qalha to Kedah which remains until now. See Jelani Harun, "*Al-Tarikh Salasilah Negeri Kedah Darul Aman Sebuah Karya Agung Melayu*" *Bengkel Pencalonan Manuskrip Dewan Bahasa dan Pustaka*, (2018), p.7.

²⁰ Ismail Hamid, A Survey of Theories on the Introduction of Islam in the Malay Archipelago, *Journal of Islamic Studies*, Vol.21, No. 3 (1982), p.95.

²¹ Sultan Muzaffar Shah's real name was Phra Ong Maha or Seri Paduka Derbar Raja. He came from a Persian royal family. After he converted to Islam, Shaykh Abdullah al-Yamani changed his name to Sultan Muzaffar Shah. In return, the Sultan appointed Shaykh Abdullah as his religious advisor. See Jelani Harun, p.7.

²² Sayyid Abdul Aziz came from the Quraish tribe. He also believed to be the offspring of the Prophet Muhammad (*p.b.u.h*). He became Sultan Muhammad Shah advisor for 8 years. See Nazarudin Zainun, Rahimah A. Hamid and Mohd Kipli Abdul Rahman, *Kearifan Tempatan: Pengalaman Nusantara*, Pulau Pinang, Malaysia: Penerbit Universiti Sains Malaysia, 2015.

²³ The other *Mubaligh's* who contributed to the Islamization of Malacca, named Maulana Abu Bakar, Kadi Yusuf, Kadi Menua Shah, Maulana Sadar Jahan and Maulana Jalaludin. See Abd.Jalil Borham, *Pentadbiran Undang-undang Islam Negeri Johor*, Johor, Malaysia: Universiti Teknologi Malaysia, 2002, p.36.

²⁴ Researchers believe that Sultan Muhammad Shah was the first Muslim ruler of Malacca. After he embraced the religion, his court and his subject became Muslims too. See Eric Tagliacozzo, *Southeast Asia and the Middle East: Islam, Movement, and the Longue Duree*, Singapore: NUS Press, 2009, p.67.

²⁵ Abu Talib Ahmad, *Museums, History and Culture in Malaysia*. Singapore: NUS press Singapore, 2015, p.91.

²⁶ Mohd Faizal Harun, *Tasawuf ada Tarekat: Sejarah Perkembangan dan Alirannya di Malaysia*, 2nd Edition, Kedah, Malaysia: Penerbitan Universiti Utara Malaysia, 2015, p.44.

mosques, public halls and other public areas around Malacca, at that time, became a renown Islamic scientific dissemination centre²⁷.

According to the *Sejarah Melayu* (the Malay Annals), a Sufi Master from Mecca by the name of Maulana Abu Bakar (d.circa 15th century)²⁸ came to Malacca. He brought with him a manuscript written by Abu Ishaq al-Shirazi (d.1083), entitled '*Durr al-Manzum*' (String of Pearls). Maulana Abu Bakar personally tutored Sultan Mansur Shah (d.1477)²⁹ the contents of the book. Aware of its importance in disseminating valuable knowledge, the Sultan then ordered the book to be sent to Pasai to be translated into the Malay language³⁰.

1.2 Classical Sufi Texts in Malay Language

The Malay language was once the lingua franca of the Malacca Sultanate (1402-1511). Upon the arrival of Islam, the Malay language enhanced its importance not only as the main medium of communication but also as an intermediary in spreading knowledge through literary writings.

The Malay language was initially written in Arabic scripts. New alphabets and letters were added to represent sounds in Malay which do not exist in Arabic. The writing is consequently known as the *Tulisan Jawi* (Jawi script). The advent of the Jawi script has helped promote the widespread reception of Islam within the Malay world,

²⁷ Abu Talib Ahmad, p.91.

²⁸ Maulana Abu Bakar was a student of Abu Ishaq al-Shirazi. He was known as very knowledgeable in the science of mysticism. See Michael Barry Hooker, **Islam in South-East Asia**, Netherland: E. J. Brill, Leiden, 1983, p.40.

²⁹ Sultan Mansur Shah was the son of Sultan Muzaffar Shah. His uncle named Raja Puteh raised him until he became the Sultan. See Arba'iyah Mohd Noor, Development of Islamic Historiography in Malay Archipelago. *Jurnal al-Tamaddun*. No. 6 (2011), p.32.

³⁰ Eric Tagliacozzo, p.89-90.

particularly so through the writings of several literatures, such as *Kitab Jawi* (Jawi book)³¹ and *Kitab Kuning* (yellow book)³².

Kitab Jawi and *Kuning* were similar to the Arabic and Persian Islamic books which were written and used by scholars as a means to explain Islam on a massive scale. The majority of Muslims in the Malay world back then, neither have the necessary writing skills nor the ability to read Arabic scriptures. Thus, these *kitab*s, which were written by Malay scholars using the more recognizable Jawi scripts, were widely sought after.

Kitab Jawi became the primary source of Islamic sciences, particularly Islamic beliefs, jurisprudence, ethics, and other Islamic knowledge. Several Malay Sufi scholars played active roles in contributing to the development of Islamic sciences. They translated the works of Al-Ghazali (d.1111) and Ibn ‘Arabi (d.1240) for the convenience of the Malay readers to study the works of these prominent scholars.

The spread of Sufi literature in the Malay world was divided into two categories. The earliest Sufi literary works came from the Philosophical Sufi School, entitled *Bahr al-Lahut*³³. Abdullah Arif, (d. circa end of 12th century) who was an Acehnese scholar, brought the manuscript in the 12th century. The text in the book was full of the philosophical elements, including the discussion about *Nur Muhammad* and *Wahdat al-Wujud*.

Succeeding Abdullah Arif, Hamzah Fansuri³⁴ (d.1590) was a Sufi writer who continued to spread the ideas of al-Hallaj (d.922) and Ibn ‘Arabi to the Muslims in the

³¹*Kitab* is an Arabic word which means book. *Jawi* is the term used by Persians, Turks and Indians to refer to the people of Java; and also refers to Malays who live in the Malay Archipelago. Malay alphabets using Arabic characters, on the other hand is referred to as Jawi scripts. See Mohd Nor bin Ngah, **Kitab Jawi: Islamic Thought of the Malay Muslim Scholars**, Singapore: Institute of Southeast Asian Studies, 1983, p.viii.

³²*Kitab Kuning* is the name used to refer to the printed cheap paper. According to Bruinessen, *Kitab Kuning* refers to the Islamic sciences classic books in the Malay world. It might be in Arabic or Malay languages. See R.Lukens Bull, **Islamic Higher Education in Indonesia: Continuity and Conflict**, United States of America: Palgrave Macmillan, 2013, p.7.

³³ Siti Hawa Hj. Salleh, **Malay Literature of the 19th Century**, Kuala Lumpur, Malaysia: Institut Terjemahan Negara, 2010, p.189.

³⁴ Hamzah Fansuri is a famous Sufi scholar and poet who was born in Barus, a port town located in the north-west coast of Sumatra, Indonesia. He was a follower of Ibn ‘Arabi and taught Ibn ‘Arabi’s doctrine of the *Wahdat al-Wujud*. See Liaw Yock Fang, **A History of Classical Malay Literature**, Indonesia: Yayasan Pustaka Obor Indonesia, 2013, p.302.

Malay world. He wrote books and poems³⁵ entitled *Sharab al-Ashiqin* (The Drink of the Lovers), *Asrar al-'Arifin* (The Secret of the Gnostics), and *Muntahi* (The Adept). His disciple, Shamsuddin as-Sumatra'i³⁶ (d.1630) continued his efforts to spread the ideologies of the Philosophical Sufi School by writing several books, including *Jawhar al-Haqa'iq* (Gems of Truths) and *Tanbih al-Tullab fi Ma'rifah Malik al-Wahab* (Admonition to the Students how to Attain the Knowledge of God).

The second category of Sufi literary work was written to harmonise the polemics between Sunni Sufism and Philosophical Sufism. Abdul Rauf al-Singkeli (d.1693)³⁷ was a Sufi scholar who had successfully aligned the tension between Sunni Sufism and Philosophical Sufism. Through his writings, he called the Muslims to recognise the balance between Sufism and Sharia. Abdul Rauf al-Singkeli composed a celebrated book entitled *Sharh al-Lataif* (Commentary on Subtle Centers), which is the translation of *Sharh al-Taftazani 'Ala al-Ahadith al-Arba'in al-Nawawiyyah* (The Commentary of Al-Taftazani on forty Hadith of al-Nawawi).³⁸

Following Abdul Rauf al-Singkeli, Malay scholars began to translate many Sufi literatures. The works of Ibn 'Ata Allah al-Sakandari (d.1309) entitled *Hikam* (The Wisdom) was translated by Tok Pulau Manis (d.1736)³⁹. Whereas, *Bidayat al-Hidayah* (The Beginning of Guidance) and *Ihya' Ulum al-Din* (The Revival of the Religious Science) by Imam Al-Ghazali were translated by a local scholar named Abd al-Samad al-Falimbani⁴⁰ (d.1789). Al-Falimbani had also translated *Siyar al-Salikin* (The Lives of the

³⁵ Hamzah Fansuri claimed to have written the books and poems in 'Jawi' (Malay in Arabic script) for the benefit of those who did not speak Arabic or Persian.

³⁶ Shamsuddin as-Sumatra'i was Hamzah Fansuri's disciple. He was famous with the doctrine of *Martabat Tujuh* (7 ranks), an adaption of Ibn 'Arabi's doctrine. See Fauzan Saleh, **Modern Trends in Islamic Theological Discourse in 20th Century Indonesia: A Critical Survey**, The Netherlands: Koninklijke Brill NV, 2001, p.23.

³⁷ Abdul Rauf al-Singkel was an Acehese scholar. He was born in Singkel, Aceh. He stayed in Mecca before came back to Aceh in 1661. He was a famous Sufi master of Shatari order in the Malay world. See Oliver Leaman, **The Biographical Encyclopedia of Islamic Philosophy**, New York: Bloomsbury Academic, 2015, pp.460-461.

³⁸ Rosni Wazir, p.189.

³⁹ His real name was Shaykh Abdul Malik bin Abdullah. He was born in Terengganu. He was active in producing religious books especially in the field of Fiqh and Tasawuf. He was also one of the prominent students of al-Singkeli. See Azyumardi Azra, **The Origins of Islamic Reformism in Southeast Asia**, Australia: Allen and Unwin, 2004, p.86.

⁴⁰ Abdul Samad al-Falimbani was one of the most influential Malay scholars in the 18th century. His father was said to be an Arab from Sana'a, Yemen who travelled to the Malay Archipelago before settling

Seekers) and renamed it as *Hidayat al-Salikin* (The Guidance of the Seekers). Similarly, Daud al-Fatani (d.1791)⁴¹ translated *Minhaj al-'Abidin* (The Path of the Worshipful Servants) by al-Ghazali and *Kanz al-Minan* (The Treasure of Blessings) by Abu Madyan (d.1198).

It is, thus, evident that the early Malay Muslim scholars were also classified under two distinct Sufi School of Thoughts: the Philosophical Sufi School and Sunni-Sufi scholarly translators. After the era of Abdul Rauf al-Singkeli, subsequent scholars chose to bring the non-controversial Sufi texts and gave commentary on it. They only emphasised on books which explained and discussed the ethical and spiritual issues rather than translating the books which discuss the essence of God and the mystical issues⁴². The euphoria of mere translating and commenting on the Sunni-Sufi scholarly books was to avoid possible confusion and misunderstanding of Islam among the Muslim community.

1.3 Sufi Orders in Malaysia

Naquib al-Attas identified nine (9) main Sufi orders commonly followed by Muslims in the Malay world. They are: (1) Qadiriyya, (2) Alawiyya, (3) Naqshbandiyya, (4) Rifa'iyya, (5) Shadhiliyya, (6) Chistiyya, (7) Shattariyya, (8) Tijaniyya, and (9) Ahmadiyya (also known as Idrisiyya). Other Sufi orders which were also believed to have existed in the Malay world included Dusuqiyya-Burhaniyya, Sammaniyya-Khalwatiyya,

in Kedah. Abdul Samad began his early education in his birthplace, Palembang, before moving to Kedah. Under the guidance of his father, the Kedah's state mufti, he became an established author who wrote in Malay and Arabic. See Oliver Leaman, p.89.

⁴¹ Daud Al-Fatani's full name was Wan Daud bin Wan Abdullah. He was also known as "*Shaykh Daud Wali Allah*" or "*Shaykh Daud keramat*" because of his *karamah* as a great scholar in Southeast Asian. He was born in Keresik Patani in Southern Thailand into a well-known scholar family. He was a thinker, scholar and writer. Among of his famous pupils was Shaykh Ahmad Khatib Sambas, the founder of Qadiriyya and Naqshbandiyya Orders. See Saref Masae et al, Sheikh Daud bin Abdullah al-Fatani: Sumbangannya dalam Pendidikan Islam di Pattani, *Jurnal al-Muqaddimah*. Bil.2, No.2 (2014), pp.103-111.

⁴²Fauzi Naim Hj Badaruddin, *Peranan Kitab Jawi Tasawuf Sebagai Medium Transmisi Ilmu Islam kepada Masyarakat Melayu Nusantara*, *International Journal of Islamic Thought*, Vol.1 (June 2012), p.20.

Rahmaniyya (Akbariyya), Ghazaliyya, Sanusiyya, Suhrawardiyya, Mufradiyya, and ‘Qadiriyya Wa Naqshbandiyya’⁴³.

Al-Attas further suggested that amongst these nine Sufi orders, three were extensively followed by Muslims in the Malay world⁴⁴. The three orders were Qadiriyya, Naqshbandiyya and Ahmadiyya. In terms of popularity, Qadiriyya was the most popular; Naqshbandiyya, second; and Ahmadiyya, third.

This paper will focus on the study of ten Sufi orders which their beliefs and practices had mentioned by the Malaysian Islamic Authorities, namely, (i) Qadiriyya, (ii) Naqshbandiyya, (iii) Ahmadiyya, (iv) Alawiyya, (v) Shadhiliyya, (vi) Tijaniyya, (vii) ‘Qadiriyya Wa Naqshbandiyya’, and (viii) Hasaniyya, as follows:

1.3.1 The Qadiriyya Order

The Qadiriyya or Qadiri Order was the strongest and the most widespread in the Malay world. The Qadiri Order acquired its name from its founder, Shaykh Abdul Qadir al-Jilani. He was widely known as the master of Sufi scholars, and hence conferred with the title of *al-Gous al-Azam* (the biggest helper) and *Shaykh al-Islam* (the scholar of Islam).

The Qadiri Order was the earliest order which had existed in the Malay world. Abdullah al-Yamani and Sayyid Abdul Aziz were the two influential figures believed to have introduced this order to the Malay world. Their efforts to convey Islamic messages attracted not only ordinary people but also the aristocrats from the palace. The Qadiri’s *dhikr* rituals were widely practised by both the people and aristocrats of Malacca⁴⁵.

Yet another influential figure of the Qadiri Order in the Malay world was Hamzah Fansuri. He was the first poet who brought Sufism as a subject in his poems. He

⁴³ Mohd Faizal Harun, pp.157-158.

⁴⁴ Sulaiman Ibrahim, *Al-Turuq al-Sufiyyah fi Maliziya wa Atharuha ‘ala al-Da’wah al-Islamiyyah*. Negeri Sembilan, Malaysia: Dar al-Ifta’, 2002.

⁴⁵ Ana Faqir, *Menyingkap Misteri Pulau Besar*. Seribu Dinar: Kuala Lumpur, Malaysia, 2008, p.64.

was famous for his corpus of poetries and prose writings explaining the mystical traditions of Ibn ‘Arabi. He became the master for the Qadiri Order after he received the *khilafat* to teach Qadiriyya as narrated in Shaykh Abdul Qadir Jilani’s *zawiya* (Sufi lodge). The circumstance was described in his poem as follows⁴⁶:

Shaykh al-Fansuri Terlalu ‘Ali
Beroleh Khilafat di Benua Baghdadi
(Shaykh al-Fansuri, most honourable
Received the trusteeship in the land of Baghdad)

Apart from Malacca, Pahang was among the earliest States which had recognised the Qadiri Order. The teachings of the Qadiri Order disseminated in Pahang after Hamzah Fansuri’s visit, which was encapsulated in his poem, as follows⁴⁷.

Dari Banten ke Pahang terlalu payah
Mencari Tuhan yang sedia manah,
Sebab inilah da’im ia berlelah,
Akhirnya mendapat di dalam rumah
(It is far too difficult to go to Pahang from Banten,
To search for God which is already in the heart,
That is why he was always tired,
Finally, found Him in the house)

Hamzah Fansuri was believed to have visited Pahang in 1488. His teachings of the Qadiri Order had attracted the people of Pahang, especially those from rural areas. However, Malay researchers such as Ibrahim suggested that the teachings of the Qadiri Order were not initiated during Hamzah Fansuri’s era, instead had occurred much earlier. It was further suggested that Abdullah Arif and Isma’il al-Zhiffi were the two Sufi scholars who were responsible for bringing the Qadiri Order to the Pahang. These two Sufi scholars were the disciples of Abdul Qadir al-Jailani⁴⁸.

⁴⁶ Martin van Bruinessen, Shaykh Abd al-Qadir al-Jilani and the Qadiriyya in Indonesia, **Journal of the History of Sufism**. Vol. 1-2, (2000), p.3.

⁴⁷ Claude Guillot and Ludvik Kalus, *Inskripsi Islam Tertua di Indonesia*, Jakarta, Indonesia: Kepustakaan Populer Gramedia, 2008, p.88.

⁴⁸ Sulaiman Ibrahim, p.370-371.

The Malaysian Islamic Authorities had never issued a specific *fatwa* on the practice of the Qadiriyya Order. However, the authorities criticised the teachings of the Qadiriyya Sufi scholars such as Hamzah Fansuri and Shamsuddin al-Sumatra'i. Fansuri and his disciple, Al-Sumatra'i were the earliest scholars of the Malay world who popularise the idea of *Wahdat al-Wujud* and *Nur Muhammad*. There were nine *fatwas* issued by the Malaysian Islamic Authorities on these doctrines which will be discussed in Chapter III.

1.3.2 The Naqshbandiyya Order

The Naqshbandi Order is also one of the most essential *tariqas* in Malaysia. The order is unique compared to other *tariqas*. Whereas other *tariqas* were linked to Prophet Muhammad (p.b.u.h) via Ali r.a; the Naqshbandi Order's spiritual lineage-linked to Prophet Muhammad (p.b.u.h) via Abu Bakar al-Siddiq.

The first master of this *tariqa* was Muhammad Baha al-Din (d.1389) from al-Bukhara, a region in central Asia. The Naqshbandi Order spread rapidly throughout Hijaz when many disciples were successfully initiated into the *tariqa* while performing religious pilgrimages. In Hijaz, there were two significant branches of the Naqshbandi Order, namely the Mujaddidi and the non-Mujaddidi.

Faizal Harun suggested that the Naqshbandi Order arrived in the Malay world either in the middle of the 15th or early 16th century. While no specific founder of the Naqshbandi Order was named, it was widely believed that the Naqshbandi-Mujaddidi branch was more prominent within the Malay society.

In Malaysia, there are four main branches of the Naqshbandi Order: (i) Naqshbandiyya-Mujaddidiyya; (ii) Naqshbandiyya-Mazhariyya; (iii) Naqshbandiyya-Khalidiyya; and (iv) Naqshbandiyya-Haqqaniyya⁴⁹; as follows:

⁴⁹Mohd Faizal Harun, p.159-160.

1.3.2.1 The Naqshbandi-Mujaddidi Branch

The Naqshbandi-Mujaddidi is one of the famous branches of the Naqshbandiyya Order. The founder of the branch was a great Sufi scholar named Ahmad al-Sirhindi (d.1624). He was well-known as the “*Mujaddid*” (the reviver) during his era; hence, the branch was known as the Naqshbandi-Mujaddidi.

Within the Naqshbandi-Mujaddidi branch, there were two different lines of prominent masters: Ahmad Said (d.1871) and Khalid al-Baghdadi (d.1827). The Ahmad Said’s line was referred to as the Naqshbandi-Mujaddidi-Ahmadi; whereas the Khalid’s branch was referred to as the Naqshbandi-Mujaddidi-Khalidi. Both were preachers of the Mujaddidi school of thought and rites in the Naqshbandi Order.

The Naqshbandi-Mujaddidi began to flourish in Malaysia after Muhammad Andakhawi appointed Wan Sulaiman (d.1935)⁵⁰ as his 34th successor. Wan Sulaiman had introduced the Naqshbandi-Mujaddidi Branch to the Malay world, particularly in his homeland, both to commoners and the aristocratic class. Apart from being the master of the Naqshbandi-Mujaddidi, he was also responsible for administering the Islamic religious affairs in Kedah. This position led him to be conferred with the title ‘*Shaykh Islam*⁵¹’.

Furthermore, Wan Sulaiman was the first Malay scholar who studied Arabic translation of *al-Maktubat* (the letters) written by Ahmad Sirhindi. He was also recognised as the earliest Malay scholar who brought the Ahmad al-Sirhindi school of thought to the Malay world⁵².

⁵⁰ He was Wan Sulaiman bin Wan Sidik, a Malay scholar who was born in Kota Setar, Kedah in 1874. He was born into a noble family which has relation with the Kedah monarch-family. See Abdul Rahman Hj. Abdullah, *Biografi Agung Syeikh Arsyad Al-Banjari*, 1st Edition, Malaysia: Grup Buku Karangkraft, 2016, p.178.

⁵¹ *Shaykh Islam* was a title for a Mufti which was the highest position and supreme executive in Kedah’s Islamic department.

⁵² Muhammad Khairi Mahyuddin et al, The Arrival of Naqshabandi Order from Hijjaz to the Malay World: 16th until the early 19th century, *International Journal of Business and Social Science*, Vol.4, No.1 (2013), p.209.

1.3.2.2 The Naqshbandi-Mazhari Branch

The Naqshbandi-Mazhari branch was named after Mazhar Jan-i Janan (d.1781). The teachings of the Naqshbandi-Mazhari Branch was derived from Shah Muhammad Mazhar (d. 1884), the third son of Ahmad Said. In Medina, he built three cloisters known as '*Rabat Mazhari*' in 1873. He continued his father's teachings of Naqshbandi-Mujaddidi-Ahmadi and wrote a book called '*Maktubat Mazhariyya*' (Letter of Mazhariyya). The book relates to Sufism, Islamic laws, and Sufi orders. Among his famous disciples in the Malay world were Muhammad Saleh al-Zawawi (d.1890), and Abdul Azim al-Manduri (d.1916)⁵³.

Muhammad Saleh al-Zawawi was the most influential figure of the Naqshbandi-Mazhari branch in Malaysia. The branch became widely known in Malaysia since the 18th century from the efforts of the al-Zawawi family. He was a Naqshbandi-Mazhari master; and had lived within the same era with the master of Naqshbandi-Khalidi order, Sulaiman al-Zuhdi (d.1901). Muhammad Saleh was also the author of a small treatise in Jawi script on Naqshbandi's rite, called '*Kaifiyyah al-Dhikr 'ala Tariqah Naqshbandiyya Mujaddidiyya Ahmadiyya*' (The way of *dhikr* according to Naqshbandiyya-Mujaddidiyya-Ahmadiyya), taught by Muhammad Mazhar⁵⁴.

Muhammad Saleh together with his son, Abdullah al-Zawawi not only played a significant role in spreading the Naqshbandi-Mazhari branch but also had generated a chain of famous Malay Sufi scholars including Syed Muhammad al-Idrus (also known as Tok Ku Tuan Besar (d.1878)), and his son Syed Abdul Rahman al-Idrus (also known as Tok Ku Paloh) (d.1917)⁵⁵.

Tok Ku Paloh was the Malaysian spiritual master who brought the Naqshbandi-Mazhari branch to his hometown in Terengganu. He authored a Naqshbandi-Mazhari book entitled '*Ma'arij al-Lahfan ila Haqa'ia al-Irfan*' (Grieve of Ascending Steps to the

⁵³ Patmawati and Elmansyah, *Sejarah dan Eksistensi Tasawuf di Kalimantan Barat*, Indonesia: IAIN Pontianak Press, 2019, p.132.

⁵⁴ Muhammad Khairi Mahyuddin et al, p.210.

⁵⁵ He was Sayid Abdul Rahman Sayid Muhammad, born from a pious family of Sayyids in Kuala Terengganu. See Persatuan Muzium Malaysia, *Terengganu, dahulu dan Sekarang*, Malaysia: Muzium Negara, 1984, p.224.

Reality of Mysticism). Tok Ku Paloh was accredited to introducing the Branch to Sultan Zainal Abidin III⁵⁶ (d.1918) and Abdul Rahman Limbong (d.1929)⁵⁷ in Terengganu.

Faizal Harun noted the disagreements as to what remained to the teachings of Tok Ku Paloh upon the latter's death. Although some believed that the teachings no longer exist in Terengganu; some disagreed and convinced that his decedents and disciples still practise the teachings⁵⁸.

1.3.2.3 The Naqshbandi-Khalidi Branch

Naqshbandi-Khalidi branch was named after Khalid al-Baghdadi, who was one of the heirs of Abdullah al-Dihlawi (d. 1834). Khalid built a *rabat* in the mount of Qubais, Mecca, to accommodate his followers to perform seclusion and spiritual initiation. Sulaiman al-Zuhdi in '*Majmu'at al-Rasail*' (Compilation of the Letters) mentioned that Khalid al-Baghdadi had adopted the practice of '*Khalwah al-Arba'ian*' (40 days seclusion) as an essential rite. During the seclusion, as temporary abstinence, disciples were not allowed to take meat⁵⁹. This unique ritual is amongst the features which differentiate the Naqshbandi-Khalidi branch from the others.

Khalid al-Baghdadi has many heirs and representatives in the Malay world. Among them include Ismail bin Abdullah al-Minangkabawi (d.1844) and Abdul Wahab al-Rokan (d.1926). They were actively engaged in spreading the Naqshbandi-Mujaddidi-Khalidi branch in many parts of the Malay world⁶⁰.

Ismail bin Abdullah al-Minangkabawi took the initiation of Naqshbandi-Mujaddidi-Khalidi from Abdullah al-Zinjani al-Makki, who was the successor of Khalid al-Baghdadi. Upon the former's return from Mecca, he built a seclusion place in Malacca

⁵⁶ Sultan Zainal Abidin III was the Sultan of Terengganu from 1881-1918.

⁵⁷ Abdul Rahman Limbong was a religious scholar and well-known as a resistance fighter, feared by the British colonialist. See Khairudin Aljunied, **Islam in Malaysia: An Entwined History**, United States of America: Oxford University Press, 2019, p.138.

⁵⁸ Mohd Faizal Harun, p.161.

⁵⁹ Muhammad Khairi Mahyuddin et al, p.211. See also Sulaiman al-Zuhdi, *Majmu'at al-Rasail*, p.28.

⁶⁰ Ibid, p.211.

and Penang⁶¹. Whereas Abdul Wahab Rokan received the Naqshbandi-Mujaddidi-Khalidi branch's teachings from Sulaiman al-Zuhdi. Abdul Wahab Rokan later opened a Naqshbandi-Khalidi centre in Langkat, Sumatra. He was responsible for spreading these teachings to Malaysia and opened another centre in Batu Pahat, Johor.

Abdul Wahab Rokan assigned a large number of his disciples to be his successors in many parts of Malaysia, such as in Johor, Pahang, Kelantan, Perak and Selangor. These significant numbers of successors led to the substantial growth of followers. According to Faizal Harun, the Naqshbandi-Khalidi is a branch of the Naqshbandi Order with the most number of followers in Malaysia⁶².

1.3.2.4 The Naqshbandi-Haqqani Branch

The Naqshbandi-Haqqani Order is one of the recognisable Sufi order in the modern world, especially in the West. This branch is the new branch of the Naqshbandi Order, which was named after its founder, Nazim Adil al-Qibrisi al-Haqqani (d.2014). He was under the tutelage of a spiritual leader, Abdullah Daghestani (d. 1973) in Damascus. The former relocated to Damascus and travelled through the Middle East to convey his teachings. He went to London in 1974 and established a centre there. He began to gather and teach disciples from South and Southeast Asia since the 1980s; and consequently attracted thousands of disciples from Pakistan, India, Malaysia and Indonesia⁶³.

Before his death, he left several notable disciples to continue his legacy, including Bahauddin Adil, Hisham Kabbani, Adnan Kabbani, and others. In Malaysia,

⁶¹ Syed Hadzrul Lathfi Syed Omar, *Zikir Allah, Allah, Allah Jalan menuju Hakikat dan Makrifatullah*, Selangor, Malaysia: Al-Falah Publication, 2012, p.236.

⁶² Mohd Faizal Harun, p.160-165.

⁶³ William Rory Dickson, An American Sufism: The Naqshbandi-Haqqani Order as a Public Religion. *Studies in Religion Sage Journal*. Vol.43, No.3 (2014), p.4.

the teachings of Naqshbandi-Haqqani flourished by the effort of his two successors, namely Raja Ashman Sultan Azlan Shah⁶⁴ (d.2012) and Abdul Rahman (d.2001).

Raja Ashman was initiated into this branch in 1985 while in London. He was attracted to Nazim al-Haqqani's sermon in one of the mosques there. Nazim al-Haqqani later assigned him as a successor in 1987. The teachings of Nazim al-Haqqani penetrated the royal family of Perak with ease since Raja Ashman himself was a member of the royal family. After he passed away, the royal family of Perak still practice this order⁶⁵.

Abdul Rahman bin Ahmad studied in Cyprus together with Nazim al-Haqqani. The former was assigned as a successor by al-Haqqani in 1989. Upon return to Malaysia, he opened a Naqshbandi-Haqqani *dhikr* centre in his own house in Teluk Jawa, Johor. After he passed away, his close friend, Md. Rosli bin Ismail took over the place to lead their *dhikr* ritual ceremony.

In present-day Malaysia, the followers of the Naqshbandi-Haqqani Branch remain active in organising *dhikr* and *mawlid* ceremonies throughout the year. The masters of the branch, such as Hisham Kabbani and Adnan Kabbani, are commonly invited to lead the ceremonies⁶⁶.

The Malaysian Islamic Authorities specifically the Negeri Sembilan Mufti Department had approved three groups of Naqshbandi-Khalidi Orders to be practised in the state. The details of the groups will be explained in Chapter II, in a subtopic named The Negeri Sembilan *Tarekat Tasawuf* Division.

In contrast with Negeri Sembilan Mufti Department, the National Islamic Authority represents by JFMKI and other States Islamic Authorities had banned the practice of four other Naqshbandiyya Orders. They were the Naqshbandiyya Order led by Md. Aleh, the Naqshbandi-Khalidi Order led by Kadirun Yahya, the Naqshbandi-Khalidi Order led by Haji Ishak and Naqshbandi-Haqqani Order led by Nazim Haqqani.

⁶⁴ Raja Ashman Shah was a member of Perak Royal Family. He is the second son of Sultan Azlan Shah. His brother, Sultan Nazrin Shah is current Sultan of Perak and also the deputy Yang di Pertuan Agong since 2014.

⁶⁵ Mohd Faizal Harun, p.165.

⁶⁶ Ibid.

Seven Islamic authorities ban these Order due to the issues related to *Wahdat al-Wujud*, *Nur Muhammad*, *Rabita*, *Khalwa* and *Yaqazah*. The details of the discussion of these issues will be discussed later in Chapter III.

1.3.3 The Ahmadiyya or Idrisiyya Order

The Ahmadiyya (or Idrisiyya) Order was named after its founder, Ahmad bin Idris al-Fasi (d.1838). Malaysian researcher, Che Zarrina Sa'ari submitted that Ahmad was one of the key religious figures in the early 19th century within the Arab-Muslim world. His influence stretched from North Africa to Indonesia. Thereafter, Ahmad's disciples established three branches of Sufi orders, namely, Sanusiyya, Khatmiyya and Rashidiyya⁶⁷.

In Malaysia, there are two branches of Ahmadiyya, namely the Ahmadiyya-Rashidiyya and Ahmadiyya-Dandarawiyya. The first scholar who brought the Ahmadiyya Order in Malaysia was Tuan Tabal (d.1891)⁶⁸ from Kelantan. He received Ahmadiyya-Rashidiyya from Ibrahim al-Rashid (d.1874), and brought it to Kelantan around 1870.

Ahmadiyya-Dandarawiyya came somewhat later by Muhammad Said al-Linggi (d.1926)⁶⁹, who was a scholar from Negeri Sembilan. He went to Saudi Arabia to study and met Muhammad Ahmad al-Dandarawi (d.1874). He latter appointed al-Linggi as his

⁶⁷ Che Zarrina Sa'ari, *Biografi Shaikh Ahmad b. Idris dan Sumbangannya terhadap Alam Kesufian*, **Al-Afkar**, No.1 (2000), p.53.

⁶⁸His real name is Abdul Samad bin Muhammad Saleh. He was one of the Malay scholars in the Malay World. He was known as Tuan Tabal because of his origin from Tabal, a place in Southeast Thailand. See Ahmad Zaki Berahim and Mohd Roslan Mohd Nor, *Tuan Tabal (d.1891) dan Sumbangannya dalam Perkembangan Islam di Tanah Melayu*, **Jurnal Al-Tamaddun**, No.4 (2009), p.131-132.

⁶⁹Muhammad Said al-Linggi or his full name Muhammad Said bin Jamaluddin. He was born in Negeri Sembilan. He had returned to the Malay Peninsula around 1900. He studied in Patani (in Thailand) for ten years and returned to the *Haramyn*. See Azyumardi Azra et al, **Varieties of Religious Authority: Changes and Challenges in 20th Century Indonesian Islam**, Singapore: ISEAS Publishing, 2010, p.21.

emissary for the Far East. Al-Linggi's son named Ahmad (d.1964) was later appointed as the State Mufti of Negeri Sembilan⁷⁰.

Therefore, whereas the Ahmadiyya-Rashidiyya is followed by the people in Kelantan; the Ahmadiyya-Dandarawiyya branch is more commonly practiced in Negeri Sembilan⁷¹.

The Ahmadiyya –Dandarawiyya Order has approved to be practised legally in Negeri Sembilan. The Negeri Sembilan *Tarekat Tasawuf* Enactment recognised the Order in 2007. Another branch of Ahmadiyya namely Ja'fariyya al-Ahmadiyya al-Muhammadiyya, has also recognised to be practised in Negeri Sembilan under the same enactment. The details of these Orders will be discussed later in Chapter II.

1.3.4 The Alawiyya Order

The Alawi (also known as 'Ba'lawi') Order was the earliest Sufi order in Malaysia, which plays a significant role in the Islamisation of the Malays. Naquib al-Attas believes that the advent and proliferation of Islam in the 12th until the 16th century in the Malay world were carried out and spread by the Arabs of *Bani Alawi* of Hadramaut in Yemen.

The founder of this order was Sayyid Muhammad bin Ali Ba'alawi al-Husaini (d.1255) who received the authorisation to practice the order from Abu Madyan (d.1198) in Morocco. Abu Madyan was a student of Abdul Qadir al-Jilani who was also one of the masters in the Shadhili Order.

Bani Alawi of Hadramaut were the descendants of Prophet Muhammad (p.b.u.h) through his daughter Fatima r.a. They were also known as the *Sadah al-Alawiyah* (the master of Alawiyya) who practice the Shafi'i school of jurisprudence⁷².

⁷⁰ Abdul Rahman Haji Abdullah, *Pemikiran Islam di Malaysia: Sejarah dan Aliran*, Jakarta, Indonesia: Gema Insani Press, 1997, p.55.

⁷¹ Mohd Faizal Harun, p.204.

⁷² Nur Adilah Amiruddin and Fadhlan Mohd Othman, Status Golongan Habib Sebagai Keturunan Nabi SAW, *Jurnal al-Turath*, Vol.1, No.2 (2016), pp.15-18.

Within the Malay world, the descendants of Prophet Muhammad (p.b.u.h) are accorded with special titles, namely *Sayyid*, *Sharif* or *Habaib* (plural of *Habib*). *Sayyid* (or *Syed*) is used by those from Husayn's (r.a) lineage; while *Sharif* name is used by those from Hasan (r.a) lineage. The *Sayyid* lineage from Yemen is also referred to as *Habib*, which means 'the loved ones'.⁷³

While there was no precise date when the Alawiyya Order came to the Malay world, Yahya argued that the Alawi *dai's* came to the Malay world before the colonisation of Dutch in the 17th century with the aim of trading and conveying Islamic messages to the people⁷⁴.

The Malaysian Islamic Authorities had never issued a specific *fatwa* on the practice of the Alawiyya Order. However, the Johor State Islamic Religious Department has approved the practice of Alawiyya Order as one of recognised Sufi order in Johor state. In two brochures regarding Alawiyya Order, the Johor State Islamic Religious Department introduced the history of this Order and explained some of the Order practices.

Among the practice of the Order is the recitation of *dhikr* called *Ratib al-Hadad* and *Ratib al-Attas*. According to the Johor State Islamic Religious Department, the recitation of the *Ratibs* has been practised in congregations by people in Johor over 90 years ago in the mosques and prayer places. The authority then concluded that the Alawiyya Order is an easy and just path to achieve Allah's pleasure. They believe so, due to the strong chain of the knowledge brought by the descent of the Prophet's family whom their knowledge connected to the Prophet (p.b.u.h).

1.3.5 The Shadhiliyya Order

The Shadhili Order derives its name from its founder, Abu al-Hasan al-Shadhili (d.1258). He was born in Morocco; lived in Tunis and Egypt; and died in Humaithra, in

⁷³Mohd Faizal Harun, p.61.

⁷⁴Mahayuddin Hj Yahaya, *Islam di Alam Melayu*. Kuala Lumpur. Dewan Bahasa dan Pustaka, 2001, p.161.

Upper Egypt. He had two important spiritual teachers named Abdullah bin Harazim (d.1235) and Ibn Mashish (d.1225)⁷⁵.

Abu al-Hasan al-Shadhili was a famous Sufi master. He left behind a legacy of *Hizb* (collection of *dhikr*) which until today are still being recited by his followers worldwide. The books entitled '*Hikam*' (The Wisdom) by Ibn Ata Allah as-Sakandari; '*Lataif al-Minan*' (The Subtle Blessings) and *Durrat al-Asrar* (The Pearl of Secret) by Ibn Sabbagh (d.1323) are some of the eminent books referring to the Shadhili Order.

Malaysia witnessed the spreading of the Shadhili Order in the early 17th century by Tok Pulau Manis, the Sufi scholar. Faizal Harun submitted that although the source of Tok Pulau Manis's chain of guardianship is unknown, in most likelihood, he may have received the order while in Mecca.

Tok Pulau Manis was the first scholar of the Malay world who translated the Ibn Ata Allah as-Sakandari's book called *al-Hikam*. He translated *al-Hikam* into the Malay language at the request from his fellow Malay friends, who were not proficient in Arabic but wanted to learn the teachings of the Sufi-Shadhili Order.

Yet another well-known Kelantanese Sufi-Shadhili scholar was Tok Pulai Chondong⁷⁶ (d.1873). Faizal Harun argued that Tok Pulai Chondong's initiation chain of practising *Hizb al-Bahr* (Litany of the Sea) was connected to the Shadhili Order's founder, Abu al-Hasan al-Shadhili⁷⁷.

The Shadhili's Order has many branches, but in Malaysia, the most popular is the Shadhili-Darqawi Branch. Some researchers argued that Darqawiyya is a separate order, while others still relate it with the Shadhili order⁷⁸. The earliest known Darqawi

⁷⁵ Mohamed Mackeen, The Rise of al-Shadhili. *Journal of American Oriental Society*. Vol.91, No.4 (1971), p.479.

⁷⁶ He was Abd al-Samad ibn Faqih Hj. Abdullah, he was from Kampung Bira, Patani. He studied in Mecca when he was just 16 years old and come back to Malay world and founded a small mosque. He used the mosque for teaching his students. See Mustaffa Abdullah, *Khazanah Tafsir di Nusantara*, Kuala Lumpur, Malaysia: Penerbit University Malaya, 2011, p.25.

⁷⁷ Mohd Faizal Harun, p.230-234.

⁷⁸ Ibid, p.205.

figurehead was Shaykh Abu Hamid al-Arabi al-Darqawi. His teachings reached Malaysia by the disciples of Abdal Qadir, who was a Sufi master who lived in London⁷⁹.

The Shadhili-Darqawi disciples have also built *zawiya* in several parts of Peninsula Malaysia, such as in Kuala Lumpur and Selangor. In 1990, Abdal Qadir visited Malaysia and had meetings with Malaysian scholars and leaders. He had also visited several local *madrasahs* and *zawiyas*; plus gave a talk at the University of Malaya⁸⁰. Today, this order is still being practised by its followers around Malaysia, particularly the readings of al-Hikam Abu Madyan commentaries.

The Negeri Sembilan Mufti Department has recognised the practice of Shadhili-Darqawi Sufi group in Negeri Sembilan. The group was registered legally under the Negeri Sembilan *Tarekat Tasawuf* Enactment. The details of the Order will be discussed in Chapter II.

1.3.6 The Tijaniyya Order

Tijaniyya is a Sufi order named after its founder, Ahmad bin Muhammad al-Tijani (d.1815). According to Ali Harazim (d.1856), this order was established in 1782 in the Algerian desert. The order later spread from Maghrib to West Africa, Egypt and Sudan. It did not reach Southeast Asia until the late 1920s. The expansion of this order may have occurred due to the relationship between Tijani leaders with Southeast Asians who performed Hajj in Mecca⁸¹.

The Tijaniyya Order suffered from sharp criticisms from other Sufi and non-Sufi Muslims ever since its inception. These were due to Ahmad al-Tijani's proclamation that the establishment of his order was after he had a personal encounter with the Prophet

⁷⁹ He has authored several books which were used as references by the Shadhili-Darqawi followers. Some of his more notable books include: 'Quranic Tawhid', 'For the Coming Man', 'The Sign of Sword', 'Letter to African Muslims', etc. In 1989, three of his books entitled 'Hundred Steps', 'Root Islamic Education' and 'Diwan Shaykh Muhammad ibn al-Habib' were translated to the Malay language. See *ibid.*

⁸⁰ *Ibid.*

⁸¹ Jajat Burhanudin, *Ulama Perempuan Indonesia*, Jakarta Indonesia: Gramedia Pustaka Utama, 2002, p.329.

Muhammad (p.b.u.h). Likewise, his claims of maintaining permanent communication with the Prophet (p.b.u.h) to justify his teachings were not well-received. Other equally controversial Al-Tijani claims include that he has the “Seal of the Saints”; and that a single recitation of his *Salawat al-Fatih* was equivalent to 6000 readings of the entire Quran⁸².

Although the possibility of meeting the Prophet cannot be completely repudiated, the teachings of Ahmad al-Tijani’s order continually faced criticism from other non-Tijani Sufis and non-Sufi Muslims alike. A Malaysian researcher, Burhanudin, attributed the discontentment due to the *tariqa*’s exclusiveness and its outspoken sense of superiority compared to others⁸³.

Faizal Harun argued that even though there was no single person who could be credited to bringing the Tijaniyya Order to Malaysia; the order has nonetheless attracted a large group of followers. The establishment of a *zawiya* in Kelantan known as *Zawiya ‘Khatm ul-Awliya’*; and the ritual centre in Kuala Terengganu known as *Zawiya ‘Az-Zoulaloul ‘Asfa Jabal al-Janna’* are amongst the evidences left behind denoting the order’s popularity in Malaysia⁸⁴.

Today, the followers of the Tijaniyya Order are not simply among ordinary citizens but also from the religious authority’s officers. For example, the current Pahang state mufti, Dato’ Haji Abdul Rahman bin Haji Osman is also one of the Tijaniyya followers. He received the order from his teachers, Rifaat Fauzi (d.1940) and Salahuddin al-Tijani when he was a student in Egypt.

Despite being recognised by the Mufti of Pahang, the Order, however, has been banned by the Kelantan Mufti Department. The Tijaniyya Order was banned by Kelantan *fatwa* committee due to the issue of *Wahdat al-Wujud* and *Yaqazah*, which will be discussed later in Chapter III.

⁸² Bakr bin Abdullah, *Koreksi Doa dan Zikir antara yang Sunnah dan Bid’ah*, Darul Falah : Jakarta, Indonesia, 2014, p.370.

⁸³ Jajat Burhanuddin, 329.

⁸⁴ Mohd Faizal Harun, p.261.

1.3.7 The Qadiriyya Wa Naqshbandiyya Order

This order is considered as one of the most popular *tariqas* and hence has hundreds of thousands of followers in the Malay world. The name ‘Qadiriyya Wa Naqshbandiyya’ does not refer to two different orders, but a single composite order. The order was introduced to Southeast Asia in the early 19th century.

The founder of the Qadiriyya Wa Naqshbandiyya Order was Ahmad Khatib Sambas⁸⁵ (d.1875), a Sufi from West Borneo, Indonesia, who lived and died in Mecca. According to Sri Mulyati, Ahmad Khatib established the Qadiriyya Wa Naqshbandiyya from a combination of five orders which include Qadiriyya, Naqshbandiyya, Anfasiyya, Junaidiyya and Muwafaqah⁸⁶. The rituals and methods of Qadiriyya and Naqshbandiyya, however, are more dominant compared to the other three *tariqas*.

Ahmad Khatib did not author a single book in his life. However, two of his disciples, Muhammad al-Bali and Ma’ruf Palembang⁸⁷ chronicled his teachings and offered explanations to the techniques of the order in a manuscript entitled *Fath al-‘Arifin*. The manuscript is considered to be the most authoritative work for the order. It describes the rituals of Qadiriyya Wa Naqshbandiyya, including the *bay’ah* (initiation), *dhikr* and other devotions of the order.

At the conclusion section of *Fath al-‘Arifin*, the authors offered the chain of Ahmad Khatib⁸⁸. It appeared problematic since the authors cited only the Qadiriyya chains, omitting all mention of his Naqshbandiyya’s link, which led to the reservation that Ahmad Khatib may not have any Naqshbandiyya’s chains at all. Furthermore, the

⁸⁵ His real name is Ahmad Khatib bin Abd al-Ghaffar. His *nisba* was Sambas which is referred to his birthplace in West Borneo, Indonesia. He died around 1875. He is known as a charismatic Sufi leader in Indonesia, but interestingly, according to Martin van Bruinessen, Arabic sources did not mention him as a Sufi but a scholar of jurisprudence in three school of thoughts. See Martin van Bruinessen, p.17.

⁸⁶ Sri Mulyati, *Mengenali dan Memahami Tarekat-tarekat Muktabarah di Indonesia*. Jakarta, Indonesia: Kencana Prenada Media Group, 2010, p.38.

⁸⁷ The manuscript of *Fath al-‘Arifin* by Ma’ruf can be found in The National Library of Indonesia, Jakarta. While the writings of Muhammad al-Bali has been published in Mecca in 1899. See Martin van Bruinessen, p.17

⁸⁸ Ibid.

Qadiriyya chain stated by the disciples had also contained many unrecognisable names. A Malaysian researcher, Muzakir, suggested that the absence of *nisba* and patronymics made the identification of Ahmad Khatib's chain of teachers as almost impossible. Thus, Muzakir questioned the authenticity of the actual founder of the composite order, whether it was Ahmad Khatib or one of his predecessors⁸⁹.

Despite the controversies surrounding Ahmad Khatib's chain, he had successfully attracted numerous disciples especially amongst Southeast Asians who visited Mecca for Hajj and Umrah. Ahmad Khatib never returned to Indonesia; however, the Qadiriyya Wa Naqshbandiyya Order continued to grow in the hands of his three chief successors. They were 'Abd al-Karim of Banten (d.1939), Talha of Cirebon, and Ahmad Hasbullah of Madura⁹⁰.

The Qadiriyya Wa Naqshbandiyya Order reached the Malay world by the efforts of Abah Anom⁹¹(d.2001). Abah Anom inherited the chain from his father Abdullah Mubarak, also known as Abah Sepuh⁹²(d.1956); who in turn inherited it from Talha of Cirebon, the successor of Ahmad Khatib Sambas. In 1905, Abah Sepuh established a pesantren of Suryalaya, in West Java, Indonesia. After he died in 1956, Abah Anom took his place. Abah Anom's influence grew substantially in the 1970s after he had successfully treated drug addicts and mental disorder persons using the spiritual techniques of the Qadiriyya Wa Naqshbandiyya Order⁹³.

The teachings of Abah Anom later spread to Malaysia by his successors, namely Haji Muhammad Said al-Attas, Haji Muhammad Trang Isa, Haji Muhammad Uthman and others. Together, the Qadiriyya Wa Naqshbandiyya Order was well received in

⁸⁹ Ali Muzakir, *Petunjuk Baru Silsilah Ahmad Khatib Sambas: Tiha Teks Tulisan Melayu*. **Journal Lektur Keagamaan**, Vol.1, No.2 (2015), p.517.

⁹⁰ Ahmad Syafii Mufid, *Tangklukan, Abangan dan Tarekat: Kebangkitan agama di Jawa, Indonesia*: Yayasan Obor Indonesia, 2006, p.67.

⁹¹ Abah Anom or his real name Ahmad Sahib al- Wafa Taj al-'Arifin. He was the most influential contemporary teacher of the Qadiriyya wa Naqshbandiyya. He was born in 1915. *Abah*, is a Sundanese word for father or a term of respect for venerable elders, while *Anom* means 'the younger'. See Martin van Bruinessen, p.23.

⁹² Abah Sepuh was Talha of Cirebon's most important successor. He was the founder of pesantren of Suryalaya in West Java. Abdullah Mubarak has been called Abah Sepuh which means "the elder father". See Ibid. See also Julian Millie, **Splashed by the Saint: Ritual Reading and Islamic Sanctity in West Java**, The Netherlands: KITLV Press, 2009, p.39.

⁹³ Martin van Bruinessen, p.23.

numerous states in Malaysia, including Negeri Sembilan, Kuala Lumpur, Sabah, Sarawak, Selangor, Malacca and Terengganu⁹⁴.

The Negeri Sembilan Mufti Department has recognised the practice of the Qadiriyya Wa Naqshbandiyya Order Sufi group in Negeri Sembilan. The group was registered legally under the Negeri Sembilan *Tarekat Tasawuf* Enactment. The details of the Order will be discussed in Chapter II.

1.3.8 The Hasaniyya Order

Hasaniyya is a local Sufi Order, founded by Ghulam Hassan Ali Akhbar (d.1991). He was a Pakistani who came to Lahad Datu, Sabah in 1938. The Order's official website portrayed its founder as someone who never performs the five daily prayers except in mosques. He had also started fasting daily for 30 years, except during days which were forbidden to fast. He practised *i'tikaf* since the age of eight years old and was fond of seclusion in quiet places, such as caves, jungles and desert. Upon his death in 1991, his position as the Master of the Order was assumed by his disciple, Abdul Rahim.

The Order has been banned by Selangor and Sabah Islamic authorities due to the issues related to *Nur Muhammad*, *Rabita*, *Khalwa*, *Yaqazah*, and *Tabarruk*. The details of the discussion of these issues will be discussed later in Chapter III.

1.4 The Criticisms Against Sufi Teachings in Malaysia

The criticism against Sufi teachings in the Malay world began in the 17th century. The most significant opposition faced by Sufi teachings was from Nuruddin ar-Raniri⁹⁵

⁹⁴ Mohd Faizal Harun, p.220.

⁹⁵ Nuruddin ar-Raniri was born into an Arab family background in a place called Ranir in India. He was a prolific writer who became known for his polemics against Hamzah Fansuri and Shamsuddin as-Sumatra'i's doctrines of Wujudiyyah. See Ariany Isnamura A, *Hikayat Maharaja Munding Giri dan Panggung Karaton*, Indonesia: Departemen Pendidikan dan Kebudayaan, n.d, p.171.

(d.1658), a former Mufti of the Aceh Kingdom. Ar-Raniri's disagreement against Sufi teachings will be discussed in detail in chapter III.

Meanwhile, within the Malaysian context, Sufi teachings faced multiple criticisms from various sides both before and after the independence of Malaysia. According to Faizal Haron, the Muslims' acceptance of Sufism have changed upon the arrivals of the British. Not only did the Muslims themselves rejected and criticised the teaching of Sufism, so too did the non-Sufi Muslims⁹⁶.

1.4.1 Criticisms Against Sufism Before Independence

Sufism suffered from a gradual decline even before the independence of Malaya. British colonialism introduced the ideology of secularism. The British painted the idea that practising Sufism and its corresponding Sufi orders will pull the country backwards. As a result, many left Sufism and began to practice secular life as taught by the British⁹⁷.

Oppositions against Sufism in Malaysia worsen with the emergence of the Middle Eastern reformist graduates, who were also known as *Kaum Muda* (The Younger Faction) just before independence. The rise of the *Kaum Muda* movement caused severe disputes against the supporters of the traditional *Kaum Tua*⁹⁸(The Older Faction). The *Kaum Muda* group was the supporters of a reformist movement headed by Jamaluddin Afghani (d.1897) and his disciple, Muhammad Abduh (d.1905). According to Majid et al, the supporters of the movement mostly were graduates from the al-Azhar University in Egypt⁹⁹.

The reformist ideology brought forth by Jamaluddin Afghani and Muhammad Abduh was an earlier version of *Salafiyyah*. They started with the idea of reforming the

⁹⁶ Ibid, p.83.

⁹⁷ Ibid.

⁹⁸ The term *Kaum Muda* (the Younger Faction) and *Kaum Tua* (the Older Faction) had originally appeared in West Sumatra in circa 1906. The conflict between the two groups mainly dealt with the issues of the necessity of *ijtihad* advocated by the *Kaum Muda*, but rejected by the *Kaum Tua* who maintained the need for *taqlid* or blind imitation. See Fauzan Saleh, p.106.

⁹⁹ Mahmood Zuhdi Ab. Majid et al, *Lulusan Universiti al-Azhar dan Impaknya terhadap Pembangunan Sosial di Malaysia*, *Jurnal Pengajian Melayu*, Vol.16, (2005), p.12.

minds of the Muslim *ummah* by opening the gates of *ijtihad*. Muslims were then urged to relinquish *bid'a* (innovations) and elements of modernity which had crept into the Malayan Islamic way of life.

Kaum Muda was the first group who had openly voiced out their resentments against several common cultural norms within the Malay communities, which allegedly could result in *Shirk* (associating partners to Allah) or *Bid'a*. Maszlee Malik purported that the *Kaum Muda* was labelled “Wahhabi” from the locals, particularly the *Kaum Tua* scholars, due to these open oppositions.¹⁰⁰

1.4.2 Criticisms Against Sufism after Independence.

Even after the independence of Malaya, Sufism continues to face severe criticisms, internally from the Sufis and non-Sufi Muslims. Internal squabbles came from the Sufi masters and their disciples themselves. They gradually became deviant by claiming things that were inconsistent with the teachings of the Qur'an and the Sunnah.

Faizal Harun noted that the Sufi masters criticised those who claimed to be Sufis, but they were ignorant and did not have enough knowledge about the path. These ignorant Sufis further claimed to be close to Allah and not tied with the Sharia anymore because they have achieved the level of *Ma'rifa*¹⁰¹. This conception is wrong, as mentioned in the Al-Quran [45:18]: “We have put you on the right way in the matter (of divine law). So follow it, and do not follow the wishes of those who are ignorant.”¹⁰²

Several of these Sufi masters even had fallaciously claimed to possess *karamah* (miracles), thus perceived as saints of Allah to gain more followers. Abu Yazid al-Bistami, a prominent 9th-century early Sufi master, warned his people to be wary of those who claimed to have *karamah* by saying: “If you find someone flying in the air, you

¹⁰⁰ Maszlee Malik, The Historical Development of the “Sunnah” Reform Ideology in the State of Perlis, Malaysia. **SAGE Journal**, Vol.1, No.12 (2017), p.1.

¹⁰¹ Mohd Faizal Harun, p.86.

¹⁰² The Quran, Surah al-Jathiyah, Verse 18.

should not believe it unless you check out his character. How is he, in the commands and prohibitions, memorise limits, and in following the Sharia”¹⁰³.

Likewise, Junaid al-Baghdadi (d.919) had also reminded people to follow the teachings of the Quran and the Sunnah of the Prophet (p.b.u.h) when walking on the path of Sufism. He said: “*Whoever does not memorise the Quran and write the Hadiths, is not fit to be followed in this matter (Tasawuf), for our science of Tasawuf, is guided by the book (Al-Quran) and the Sunnah (the prophetic traditions)*”¹⁰⁴.

Meanwhile, external criticisms against Sufism in the Malay world came from three perspectives. The first was from the mass media. The Sufis and Sufi teachings suffered from a bad reputation after the banning of the Al-Arqam Sufi movement, led by Ashaari Muhammad (d.2010). The mass media played a significant role in spreading the alleged deviations of the Al-Arqam movement before the Malaysian government moved in and imposed a complete ban. Once banned, the Al-Arqam movement was negatively looked upon by the general public. The already severed reputation problem further worsens when the media exposed more deviant groups which utilised Sufism and Sufi Orders’ labels. As a result, the public assumed that every Sufi movement is astray and kept a distance from the Sufi ideologies¹⁰⁵.

The second criticism came from an external group who proclaimed themselves as Salafi. The Salafist movement existed in the Malay world since the early 20th century, primarily identified as *Kaum Muda*. Most of the followers of *Kaum Muda* were graduates from the Al-Azhar University in Egypt; whereas a smaller number were graduates from Saudi Arabia. Upon graduation, they brought with them the ideology of Salafism¹⁰⁶.

Ibn Taymiyyah and Ibn Qayyim al-Jawziyyah were the most influential referees in the Salafi movement. The efforts of these two prominent figures continued with

¹⁰³ Nihad al-Khayyatah, *Dirasah fi al-Tajribah as-Sufiyyah*, 1st Edition, Damascus, Syria: Dar al-Ma’rifah, p.121.

¹⁰⁴ Gibril Fouad Haddad, **The Biographies of the Elites Lives of the Scholars, Imams, and Hadith Masters**. Zulfikar Ayub, 2015, p.113.

¹⁰⁵ Mohd Faizal Harun, p.93-94.

¹⁰⁶ Maszlee Malik, p.7.

Muhammad bin Abdul Wahhab (d. 1792) in the 18th century. Aizam Mas'od¹⁰⁷ argued that Muhammad bin Abdul Wahhab attempted to revise the Salaf method. Further, that even though Muhammad had admitted to referring to Ibn Taymiyyah and Ibn Qayyim al-Jawziyya, but he was not tied to the latter's opinions all the time¹⁰⁸. Muhammad bin Abdul Wahhab declared to be a follower of Imam Ahmad bin Hanbal (d.855).

Aizam Mas'od further exerted that the Salafi movement and its Salafist followers cannot be generally judged as deviant. If the Salafists were accused as astray and atypical, Mas'od reasoned, the same allegation could also be used to implicate all the *Ahlus Sunnah* scholars, in several Muslims countries in the world. He resisted the deviant label accorded to the Salafists and further insisted that the Salafi movement is in line with the views of *Ahlus-Sunnah Wal-Jama'ah*. His statement was consistent with JAKIM's stand. JAKIM stated that the Wahhabi movement led by Muhammad bin Abdul Wahhab is not departed from *Ahlus-Sunnah Wal-Jama'ah*¹⁰⁹.

The other state Islamic departments, however, disagree with the decision of JAKIM. There were five Islamic authorities which reacted to the ideology of Salafism (or known as Wahhabism) in Malaysia. All these five authorities decided that the ideology of Wahhabism was believed to contradict with the *Ahlus-Sunnah Wal-Jama'ah*. The Perak Mufti Department had issued the first *fatwa* against the ideology of Wahhabism in 2012¹¹⁰. Two years later, the Pahang Mufti Department issued a non-gazetted *fatwa*

¹⁰⁷ He is the assistant to the Mufti of the Federal Territory. He is also the Head of Research unit who is responsible for managing and studying matters related to *Aqeedah* in the Federal Territories, Malaysia. See Ahmad Yumni Abu Bakar and Mohd Fairuz Jamaluddin, ***Menjawab Islam Liberal: Pendedahan Agenda Jaringan Islam Liberal dan Sisters in Islam***, Kuala Lumpur: PTS Islamika, 2016.

¹⁰⁸ Mohd Aizam Mas'od, *Isu Wahhabiyyah: Menanganinya Secara Realiti. Jurnal Penyelidikan Islam*, (2006), p.105-106.

¹⁰⁹ Regarding the issue of Wahhabi, the JFMKI has discussed this matter several times. It was in the meeting of National council of *fatwa* committee held in 1985, 1986, 1996, 1997, 1998, 2000, 2002, and 2003.

¹¹⁰ The *Fatwa* of Perak Mufti Department, ***Fatwa Mengenai Pencegahan Menyebarkan Aliran dan Dakwah Wahabiah di Negeri Perak Darul Ridzuan***, 2012, See <http://e-smaf.islam.gov.my/e-smaf/fatwa/fatwa/find/pr/12111>

against this ideology¹¹¹. Followed by the Negeri Sembilan¹¹² and the Johor¹¹³ Mufti Department published their respective *fatwas* in 2015. Besides, the Sabah Mufti Office issued a *fatwa* against the ideology in 2017¹¹⁴.

Other Malay researchers such as Saadan Man et al have agreed with the decisions of the above-mentioned state authorities. The latter believed that there were mistakes made by the Salafi movement in their approach¹¹⁵. The stricter methods of *da'wa* used by this movement were rejected by the local Malay Muslim community, especially when it involves hereditary issues.

Further, since the Malay Muslim society has in the past rejected the ideology brought forth by the *Kaum Muda*, it was also easier to shun the overall Salafi movement. Yet another crucial point leading to the rejection of the Salafi movement is its cynical and sceptical stand against Sufism. Salafists believe that Sufism is derived from the teachings of other religion, and hence have nothing to do with Islam. Thus, Salafists disagree with many Muslims' practices within the Malay communities, which were perceived as *bid'a*.

Nonetheless, Saadan Man et.al credited the Salafists' openness and critical manners in presenting their arguments. Compared to the traditionalists, the Salafists always refer to authentic religious sources when offering evidence to support their premises. Their contributions in enlightening and encouraging the *ummah* to leave *bid'a* practices should be appreciated. If not of their initiatives, the Malay Muslim community today would still probably believe in occultism, shamanism and other deviant practices¹¹⁶.

The last criticism against Sufism came from the *fatwa* institutions in Malaysia. *Fatwa* institutions are government bodies which are responsible for issuing *fatwas* on

¹¹¹ The *Fatwa* of Pahang Mufti Department, *Ajaran Salafiah @ Wahabiah dan Seumpamanya di Negeri Pahang*, 2014, See <http://e-smaf.islam.gov.my/e-smaf/fatwa/fatwa/find/pr/12487>.

¹¹² The *Fatwa* of Negeri Sembilan Mufti Department, *Aliran dan Dakyah Wahhabiah*, 2015, See <http://e-smaf.islam.gov.my/e-smaf/fatwa/fatwa/find/pr/15855>

¹¹³ The *Fatwa* of Johor Mufti Department, *Ancaman Aliran Bukan Ahli Sunnah Wal Jamaah Terhadap Perpaduan Umat Islam Malaysia*, 2015, See <http://e-smaf.islam.gov.my/e-smaf/index.php/main/mainv1/fatwa/pr/15888>

¹¹⁴ The *Fatwa* of Sabah Mufti Office, *Aliran dan Dakyah Wahabiah*, 2017, See <http://e-smaf.islam.gov.my/e-smaf/fatwa/fatwa/find/pr/15866>

¹¹⁵ Saadan Man et al, *Wacana Tajdid Salafi di Malaysia: Analisis Kritikal*, *Jurnal Pengajian Melayu*, 2014, p.1-14.

¹¹⁶ Ibid.

Islamic issues in the country. There are altogether fifteen separate bodies, each of which represents each of the fourteen states in Malaysia, plus a federal-level Islamic authority. Every state has its own Mufti and *fatwa* communities.

Malaysian Muslims, in general, usually refer to an Islamic *fatwa* authority when faced with questions of religious uncertainties. These *fatwa* institutions regularly issue their Islamic legal edicts as a guideline to solve the confusions confronted by Muslims in relations to *Aqeedah*, *Ibadah*, and *Muamalah*.

In the matter of Sufi beliefs and its practices, there were thirty-nine *fatwas* issued by Islamic authorities in Malaysia¹¹⁷. The *fatwas* on Sufi beliefs were related to the doctrine of *Wahdat al-Wujud* and *Nur Muhammad*. Whereas, the *fatwas* on Sufi practices were related to Sufi *Sama'*, *Rabita*, *Khalwa*, *Yaqazah*, *Tabarruk*, and *Istighasa*.

¹¹⁷ The number of *fatwas* related to Sufism was found from the research through the website of JAKIM and the states Mufti departments.

CHAPTER II

The Malaysian Islamic Authorities and the Fatwa Institutions

2.0 INTRODUCTION

Malaysia is a federation of thirteen states and three federal territories¹¹⁸. Eleven states (known as *Negeri*) and two federal territories (known as *Wilayah Persekutuan*) are located in the Malay Peninsular (*Semenanjung Malaysia* or West Malaysia); while the remaining two states and one federal territory are situated on the island of Borneo (Sabah and Sarawak, or East Malaysia).

The majority of Malaysians are Muslims, while other religious adherents include Buddhists, Christians, Hindus, Confucians, Taoists, and others. Islam is the official religion of the federation, as accorded in Article 3(1) of the Federal Constitution of Malaysia: *“Islam is the religion of the Federation, but other religions may be practised in peace and harmony in any part of the federation.”*

The 1948 Federation of Malaya Agreement stated that religion is a state matter, and the Malay Rulers are the heads of religion in their respective states¹¹⁹. Thus, the nine states¹²⁰ which observe the monarchy system also recognise their respective ruler---i.e., Sultan, Raja¹²¹, or Yang di-Pertuan Besar¹²²---as their head of religion. Whereas four other

¹¹⁸ Three federal territories of Malaysia namely Kuala Lumpur, Putrajaya and Labuan.

¹¹⁹ Josepph M. Fernando, The position of Islam in the Constitution of Malaysia, **Journal of Southeast Asian Studies**, Vol.37, No.2 (2006), p.253.

¹²⁰ Nine states of Malaysia that have rulers are the state of Perlis, Kedah, Pahang, Kelantan, Terengganu, Selangor, Negeri Sembilan, Perak and Johor.

¹²¹ Raja is a title for a monarch or princely ruler adopted from the culture of Indian idea of kingship. The Malay Kingdom was in Java, Sumatra, and the Malay Peninsula, whose leaders then used titles of Maharaja or Raja. Among nine state rulers, only the Ruler of Perlis uses Raja title instead of Sultan due to their non-Malay origin. See Maszlee Malik, p.2.

¹²² Negeri Sembilan is the only state used this title to assign their king. Yang Dipertuan Besar is elected by the Undangs (head) of Sungai Ujong, Jelebu, Johol and Rembau which is the names of territories in Negeri Sembilan. See HP Lee, **Constitutional Conflicts in Contemporary Malaysia**, 2nd Edition, United Kingdom: Oxford Press, 2017, p.34.

states¹²³ and the federal territories which are without rulers recognise Yang di-Pertuan Agong (YDPA)¹²⁴, the nation's king, as their head of religion¹²⁵.

Islamic administrative authorities have been established to regulate the Islamic affairs for the Muslim adherents in Malaysia. The authorities are divided into two levels: national and state. The authorities in the national level consist of the Department of Islamic Development Malaysia (JAKIM) and the *Muzakarah* (discussion) of the *Fatwa* Committee of the National Council for Islamic Religious Affairs (JFMKI). Similarly, to ensure the rules of Islam are obeyed at the state level, each of the fourteen states has their respective authoritative bodies namely the State Islamic Religious Council, the State Mufti Department, and the Sharia Court.

The primary function of the State Islamic Religious Council is to advise the ruler on issues related to Islam; while the State Mufti Department is responsible for managing and issuing *fatwas*. The Sharia court, on the other hand, enforces Islamic laws. The jurisdiction of the Sharia court is limited to issues related to marriage, divorce, adoption, guardianship, and also the determination of matters related to beliefs and the Malay customs.

Although religion is a state matter, to ensure the consistency and effectiveness of the state Islamic religious affairs' administration, the federal government has established a national institution i.e., the Department of Islamic Development Malaysia (JAKIM). The function of JAKIM is to cover issues relating to the Islamic religious affairs in Malaysia. Furthermore, there is also a national-level *fatwa* institution called the *Muzakarah* of the *Fatwa* Committee of the National Council for Islamic Religious Affairs (JFMKI). While JAKIM's function is more significant and broader, JFMKI's primary function is to deliberate, decide and issue *fatwas* on matters related to Islam. The resultant

¹²³ Four states of Malaysia that have no hereditary royal rulers are Penang, Malacca, Sabah and Sarawak.

¹²⁴ Yang di-Pertuan Agong means "The Supreme Head of State". He is elected from among nine state rulers who are also constitutional monarchs themselves. The Yang di-Pertuan Agong is formally elected to a five-year term. See Tom Lansford, **Political Handbook of the World 2016-2017**, United States of America: SAGE Publications, 2017, p.939.

¹²⁵ Constitution of Malaysia, Article 3 (3&5). See [file:///C:/Users/USER/Documents/YL%20tasavvuf/litearture%20Review/Articles/Jabatan%20agama/Sejarah%20Penuh/Articles/Federal%20Consti%20\(BI%20text\).pdf](file:///C:/Users/USER/Documents/YL%20tasavvuf/litearture%20Review/Articles/Jabatan%20agama/Sejarah%20Penuh/Articles/Federal%20Consti%20(BI%20text).pdf)

fatwas will then be referred to the *Majlis Raja-Raja* (Conference of the Rulers) for consent.

2.1 The Function of the Malaysian Islamic Authorities

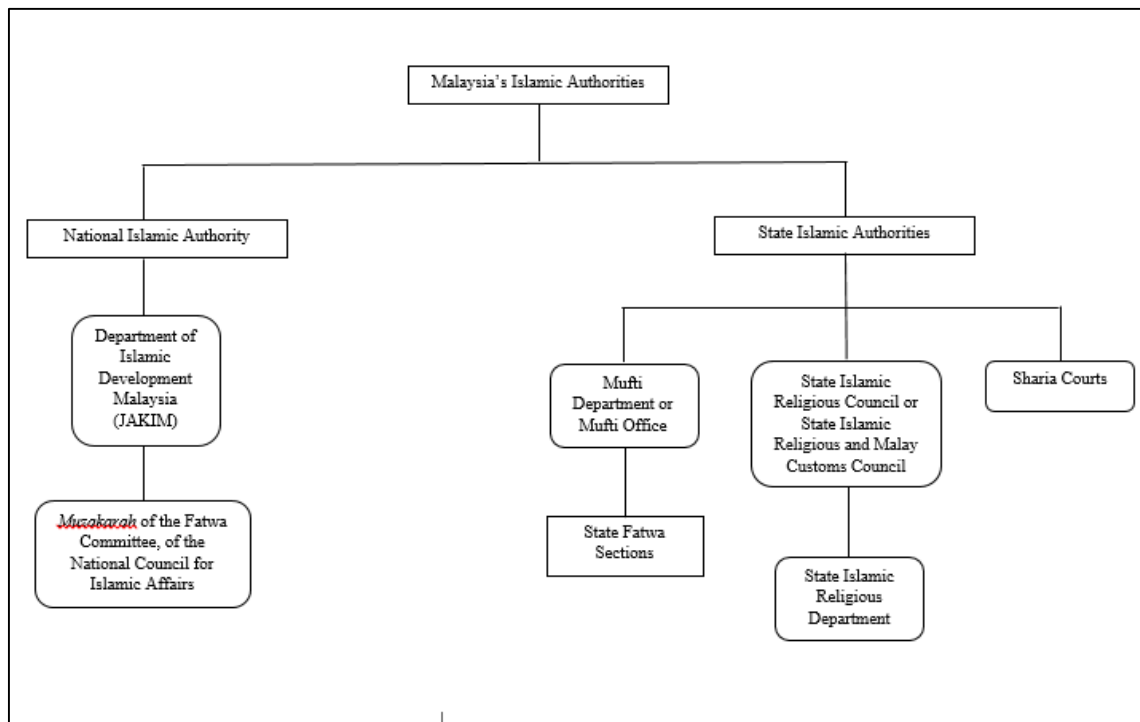


Figure 1: The Malaysian Islamic Authorities

From the figure shown above, the National Islamic Authority is divided into two entities, while the state Islamic authorities are divided into three. The National Islamic Authority consists of JAKIM and JFMKI. Meanwhile, the States Islamic Authorities include the Mufti Department, State Islamic Religious Council, and Sharia Courts, each of which has different functions as follows:

2.1.1 National Islamic Authority

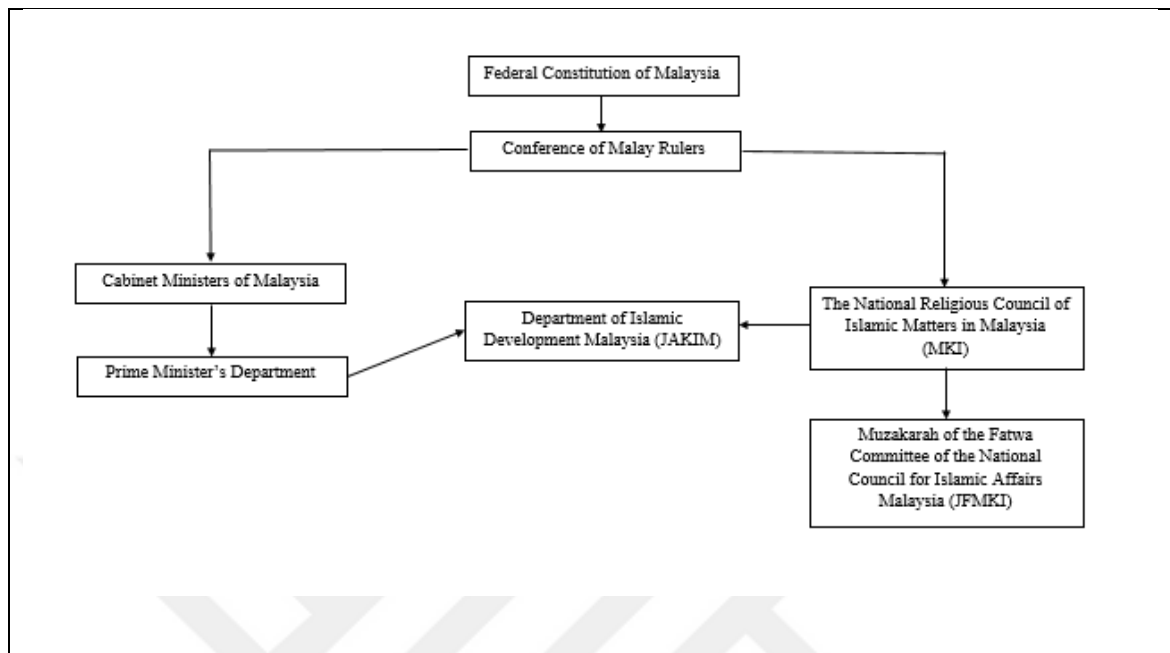


Figure 2: The position of *Muzakarah* of the *Fatwa* Committee of the National Council for Islamic Religious Affairs in the hierarchy of Federal Constitution

2.1.1.1 The History of Department of Islamic Development Malaysia.

The Department of Islamic Development Malaysia (JAKIM) is the main national-level religious institution which was established to ensure administrative consistency and effectiveness of all state-level Islamic religious affairs. On 17th October 1968, the 81st Conference of Rulers has agreed to establish an organisation to synchronise the management of Islamic religious affairs in Malaysia. This organisation was officiated on 1st July 1969 and named the *Majlis Kebangsaan Bagi Hal Ehwal Agama Islam Malaysia Barat* (The National Religious Council of Islamic Matters for West Malaysia). Then, on 17th June 1971, the organisation was renamed to *Majlis Kebangsaan Bagi Hal Ehwal Agama Islam Malaysia* (National Religious Council of Islamic Matters in Malaysia) after Sabah and Sarawak joined the Federation of Malaysia¹²⁶.

¹²⁶ Jamilah Mohd Zain, and Engku Ahmad Zaki Engku Alwi, *Aktiviti Dakwah Jabatan Kemajuan Islam Malaysia (JAKIM) terhadap Masyarakat Orang Asli: Perlaksanaan dan Cabarannya. Prosiding Bicara Dakwah Kali ke 15: Pengurusan Dakwah Kontemporari*, 2014, p.131.

The central role of *Majlis Kebangsaan Bagi Hal Ehwal Agama Islam Malaysia* (The National Council for Islamic Religious Affairs, or MKI) is to advise the Malay rulers regarding Islamic matters. MKI's bylaws state that its members must be Muslims and consist of a chairperson, deputy chairperson, secretary, a representative from every state and six persons chosen by YDPA. In 1974, after the formation of federal territories, the MKI's committee was placed under the religious sectors in the *Jabatan Perdana Menteri* (Prime Minister's Department) named *Bahagian Hal Ehwal Islam* (Islamic Religious Affairs Division). Then, on 1st January 1997, the cabinet meeting has agreed to upgrade the division to an independent organisation and named as the Department of Islamic Development Malaysia (JAKIM). This name remains until now¹²⁷.

The Department of Islamic Development Malaysia (JAKIM) has devised and set up essential steps to enable it to play a role in developing the Islamic society in Malaysia. Among the steps are to decide the vision, missions, objectives, and functions. The updated vision of JAKIM is to excel in the management of Islamic religious affairs in Malaysia by 2020, while its mission is to drive the transformation of Islamic religious issues management, to enhance the prosperity of the state through innovative and strategical empowerment of Islamic agencies¹²⁸.

2.1.1.2 The History of Muzakarah Jawatankuasa Fatwa Majlis Kebangsaan Bagi Hal Ehwal Ugama Islam Malaysia

The Muzakarah Jawatankuasa *Fatwa* Majlis Kebangsaan Bagi Hal Ehwal Ugama Islam Malaysia (Muzakarah of the *Fatwa* Committee of the National Council for Islamic Religious Affairs, or JFMKI) is a body set up in the early 1970s, under the supervision of MKI (see Figure 2). Section 14 of the MKI regulation states that JFMKI's committee is tasked to deliberate, decide and issue *fatwas* on any matter related to the

¹²⁷ Ibid. p.131-132.

¹²⁸ Jabatan Kemajuan Islam Malaysia, Visi, Misi, Moto, Objektif, Etika, See <http://www.islam.gov.my/mengenai-jakim/profil-jakim/visi-misi-objektif-etika> (14 May 2019).

religion of Islam which is referred to it by the Conference of Rulers. The committee will present its opinion to the Council, who will then advise the Conference of Rulers¹²⁹.

The JFMKI consists of twenty-five members and a chairperson. Fourteen members are the Muftis from each state, nine scholars or Muslim experts, and a Muslim member of the judicial and legal service or a licensed professional selected and appointed by the Conference of Rulers. Even though the decision made by JFMKI is a majority decision or a joint decision by Muftis, there is no enforcement for the Muftis to accept any decision issued by JFMKI. It is because the enforcement of *fatwa* is considered under the jurisdiction of each state. Thus, a decision made by the JFMKI in the term of law administration is not a *fatwa*. It is considered just a non-binding opinion by the Council in determining the ruling on specific issues that bear upon the interest of Muslims in the federation. The enforcement of *fatwa* can only be applied if the state assembly has agreed to have it gazetted¹³⁰.

2.1.2 States Islamic Authorities

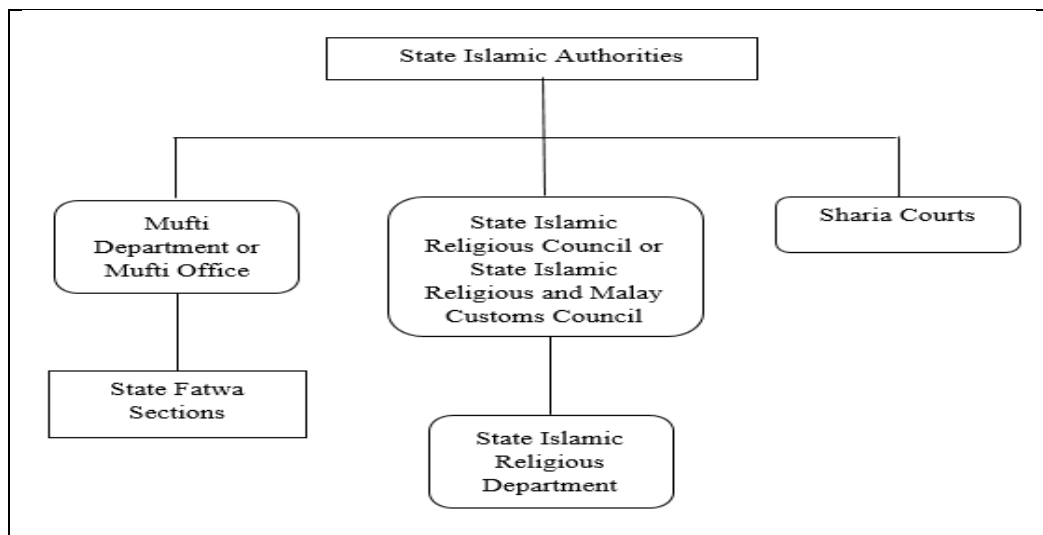


Figure 3: States Islamic Authorities

¹²⁹ Zaini Nasohah et al, Standardisation of *Fatwa* in Malaysia: Management and Problems, **Journal of Advances in Natural and Applies Sciences**, Vol. 6, No. 6 (2012), p.925.

¹³⁰ Ibid, p.925.

Every state has three Islamic authorities with different functions. The three authorities responsible for Islamic matters in Malaysia are: (i) the State Islamic Religious Council, or State Islamic Religious and Malay Customs Council, (ii) the Mufti Department or Mufti Office, and, (iii) the Sharia Courts. The discussion of the state Islamic authorities are as follows:

2.1.2.1 The Introduction of the Malaysian State Islamic Religious Council.

The State Islamic Council (or State Islamic Religious and Malay Customs Council) has existed even before the independence of Malaysia. The Malay rulers established the Council to ensure that Islam and its laws were upheld in their respective states. According to Haniff Baderun et al, the Malay rulers were initially responsible for the administration of Islamic religious affairs, advised by local scholars. These scholars were hence bestowed with the titles “*Guru Sultan*” (Sultan’s teacher), “*Shaykh al-Islam*” (Scholar of Islam), “*Majma’ Mashaykh al-Islam*” (Union of the Scholars of Islam), “*Komiti Syarak*” (Sharia Committee) or “*Komiti Quran*” (Al-Quran Committee) by the people¹³¹.

The first Islamic Religious Council was established in Kelantan under the name of Kelantan State Islamic Religious and Malay Customs Council. The Council was formed in 1915 by “*Tokoh Tiga Serangkai*” (three prominent figures) namely, Haji Muhammad Tok Khatib Haji Muhammad Said (d.1926), Haji Awang Muhammad Yusuf or known as Tok Kenali (d.1933), and Haji Nik Mahmud Ismail (d.1964)¹³².

The primary function of the State Islamic Council is to preserve the spiritual, educational, social and economic welfare of the Muslims. Also, there are four additional functions of the State Islamic Councils,¹³³ as follows:

¹³¹ Mohammad Haniff Baderun et al, *Fungsi dan Bidang Kuasa Majlis Agama Islam, Prosiding Kolokium Siswazah Jabatan Syariah*, (2013), p.186.

¹³² Ezad Azraai Jamsari et al, *Sejarah Penubuhan dan Perkembangan Jabatan Mufti Negeri Kelantan, Jurnal Pengurusan dan Penyelidikan Fatwa*, (2017), p.45.

¹³³ Mohammad Haniff Baderun, p.187-188

1. The State Islamic Councils are responsible for preserving, defending, and respecting Islam as the official religion of the state and federation.
2. The State Islamic Councils are responsible for formulating policies and administrate Islamic religious affairs and Islamic law.
3. The State Islamic Councils are responsible for ensuring the implementation of all policies and regulations agreed by the Sultan, Raja or Yang di-Pertuan Besar as the Head of Religion by all parties, including the state and the federal government.
4. The State Islamic Councils are responsible for safeguarding the welfare of Muslims and Islamic teachings based on Islamic principles and Islamic law.

2.1.2.1.1 The Introduction of the Malaysian State Islamic Religious Department

As can be seen in Figure 3, the State's Islamic Departments are bodies under the State Islamic Council. After independence, the State Islamic Departments are functioning as the one who implements the guidelines made by Islamic Religious Councils. Every state has a different history in terms of the establishment of the State Islamic Religious Department. Some states had the council as their first Islamic authority, while others had the department first.

To implement the guidelines provided by the State Islamic Council, the State Islamic Religious Department separates the management of the department into several divisions. The number of divisions differs from one state to another. For example, Terengganu has only four divisions in its State Islamic Religious Department, namely, Research Division, *Da'wa* Division, Education Division, and Mosque Division. Meanwhile, the Johor's State Islamic Religious Department listed ten divisions, namely, Management Services Division, Sharia Laws Division, *Da'wa* Division, Islamic Education Division, Mosque Management Division, Family Development Division, Halal Products Management Division, Enforcement Division, Prosecution Division, and Research Division. In fact, among the fourteen state Islamic departments, the Johor State Islamic Religious Department has the most number of divisions compared to other states.

2.1.2.2 The Introduction of Mufti Department or Mufti Office in Malaysia

Before the establishment of Islamic authorities in Malaya, scholars were often consulted to resolve religious predicaments without the existence of any authorised organisation. There was also no governing law to control the process of *fatwa* issuance by scholars. Nevertheless, after the British colonisation, the administration of Islamic religious affairs has revolutionised the structure of the *fatwa* institution particularly. After independence, the Malaysia government has established an Islamic Religious Council in each state to strengthen the roles of the Muftis. However, the Public Service Department had instructed the separation of the Mufti Department from the State Islamic Religious Council and the State Islamic Religious Departments, in 1996¹³⁴. The separation of the Mufti Department as an independent institution was to strengthen the Mufti's functions and authority.

According to the Administration of Muslim Law Enactment in all states, a *fatwa* institution must consist of a Mufti and a Sharia committee. Before issuing any *fatwa*, the Mufti and his Sharia committee should first deliberate on the issue. Different states may address their Sharia committee differently as summarised in **Table 1** below:

State	Sharia committee
Federal Territory	Sharia Law Committee
Perlis/ Penang/ Pahang/Perak/Malacca/ Negeri Sembilan/ Selangor/ Sabah/Sarawak	Sharia committee
Kedah/ Terengganu	<i>Fatwa</i> Committee
Kelantan	<i>Jamaah Ulama'</i> (Scholars Assosiation)
Johor	<i>Lujnah Fatwa</i> (<i>Fatwa</i> committee)

Table 1: Sharia Committee's Titles According to the States

Likewise, each state has a different method in appointing members of the Sharia committee. As a general rule, the appointment was made by the ruler or the state council.

¹³⁴ Jabatan Mufti Negeri Selangor, *Sejarah*, See <http://www.muftiselangor.gov.my/pengenalan/sejarah>, (14 May 2019)

The number of Sharia committees also differs from one province to another. For example, Kelantan *Jamaah Ulama'* can appoint eight to fifteen members of the Sharia committee. In comparison, Perak's Sharia committee is restricted to only two to five members.

Furthermore, the qualifications of a sitting Sharia committee member of each state also varies. The older generation of the Sharia committee members were mostly graduates from traditional Islamic schools. The remainder, are the younger generation who graduates from the Islamic Sciences field, in local or universities abroad.

The Muftis, on the other hand, are appointed by the ruler of the state. In states without rulers, Muftis are appointed by the King (YDPA). There is no specific criteria or formal qualification required for anyone to be selected as a Mufti in Malaysia. As long as the ruler consents to the appointment, anyone can become a Mufti. Besides, according to the States Administration of Muslim Law Enactment, there is no condition that Muftis should have specific requirements¹³⁵. Generally, however, all appointed Muftis are university graduates either from the middle-east or local universities, with a bachelor's or master's degree¹³⁶. The table below lists the prevailing Mufti's names and their respective qualifications:

Muftis and their Qualifications		
State	Mufti's Name	Qualifications
Federal Territory	Dr. Zulkifli Mohamad Al-Bakri ¹³⁷	Bachelor Degree (University of Madinah) Master's Degree (University of Islamic Sciences and Arabic, Damascus, Syria) PhD (University of Science Malaysia)
Perlis	Ass.Prof. Dr. Mohd Asri Zainul Abidin	Bachelor Degree (University of Jordan) Master's Degree (University of Science, Malaysia)

¹³⁵ Hasnan Kasan, *Institusi Fatwa dalam Perundangan Negara: Satu Penilaian Menurut Siasah Syar'iyah*, **Jurnal Pengajian Umum**, No.2 (2001), p.39.

¹³⁶ Hasnan Kasan, *Prosedur Mengeluarkan dan Menguatkuasa Fatwa di Semenanjung Malaysia*, **Jurnal Undang-undang dan Masyarakat**, Vol.10, (2006), p. 6.

¹³⁷ He was the Mufti of Federal Territory from June 2014 to 9th March 2020. He is now a Malaysian senator as well as the Minister in the Prime Minister's Department who responsible to in charge of religious affairs.

		PhD (International Islamic University Malaysia)
Kedah	Sheikh Fadhil Awang	Bachelor Degree (Al-Azhar University)
Penang	Dr. Wan Salim Wan Mohd Nor	Bachelor and Master's Degrees (Al-Azhar University) PhD (University of Edinburgh)
Kelantan	Mohamad Syukri Mohamad	Bachelor Degree (Al-Azhar University)
Terengganu	Dr. Zulkifli Muda	Not stated
Pahang	Abdul Rahman Osman	Bachelor Degree (Al-Azhar University) Master's Degree (Putra University, Malaysia)
Perak	Harussani Zakaria	Not stated
Malacca	Abdul Halim Tawil	Not stated
Negeri Sembilan	Mohd Yusof Ahmad	Bachelor Degree (Al-Azhar University)
Selangor	Mohd Tamyas Abd Wahid	Bachelor Degree (Al-Azhar University)
Johor	Yahya Ahmad	Not stated
Sabah	Bungsu Aziz Jaafar	Bachelor Degree (University of Malaya) Master's Degree (University of Birmingham)
Sarawak	Kipli Yassin	Not stated

Table 2: Muftis and their Qualifications

From Table 2 shown above, it can be seen that the Muftis came from various level of studies. Most were graduates from Arabic and Islamic Studies. Three out of fourteen Muftis are PhD holders; three with a masters degree; two with a bachelor degree; while the qualifications of four Muftis are unknown. The Muftis and their academic background are essential to be noted because the *fatwa* decisions they made are often influenced by their school of thought and/or their academic background.

2.1.2.2.1 The Introduction of State Fatwa Division in Malaysia

The State *Fatwa* Division is one of the divisions which exists in the Mufti Department. The division is a compulsory part of the Mufti Department in every state. The number of divisions in the Mufti Department differs from one province to another. In short, all Mufti Departments have a *fatwa* and *falaq* division. Some departments have a library and an information division, such as the Mufti Departments of Selangor, Perak and Terengganu. While others have management and finance divisions like Kelantan, Terengganu, Johor, and Perak Mufti Departments. By comparison, the Negeri Sembilan Mufti Department is the only department which has created a division called *Tarekat* and *Tasawuf* Division.

The Negeri Sembilan Mufti Department is the only Islamic Authority in Malaysia that has particular enactment which focuses on the issue of Sufism and Sufi orders. The division of *Tarekat Tasawuf* was established after the approval of the Negeri Sembilan *Tarekat Tasawuf* Enactment in 2005. The enactment which came into force in 2006 played an essential role as a policy used by the division to run the registration process of Sufi orders. The division is responsible for regulating, controlling, approving and cancelling the registration of Sufi order practices within the state¹³⁸.

The Mufti department decided to draft the enactment due to the concern of the Mufti and its Sharia committee to protect Sufism and Sufi orders institution. So that the people will not misunderstand and have a wrong impression on the Sufism and Sufi order. It is because every time other Islamic authorities banned a group of deviant teaching, people will always relate it to the Sufi order¹³⁹. Due to that reason, the Negeri Sembilan Mufti Department set up a select committee called '*Jilsah Turuq Sufiyya*'. The committee consists of the Mufti of Negeri Sembilan as the chairman, and the other committees consist of seven members who are scholars and academicians¹⁴⁰. The committee is responsible for monitoring the beliefs and practices of the Sufi order in the province. It

¹³⁸ Mohammad Fahmi Abdul Hamid et al, "Impact of Integrated Management on the Development of Tarekat Tasawuf in Negeri Sembilan, Malaysia", *Jurnal Intelek*. Vol.11. No.2, (2017), p.1.

¹³⁹ Muhammad Asyraf et al, Tahap Pengetahuan Masyarakat Terhadap Tarekat di Negeri Sembilan. *Bitara International Journal of Civilization Studies and Human Sciences*. Vol.2 No.2 (2019), p.31.

¹⁴⁰ Mohammad Fahmi et al, p.1.

plays a role to evaluate either a *tariqa* is suitable or not to be practised in the Negeri Sembilan state.

There are thirty-five sections listed in the Negeri Sembilan *Tarekat Tasawuf* Enactment. Those thirty-five sections are also divided into ten parts. The ten parts are: (i) The Preliminary, (ii) The Appointment of Registrar, Deputy Registrar and Assistant Registrar, (iii) The Requirement for Registration of *Tarekat Tasawuf*, (iv) The Recognition of Shaykh, (v) The Registration of *Tarekat Tasawuf*, (vi) The Obligation of Shaykh, (vii) The Regulation of *Tarekat Tasawuf*, (viii) The Investigation and Prosecution, (xi) The Miscellaneous and, (x) The Transitional Provisions.

The section nine of the enactment stated that any person who intends to establish, manage or conduct a Sufi order should submit to the registrar an application for getting approval to practise the *tariqa* from the Mufti Department. The application later will be evaluated by the '*Jilsah Turuq Sufiyya*', and the committee will decide to approve the application or not. In section number seven, the enactment stressed that no person should be a follower or practise any unregistered Sufi order under the enactment. The Mufti department has the power to impose a fine to any follower of any unregistered Sufi order, as stated in the enactment in the same section¹⁴¹.

In order to approve or refuse the practising of one Sufi order in the state, the Negeri Sembilan Mufti Department will consider several criteria that need to be met by the spiritual master of the Sufi order. Section eight, of the enactment, stated several conditions for a person to be a qualified Sufi master¹⁴². After that person has been qualified, his order will be registered under the enactment. The conditions to be a spiritual master are as follows:

1. He is a Malaysian citizen

¹⁴¹ Negeri Sembilan Enactment no.10 of 2005, *Tarekat Tasawuf* (Negeri Sembilan) Enactment 2005, Arrangement of Sections. See http://www2.esyariah.gov.my/esyariah/mal/portalv1/enakmen2011/Eng_enactment_Ori_lib.nsf/f831ccdd195843f48256fc600141e84/3c60b4245311cb2f48257610000e6bbe?OpenDocument . (4 November 2019).

¹⁴² Negeri Sembilan Enactment no.10 of 2005, *Tarekat Tasawuf* (Negeri Sembilan) Enactment 2005, Section no. 8. See Ibid.

2. He has at least a degree in Islamic studies at a Bachelor level or equivalent to it, or knowledgeable in the affairs of the religion of Islam as deemed reasonable by the *Fatwa* Committee.
3. He has been practising a Sufi order for a duration as deemed reasonable by the *Fatwa* Committee.
4. He has a vast knowledge of the Sufi order practised by him.
5. The *Fatwa* Committee verifies his *Silsila* (chain) and,
6. He has a good character.

The establishment of this enactment shows that the Negeri Sembilan Mufti Department put its efforts to protect and make sure that the institution of Sufi order remains relevant in the state. However, the Sufi order should fulfil several conditions, such as the eligible spiritual master's chain should be connected to the previous Sufi masters. The Negeri Sembilan Mufti Department in their official website listed six Sufi orders which have been approved to be practice in the state. They are as follows:

No	Name of the Sufi Orders	Names of the Spiritual Master	Year of Approval
1	Naqshbandiyya Khalidiyya	Abu Talib Rabbit	2007
		Mohd Anua Mohd Zin	Not Stated
		Abdul Manaf Jaya	Not Stated
2	Ahmadiyya Idrisiyya al-Rashidiyya al-Dandarawiyya	Mohd Murtadza Haji Ahmad	2007
3	Ja'fariyya al-Ahmadiyya al-Muhammadiyya	Shuhadak Mahmud	Not Stated
4	Shadhiliyya al-Darqawiyya	Mohd Nasir Haji Othman	Not Stated
5	Qadirriyya wa Naqshbandiyya	Saifudin Maulup	Not Stated
6	Dusuqiyya Muhammadiyya	Mohd Fadil Ariffin	Not Stated

Table 3: List of Sufi Orders approved to be practised in Negeri Sembilan

From Table 3 shown above, it can be seen that Negeri Sembilan *Tarekat Tasawuf* Enactment has approved six Sufi orders to be practised in the province since 2007. The Naqshbandi-Khalidi Order is the most practised order in Negeri Sembilan. The Order has been practised by three groups lead by Abu Talib Rabbit, Mohd Anua Mohd Zin and Abdul

Manaf Jaya. Abu Talib Rabbit and his disciples practise the Naqshbandi-Khalidi order in Kampung Baru, Pekan Lenggeng, Negeri Sembilan since 1982. Meanwhile, Mohd Anua is a spiritual master for Naqshabandi-Khalidi practitioners in Felda Bukit Rokan, and Abdul Manaf Jaya leads a group of Naqshabandi-Khalidi in Jelevu¹⁴³.

Other than Naqshbandi-Khalidi order, the Ahmadiyya Idrisiyya al-Rashidiyya al-Dandarawiyya is one of the famous and the earliest Sufi order to enter Negeri Sembilan. Haji Ahmad, who was one of the pioneers of the order in Negeri Sembilan had successfully established a centre for the practitioners to learn and practice the order in Kampung Rasah, Seremban. Haji Ahmad's son, Murtadza later continues his father's teachings. Murtadza was the former Mufti of Negeri Sembilan. He held a position as Mufti for 21 years from 1987 to 2008. After he passed away in 2017, his son Mohd Hasif replaced his position as a spiritual master of Ahmadiyya Idrisiyya al-Rashidiyya al-Dandarawiyya order in Negeri Sembilan. The Order has also been approved by to other authorities namely Johor and Selangor Mufti Department in 2016 and 2017 respectively.

Another branch of Ahmadiyya namely Ja'fariyya al-Ahmadiyya al-Muhammadiyya, has also recognised to be practised in Negeri Sembilan. The practitioners of Ja'fariyya al-Ahmadiyya al-Muhammadiyya practise their rituals in Seremban. The order was brought to Negeri Sembilan through Shuhadak Mahmud in 2011. He received initiation to become the spiritual master of the order from an Egyptian shaykh, Abd al-Ghani Soleh al-Ja'fari.

Negeri Sembilan Mufti Department has also allowed the practice of Shadhiliyya al-Darqawiyya, leads by Mohd Nasir Haji Othman in the province. Mohd Nasir received the initiation of the order since 2002 and practised the order in Jempol, Negeri Sembilan. A group of Qadirriyya wa Naqshbandiyya practitioner leads by Saifudin Maulup has also recognised to practise in Negeri Sembilan. Saifudin Maulup started to spread the teaching of the order after he received the initiation from his master who was originated from West Java, Indonesia. Since 2005, the practitioners of Qadirriyya wa Naqshbandiyya practise the order in two districts called Nilai and Labu.

¹⁴³ Mohammad Fahmi Abdul Hamid et al, p.4.

The last order which approved to be practised in Negeri Sembilan is Dusuqiyya Muhammadiyya order. The order was introduced by Mohd Fadil Ariffin who was graduated from Al-Azhar University. He received the order from his master, Mukhtar Ali Muhammad al-Dusuqi in 2002.

Apart from recognising and registering the applications from Sufi practitioners, the *Tarekat Tasawuf* committee has the power to revoke any Sufi order which did not follow the rules stated in the enactment. Especially if the master commits any acts which conflict with Sharia, as indicated in Section twenty of the enactment¹⁴⁴.

Since the enactment was introduced, two orders have been rejected to be registered by the *Jilsah Turuq Sufiyya*. They are the Ahmadiyya Shadhiliyya and Khidiriyya orders. The temporary approval which had been given to Ahmadiyya Shadhiliyya Order was withdrawn due to the applicant failed to attend the meeting with the *Jilsah Turuq Sufiyya*. Meanwhile, the Khidiriyya Order was rejected because the order did not comply with the discipline of Sufi orders.

Not only focusing on the enforcement, but the Negeri Sembilan Mufti Department has also published several books to educate people on the teachings of Sufism. For example, they had published translation works of Ibn ‘Ata Allah al-Sakandari entitled *Hikam*, and a book was written by Ahmad al-Zaruq entitled *Usul Tariqa al-Shadhiliyya Shaykh Ahmad al-Zarruq*. There are also other books written by local authors related to Sufism. Among the books are: *Prinsip-prinsip Tasawuf Islam* (The Principal of Islamic Sufism), *Perjalanan Tariqat Tasawuf dalam Pembangunan Rohani Negara* (The Journey of Sufism and Sufi Orders in the Spiritual Development of the Country), *Tarian Nyayian dan al-Sima’ dalam Tariqat Tasawuf* (Dancing, Singing and al-Sima’ in Sufism and Sufi Orders), and other books related to Sufi practices.

¹⁴⁴ Negeri Sembilan Enactment no.10 of 2005, Tarekat Tasawuf (Negeri Sembilan) Enactment 2005, Section no. 20. See Ibid.

2.1.2.3 The Introduction of Sharia Courts in Malaysia

Malaysia practises a dual judiciary system, i.e., the civil court and the Sharia court. The Sharia court legal system has existed in the country, long before the arrival of the British. At that time, as the Sultan's advisor, the Mufti acted as a counsel for case trials in court. They also served as the state's administrative and judicial executive. The Sultan of Malacca usually acted as a judge during trials and assisted by a Mufti or religious scholars. The Mufti's role as an advisor to the Sultan contributed significantly to the nation's early judicial system, as can be seen from the compilations of the "*Risalah Hukum Kanun*" (Malacca's Legal Codes) which were compiled during the heydays of the Malacca Sultanate¹⁴⁵.

After the British invaded Malaya in 1874, British Residents were appointed as advisors in all administrative affairs except for the matters related to the Malay customs and religion. However, secularism ideology was covertly introduced to the judiciary system, via the introduction of civil laws. The civil law system had effectively relegated the legal status of the Islamic laws, the latter, which once forms the foundation of the country's constitution.

By the 1920s, the British gradually tried to abolish the Islamic legal system. The British closed the Court Hall (now called the Sharia court) and replaced it with civil law. The closure has eroded Islamic values within the nation's legal system. Although the Muftis and the *fatwa* system remained as part of the legislative framework in Malaya, they were still placed under the supervision of British advisors. The judiciary was occupied with British-appointed colonial judges. The British had also prioritised law codification. As a result, Islamic laws and its corresponding Islamic institutions that are not codified were ruled out.¹⁴⁶

Nonetheless, the British faced some difficulties when dealing with Muslims' affairs. Civil court judges did not have the expertise to solve disputes in relations to

¹⁴⁵ Mohd Kamel Mat Salleh et al, *Fatwa as an Authority in Secular Courts of Malaysia*, 23rd International Academic Conference, Venice, (27 April 2016), p.330.

¹⁴⁶ Farid Sufian Shuaib, *Pentadbiran dan Institusi Islam di Malaysia: Cadangan ke Arah Pemantapan. Kanun Jurnal Undang-undang Malaysia*. Vo.21 No.1 (2009), pp.12-28.

Islamic law. Thus the British could not merely ignore the absolute needs and the importance of Islamic law in their judicial system. After realising the difficulties in dealing with Muslims' affairs, the British colonials have no choice but to recognise Islamic law.

In 1905, the British colonists' administration had introduced a Court Enactment to satisfy the demand from the Malay rulers asking for a separate institution to administer an Islamic law for the Muslims. The enactment was opposed, and as a result, the British had to replace the 1905 Enactment with a Courts Ordinance 1948. The Sharia court was still part of the federal court structure before 1948. However, after the introduction of the Courts Ordinance 1948, the Sharia court was taken out from the federal court system and downgraded to the state level with limited jurisdiction.¹⁴⁷

After the independence of Malaysia in 1957, there was no significant improvement achieved in the Sharia court system. The Federal Constitution stipulates that the civil courts are placed under the federal jurisdiction¹⁴⁸, while the Sharia courts are placed under state jurisdiction¹⁴⁹. The State List of the Federal Constitution conferred the Sharia courts the jurisdiction to handle issues related to personal and the family law of persons professing the religion of Islam, including marriage, divorce, adoption, guardianship. The Sharia courts also function in the determination of matters of Islamic law, doctrines, beliefs and Malay customs.

2.2 The Fatwa Institutions in Malaysia

The *fatwa* plays a significant role in everyday life of Muslims to help unclutter confusions which may arise with regards to Islamic law. The Quran and Sunnah, which are the primary sources of Sharia, may not be understood by all Muslims. Hence, religious scholars play an important role in providing a clear understanding of Islam through *fatwas*. A *fatwa* institution, consequently, plays a vital role in answering and enforcing

¹⁴⁷ Ramizah Wan Muhammad, The Administration of Syariah Courts in Malaysia, 1957-2009, **Journal of Islamic Law and Culture**, Vol.33, No.2-3 (2011), p.245.

¹⁴⁸ Constitution of Malaysia, Ninth Schedule, List I (Federal List)

¹⁴⁹ Constitution of Malaysia, Ninth Schedule, List II (State List)

Islamic law. Thus it can be said that the Islamic world gives the institutions of *fatwa* the most significant attention, and this is evident by the existence of *fatwa* institutions almost in all Islamic countries.

According to Zaini Nasohah, who referred to al-Qasimi, *fatwa* means an explanation of the question related to Islamic law, made by an Islamic jurisprudence scholar to answer the question posed to him. However, in the context of the Malaysian Islamic law, no statement made by the Mufti or a Sharia State Committee shall be taken as a *fatwa*, unless and until it has been issued through the procedure prescribed in the Enactment and then published in the Gazette. Since the enforcement of *fatwas* is under the jurisdiction of each state, once a *fatwa* is published as a gazetted *fatwa*, it becomes binding upon all Muslims residing in the state¹⁵⁰.

2.2.1 Types of Fatwa

In Malaysia, the *fatwa* decision can be categorised in three forms. The first category of the *fatwa* is called a gazetted *fatwa*. A gazetted *fatwa* is an Islamic legal opinion issued by state Mufti departments which comes from the Mufti or his committee, with the consent of the ruler. The decision in a gazetted *fatwa* can be enforced in the state Sharia law courts. With regards to the *fatwas* issued on Sufism, several Malaysian Islamic Authorities have issued gazetted *fatwas* against the *Wahdatul Wujud*, Sufi *Sama'* and *Khalwa* practices. Consequentially, the practitioners of above-mentioned Sufi orders who continue to practice could be subjected to legal action by the state Islamic authorities.

The second type of *fatwa* is called a non-gazetted *fatwa*. A non-gazetted *fatwa* is a legal opinion either from the Mufti himself or as a result of the discussions from the *fatwa* committee, has yet been published as a gazetted *fatwa*. This type of *fatwa* is not binding, hence could not be enforced in the state Sharia courts. The non-gazetted *fatwa* is merely an answer or clarification for the person who queried on Islamic laws which are unclear to him. This category of *fatwa* could not be enforced until it is gazetted. A *fatwa*

¹⁵⁰ Zaini Nasohah, p.26.

will only be gazetted if the *fatwa* committee finds the necessity to gazette it or the committee receives the authorisation from the ruler of the state¹⁵¹. Examples of *fatwas* which are included under this category are the *fatwas* on Sufi doctrines of *Wahdat al-Wujud* and *Nur Muhammad*. Also, the *fatwas* on Sufi practices related to Sufi *Sama'*, *Rabita*, *Khalwa*, *Yaqazah*, *Tabarruk*, and *Istighasa*.

According to Aizam Ma'od, the state Mufti Departments have the power to gazette or not to gazette a *fatwa*. The Mufti Departments may choose not to gazette a *fatwa* if they do not find the necessity for the *fatwa* to be enforced in their state. In such a situation, the Mufti Departments only issue the *fatwa* as a non-gazetted *fatwa*. Nonetheless, a non-gazetted *fatwa* could later be issued as a gazetted *fatwa* if the Mufti and his *fatwa* committee find the necessity to enforce the *fatwa*¹⁵².

The last type of *fatwa* is called a Mufti personal *fatwa*. This category of the *fatwa* is usually retrieved from a Mufti's speech, or writings through his official website or video recording. These are mostly clarifications made by the Mufti on issues related to the Islamic law which exists and already recorded in religious books, but unknown to those who enquired. This type of *fatwa* is the most prevalent compared to the first two categories. However, most of the Mufti's personal opinions are not processed for publication as a government gazetted *fatwa* because they are merely the Mufti's points of view and hence are not legally binding¹⁵³. In the case of *fatwas* on Sufism, the Mufti's personal *fatwas* mostly came from the Mufti of Perlis and Federal Territory. They have issued their opinion *fatwas* on the doctrine of *Wahdat al-Wujud* and *Nur Muhammad*. Also, the *fatwas* on Sufi practices related to Sufi *Sama'* and *Istighasa*.

In the perspective of Islamic studies, a *fatwa* could also be divided into three types, namely, *fatwas* on the Sharia, *Aqeedah* and Social issues. According to Ahmad Hidayat, the type of *fatwas* most issued were related to the Sharia, followed by *Aqeedah* and Social issues. However, he considered the *fatwas* on *Aqeedah* as the most essential type of *fatwa* since the state Islamic authorities mostly-gazetted *fatwas* were in relations

¹⁵¹ Hasnan Kasan, 2001, p.53.

¹⁵² Aizam Mas'od, (2020, Jan, 21), Personal Interview.

¹⁵³ Mohammad Ikhlas Rosele et al, Conflicts among *Fatawa* in Malaysia: A Preliminary Study, **Journal of Fiqh**, No.10, (2013),p. 32.

to the *Aqeedah* issues. The author believed that the Malaysian Islamic Authorities had gazetted a large number of *Aqeedah*-related *fatwa* issues due to the need to restrict the spreading of deviant teachings.¹⁵⁴

2.2.2 The Fatwa Issuance Procedures

The procedure to issue a *fatwa* differs from one state to another, depending upon the state's corresponding Islamic administration enactment. Malaysian researchers such as Zaini Nasohah asserted that there are three ways a *fatwa* may be issued: (i) the initiatives from the Muftis themselves, (ii) the order from the rulers, or (iii) at the request from any person. Any person who is confused about any issues related to Islam or Islamic law can request for a *fatwa* directly from the Mufti¹⁵⁵.

According to Mohamed Azam, the process of *fatwa* issuance starts with an inquiry from any person to the Islamic Council or the Mufti. Upon receiving such request, as the chairman of the *fatwa* committee, the Mufti then prepares a concept paper. The Mufti may direct the *fatwa* committee to study and investigate the issue, and request them to prepare paperwork. The result of the research will then be discussed and debated before the members of the state *fatwa* committee and later brought to the Islamic Council meeting. Once the *fatwa* is accepted by the Council, it will then be brought to the ruler for royal consent, and upon approval, gazetted.¹⁵⁶

The Mufti and the *fatwa* committee are responsible for clarifying public confusions in matters of the Islamic faith. However, if the committee is not unanimous in deciding the appropriate *fatwa*, state Mufti Departments may use different approaches to settle the predicament. In Kelantan, for instance, if the *fatwa* committee could not come up with the decision, the final decision of the *fatwa* can be made unilaterally by the Mufti. By contrast, if the *fatwa* committee of Perlis could not decide a *fatwa* of an issue, the state

¹⁵⁴ Ahmad Hidayat Buang, *Analisis Fatwa-fatwa Semasa Syariah di Malaysia*, **Jurnal Syariah**, Vol.10, No.1 (2002), p.43-44.

¹⁵⁵ Zaini Nasohah, 2005, p.27.

¹⁵⁶ Mohamed Azam Mohamed Adil, Standardisation of *Fatwa* in Malaysia: Issues, Concerns and Expectations, **Journal of Islam and Civilisational Renewal**, (2015), p.200.

ruler has the right to make the final decision. Meanwhile, Johor's Mufti Department uses a voting system whereby the opinion which commands the majority support by members of the *fatwa* committee will be adopted as a *fatwa*.

Distinctively, the Selangor and Pahang Mufti Departments added prerequisites to the *fatwa* issuance procedure by asserting that the *fatwa* must be gazetted in the Malay language, using either Latin or Arabic alphabet scripts. The Mufti is also given the unequivocal right to amend, change, or cancel his previous *fatwa*; or change a *fatwa* from former Muftis before him.¹⁵⁷

2.2.3 The Fatwa Issuance Guidelines

In 2017, the Department of Islamic Development Malaysia (JAKIM) published guidelines for the *fatwa* issuance in Malaysia¹⁵⁸. The guidelines were published for the *fatwa* committees in the national and state level as a reference to carry out a systematic *fatwa*. The director-general of JAKIM, Othman Mustapha in his welcoming notes expressed hope that the guidelines could create a harmonious *fatwa* and reduce confusion among the people.

According to the guidelines, the *fatwa* committee shall conduct a thorough research on the issue in question. Once the research is completed, the *fatwa* committee will convene to discuss, give a legal opinion and issuing a *fatwa*. The format of the research paperwork should include the following: (i) Objective of the Study, (ii) Background of the Study, (iii) The Main Issues, (iv) Research Methodology, (v) Arguments and Evidence, (vi) Current *Fatwa*, (vii) Analysis of the *Fatwa* (Accepting or Rejecting), (viii) Result and Preference, (ix) Suggestions, (x) References and Appendix.

Further, JAKIM has encouraged *fatwa* committees to issue *fatwas* following the views of Shafi'i *madhab*. If the *Qawl Mukatamad* (final opinion) of the Shafi'i *madhab*

¹⁵⁷ Hasnan Kasan, 2001, p.44.

¹⁵⁸ The guidelines published by JAKIM with the agreement of JFMKI, in their 111th meeting, which held on 9-10 November 2017.

contradicts with public interests, then any opinion of the Hanafi, Maliki, and Hanbali *madhabs*, or any other similar *madhabs* by way of *istinbat* (deducing the laws of Sharia) can be referred. However, if the final opinion of these *madhabs*, in the views of the *fatwa* committee conflicts with public interests, then, the *fatwa* committee may use their own *ijtihad* (interpretation and reasoning).

The ‘public interests’ stated in the guidelines refer to the five legal maxims of Islamic law. The legal maxims aim to protect humanity in the world and the hereafter. The maxims of Islamic law encompass the preservation of the five essential things (*al-Dharuriyat al-Khamsah*), namely the preservation of religion, life, lineage, intellect, and wealth¹⁵⁹.

JAKIM had also suggested in the guidelines the phrase (*sighah*) which should be included in the gazetted *fatwa*. The phrase should include: (i) the title of the *fatwa*, (ii) introduction (Enactment and section of the *fatwa*), (iii) the number of meetings, date and venue, (iv) the *fatwa*, (v) the characteristic of deviations, or the Islamic law on the issue, and (vi) the prohibition and law which should not be crossed.

2.2.4 The Conflict of Fatwas

According to the *Kamus Dewan Bahasa dan Pustaka*, the term ‘conflict’ means disagreement or objection between individuals, ideas, interests and others. In the context of *fatwas*, it refers to any forms of disagreement, differences or the existence of inconsistencies, either in the aspects of its ruling or in its acceptance¹⁶⁰.

The conflict of the *fatwa* is not a new issue. It has been happening since the time of the Prophet and his Companions. The Prophet’s Companions started to offer their opinions even during the Prophet’s life. At that time, if there were contradictions against their *fatwas*, they will directly refer to the Prophet (p.b.u.h) and asked for enlightenment

¹⁵⁹Jabatan Kemajuan Islam Malaysia, *Huraian Aplikasi 5 Maqasid Syariah dalam Tabir Urus*, See <http://www.islam.gov.my/>.

¹⁶⁰ Mohammad Ikhlas Rosele et al, p.34.

from him. However, after his death, the conflict of *fatwas* among the Companions became more noticeable. According to Muhammad Ikhlas et al, the main factor of conflicts among the Companions was due to their different comprehension in interpreting the Quran and the Hadith. At times, the Companions had even used their *ijtihad* based on their memory, which consequently resulted in differing views on any particular subject matter¹⁶¹.

The conflict of *fatwas* continued to the era of *Tabi'in*, *Tabi' al-Tabi'in* and unrelentingly to the present day. The Malaysian Islamic jurisprudence researchers such as Luqman and Muhammad Ikhlas have agreed that the change of time and place could be the reason for the differences in *fatwas*. Islamic law could also be changed across different customs and traditions of the people¹⁶².

It is undeniable that the conflict of *fatwas* are inherent in the practice of Islamic legal ruling in Malaysia. However, the differences and the conflict of the *fatwa* in Malaysia are unique since the decisions of *fatwa* may be different among different *fatwa* institutions. At times an issue was decided with the same Islamic legal ruling but with different *sighah*, or a different Islamic legal ruling but with different *sighah*¹⁶³. For example, the *fatwas* on *Wahdat al-Wujud* and *Tabarruk* were issued with the same Islamic legal ruling but with different *sighah*. While in the case of *fatwas* on *Nur Muhammad*, *Sufi Sama'*, and *Khalwa* practices, the Islamic authorities have decided different *fatwas* on these issues as a result from a different *sighah*.

According to Luqman and Muhammad Ikhlas, the conflict of *fatwas* in Malaysia can be divided into several forms. The first form of conflict occurs within the institutions of *fatwa* can be divided into two types: (i) The conflict of *fatwas* between the national *fatwa* institution and the state *fatwa* institutions, and (ii) The conflict of *fatwas* among the state *fatwa* institutions themselves.

¹⁶¹ Ibid.

¹⁶² Luqman Hj. Abdullah and Muhammad Ikhlas Rosele, p.190.

¹⁶³ Zulfaqar Mamat el al, The Management of Muzakarah among the National Council and State Councils *Fatwa* Committee: Analysing the Similarity and Differences in *Fatwa* between 2000-2009, **International Journal of Management Studies**, Vol.20, No.2 (2013), p.155.

Meanwhile, the second form of conflict occurs from the Mufti's personal opinions. This conflict can also be divided into two types: (i) The conflict of *fatwas* between *fatwa* institutions and Mufti's personal opinions, and (ii) The conflict of *fatwas* between Mufti's personal opinions and other scholars' opinions.

Both the first and second forms of conflict were found in *fatwas* related to Sufism. In the *fatwas* on *Nur Muhammad*, there was a conflict of *fatwas* among the state *fatwa* institutions themselves; while on the issue of Sufi *Sama'*, there is a conflict of *fatwas* among *fatwa* institutions and Mufti's personal opinions, and also between Mufti's personal opinions and other Mufti's opinions. Further explanation on the conflict of *fatwas* on Sufism issued by the Malaysian Islamic Authorities will be discussed in Chapter III.

2.2.4.1 The Factors of Conflict between Fatwas

According to Muhammad Ikhlas et al, the conflicts among *fatwa* authorities occur because of several factors, which include: (i) the constitution and legislation, (ii) JFMKI limitations, (iii) the unbalanced composition of the *fatwa* committees between states, (iv) the differences in methodologies, and (v) the differences in the academic backgrounds of the Muftis and the *fatwa* committees¹⁶⁴.

The first conflicting factor refers to the position of Islam in the Federal Constitution. The constitution has irrefutably conferred Islam as the religion of the federation. Further, Article 3(1) of the constitution positioned Islam under the jurisdiction of the state, effectively assigning Islam as the exclusive right of the states. Thus, the states' Islamic authorities cannot be compelled to abide by the decisions made by JFMKI. This factor, in effect, made any standardisation of *fatwas* difficult.

The second conflicting factor is due to the limitations of the JFMKI. The national *fatwa* committee which was established as the coordinating body for the state *fatwa* committees appears to have failed in its role. This is so because even though the decisions

¹⁶⁴ Muhammad Ikhlas Rosele et al, pp.41-44.

made at the national level is a majority- or a joint-decision by the Muftis (who are part of the members of the committee), amendments still could occur once it is discussed again at the state level. Besides, any decision made at the national level is not a binding *fatwa*, and hence not enforceable until gazetted by the state.

The third conflicting factor among *fatwas* is the unbalanced composition of the *fatwa* committees. As mentioned before, the number of *fatwa* committee members differs between states. Some states have up to fifteen *fatwa* committee members, while others may just have two, which consequently result in different arbitrations in *fatwa* decisions.

Meanwhile, the fourth factor contributing to the conflicts is because the states *fatwa* authorities differ in methodologies when deciding a *fatwa*. The differences can be seen in the enactment in Perlis as compared to other states. For example, the Perlis State Sharia Committee's *fatwas* are based upon the four *Ahlu-Sunnah Wal Jama'ah madhabs* without being tied to any single *madhab*. By contrast, the *fatwas* from other states are issued following the Shafi'i *madhab*.

Last but not least, the Mufti's academic background could also cause the conflict of the *fatwas*. There are only a small number of academicians serving in the *fatwa* committees. According to Mohamed Azam, out of 129 members of *fatwa* committees across the states, only 27 of them are academicians. He argued that the Muftis did not have a strong education background, most of whom only have bachelor degrees.¹⁶⁵

2.2.4.2 The Effects of Conflict between Fatwas

According to researcher Mohamad Ikhlas, the conflict of *fatwas* among the Malaysian Islamic Authorities bring about three major adverse effects, as follows¹⁶⁶: (i) caused confusion to the public, (ii) legal and enforcement conflicts, and (iii) highlights the weakness of the *fatwa* authorities.

¹⁶⁵ Mohamed Azam Mohamed Adil, *Organisasi dan Jabatan Mufti dalam Fatwa di Malaysia*, Kuala Lumpur Malaysia: Jabatan Syariah dan Undang-Undang APIUM, 2004, p.51.

¹⁶⁶ Muhammad Ikhlas Rosele et al, pp.45-46.

The first adverse effect of having conflicting *fatwas* is that it could confuse the general public. For example, the practice of Sufi *Sama'* is banned by both JAKIM and the Perlis Mufti Department. However, the Negeri Sembilan *Tarekat Tasawwuf* Division Committee has instead defended the practice. This conflict caused the public to be confused.

Yet another adverse effect of having contradicting *fatwas* is because the gazetted *fatwas* are only binding to the residents of the state. Thus, if a *fatwa* in one state differs from another, there could be legal and enforcement clashes between the states. For example, a state may prohibit the practice of *khalwa*, while another may allow its practice. The practitioners of *khalwa* can thus move and settle in the state, which allows the practice to avoid enforcement.

Finally, the conflict of *fatwas* highlights the weaknesses of the *fatwa* authorities as an institution responsible for deciding and answering the confusion of Muslims in Malaysia. The public may begin to question the Mufti's credibility, and the issued *fatwas* may attract criticisms, which may result in the *fatwa* authorities to be perceived as a weak institution.

2.2.5 The Standardisation of Fatwas

The issue of *fatwa* standardisation is often debated because the inconsistencies of *fatwas* have caused confusions and problems in the society. The fifth Prime Minister of Malaysia, Tun Abdullah Ahmad Badawi had shown his concerns about the conflict of the *fatwas*: “*More often than not, we hear of contradictory views or rulings by Muftis in matters pertaining to Zakat al-Fitr and others. Therefore, it is important to have a standardised fatwa so that people will no longer be confused.*”¹⁶⁷

According to Mohamed Azam, all Muftis have endorsed the proposal of the standardisation of *fatwas*. Thirteen Muftis agreed that the activities of all *fatwa* bodies should be coordinated and standardised, while one refused. As for the officers, ten agreed

¹⁶⁷ Mohamed Azam Mohamed Adil, 2015, p.206.

with the proposal, three disagreed, while one abstained. Those who disagreed with the idea of *fatwa* standardisation asserted that *fatwa* is a state matter and thus is under the Sultan's and the state government's jurisdiction. They further argued that the background and environment of one state may vary from another. Therefore, the differences in *fatwas* could result in a diversity of opinions, which is good¹⁶⁸.

However, the Muftis of every state have agreed that they will refer to the National *Fatwa* Council before gazetting a *fatwa*. Nevertheless, according to Mohamed Azam, the arrangement was not working well because 36% of the Muftis in Malaysia do not agree on the establishment of JFMKI. The power of JFMKI is said to be limited and cannot compete with the power of the state *fatwa* committee. Besides, a *fatwa* issued by the JFMKI is not binding and what has been decided at the National *Fatwa* Council can be challenged and amended by the state *fatwa* authorities. Thus, in order to standardise the *fatwas*, a proposal to form a central *fatwa* organisation called *Dar al-Ifta* at the national level has been proposed to the Council of Rulers, but the council rejected the proposal. As a result, the secretariat for the JFMKI has been streamlined.¹⁶⁹

To standardise the *fatwas* issued by the Islamic authorities, Mohamed Azam and another Malaysian researcher, Mohd Mohadis suggested appointing a Grand Mufti of Malaysia. Mohamed Azam suggested that the Grand Mufti should be highly knowledgeable with Islamic jurisprudence background and must be senior by age. Mohd Mohadis added that the Grand Mufti should be selected among the well-respected person, have credentials and skills various fields such as ethics, economics, law, society and other fields of Islamic studies¹⁷⁰.

The suggestion of the Grand Mufti, according to Mohamed Azam, had been proposed in Parliament in 2003. However, the Mufti of Perak rejected the idea. The Deputy Prime Minister and the Minister in the Prime Minister's Department at that time

¹⁶⁸ Ibid, p.205.

¹⁶⁹ Ibid, p.206.

¹⁷⁰ Mohd. Mohadis Yasin, *Pengurusan dan Penyelarasan Fatwa: Pelaksanaan dan Cabaran di Malaysia, Jurnal Pengurusan dan Penyelidikan Fatwa*, Vol.1 (2007), p.134.

suggested that the idea was not suitable because the suggestion seems contrary to the Federal Constitution¹⁷¹.

Therefore, the proposal to standardise the *fatwas* issued by the Malaysian Islamic Authorities was found to be quite impossible to be implemented because, in Malaysia, there are 14 Muftis with their different sets of 14 state *fatwa* committees. Each may have a different opinion on any given issue. They have also refused to accept the *fatwas* issued by JFMKI.

The conflict of the *fatwas* which occurs between the Malaysian Islamic Authorities, will be discussed in detail in chapter III.

¹⁷¹ Mohamed Azam Mohamed Adil, 2015, p.206.

CHAPTER III

ANALYSIS OF THE FATWAS ON SUFI BELIEFS AND PRACTICES

3.1 INTRODUCTION TO SUFI BELIEFS

Belief means to believe in something and embrace it wholeheartedly. As a term, it can be defined as the principle that is necessary to believe¹⁷². The *Kamus Dewan* Malay dictionary, on the other hand, associates the term ‘belief’ with faith and confidence, i.e., having full confidence and complete trust. Muslims, for example, believe that Allah created nature¹⁷³.

The basic tenet of Sufism is *Ma’rifatullah* (to know God), which is also the centre of the Islamic belief, as reminded by Malay scholars such as Hamzah Fansuri¹⁷⁴. *Fatwas* which have been issued by the Malaysian Islamic Authorities on the issue of Sufi beliefs were *Wahdat al-Wujud* and *Nur Muhammad*, as follows:

3.1.1 The Doctrine of Wahdat al-Wujud

The doctrine of *Wahdat al-Wujud* (Unity of Existence) was the most controversial topic discussed by scholars in the past and continues to be a subject of discussion until today. *Wahdat al-Wujud* is the belief in the ‘oneness of being’ or ‘oneness of existence’ introduced by Ibn ‘Arabi. Malay Researchers, such as Syamsuddin Arif who referred to C. Chittick, agreed that although Ibn ‘Arabi was the pioneer of this doctrine, the latter has never used this term in his works. Instead, they have suggested that Ibn ‘Arabi’s disciple Sadr al-Din al-Qunawi (d.1274), and al-Qunawi’s disciple Sa’id al-Din Farghani (d.1296) were the earliest scholars to use the term in their works. Al-Qunawi had referred the term *Wahdat al-Wujud* in at least two occasions throughout his works,

¹⁷² Ahmet Saim Kılavuz, “Akaid” *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, Vol.2, (1989), p.212.

¹⁷³ Pusat Rujukan Persuratan Melayu, See <http://prpm.dbp.gov.my/>.

¹⁷⁴ Yusri Mohamad Ramli et al, Hamzah Fansuri on Knowing Allah, *International Journal of the Malay World and Civilisation*, Vol.4, No.3 (2016), p.41.

while Farghani had employed it many times in his commentaries on the poetry of Ibn al-Farid (d.1234)¹⁷⁵.

Ibn ‘Arabi referred to the doctrine Unity of Existence in his literature, especially in his two major works, *Futuh al-Makiyyah* (The Openings in Mecca) and *Fusus al-Hikam* (The Bezels of Wisdom). He advocated that Unity of Existence is a belief that God is the absolute being (*al-Wujud al-Haq*), and there is no being other than God. This statement led to the idea that Allah is the only one who exists and the universe is merely a manifestation of Him. To support his views, Ibn ‘Arabi stated that “*there is only one face, but it is multiple if you have set up several mirrors*¹⁷⁶”. He also wrote at the preface of his book: “*I glorify the One who made things manifest although it is identical with them*¹⁷⁷”.

3.1.1.1 The Doctrine of Wahdat al-Wujud in the Malay World

Within the Malay world, the *Wahdat al-Wujud* doctrine was popularised by Siti Jenar¹⁷⁸ (d.1517), Hamzah Fansuri and Shamsuddin al-Sumatra’i in the 16th century. The doctrine was explained by the doctrine of *Manunggaling Kawula Gusti*¹⁷⁹ introduced by Siti Jenar, the doctrine of *Wujudiyah* introduced by Hamzah Fansuri¹⁸⁰, and the doctrine

¹⁷⁵ Shamsuddin Arif, *Orientalis and Diabolisme Pemikiran*, Jakarta, Indonesia: Gema Insani, 2008, p.257. See also William C. Chittick, Ibn ‘Arabi’s Doctrine of the Oneness of Being, *Sufi*. Issue 4, (1989), p.6.

¹⁷⁶ Asim Ibrahim al-Kayyali, *Matla’ Khusus al-Kalam fi Ma’ani Fusus al-Hikam*, Beirut, Lebanon: Dar al-Kutob al-Ilmiyyah, 1971, p.287.

¹⁷⁷ Ibn ‘Arabi, *Al-Futuh al-Makiyya*, Kahira, Egypt: Published by Osman Yahya, Vol.1, 1985, p.41.

¹⁷⁸ Siti Jenar was one of the vital Sufi scholars of Islam in Java. He was also known as Lemah Abang. Researchers highlight him as a Javanese al-Hallaj due to the similarity of their execution stories. See Louis Massignon, *The Passion of Al-Hallah, Mystic and Martyr of Islam*, New Jersey: Princeton University Press, 1982, p.230.

¹⁷⁹ *Manunggaling kawula gusti* is the translation of *Wahdat al-Wujud* in the Javanese language/

¹⁸⁰ *Wujudiyah* (existence) is a doctrine founded by Hamzah Fansuri. In the Malay World, he was the first Sufi who teaches Sufism referred to *Wujudiyah* which he gained this teaching by the concept of oneness of being from Ibn ‘Arabi, Abu Yazid al-Bistami, Al-Hallaj, Al-Rumi and others. See Syamsun Ni’am, Hamzah Fansuri: *Pelopop Tasawuf Wujudiyah dan Pengaruhnya hingga Kini di Nusantara*, *Jurnal Episteme*, Vol.12, No.1 (2017), p.262.

of *Martabat Tujuh* introduced by Shamsuddin al-Sumatra'i¹⁸¹. Malay scholars continue to discuss the doctrine even after the deaths of Siti Jenar, Fansuri and Al-Sumatra'i.

The Malay scholars who were mentioned above emphasised the belief of *Wahdat al-Wujud* in their literature, whereby their understanding of the doctrine was more inclined to pantheistic interpretation. Malay researcher such as Taufani believes that these Malay scholars have managed to spread Islam through the doctrine of *Wahdat al-Wujud*. This is due to the fact that the Malay community at that time were exposed to supernatural and mystical beliefs¹⁸². Wherefore Islam was easily accepted by the community¹⁸³.

Other Malay scholars who had mentioned the doctrines of *Manunggaling Kawula Gusti*, *Wujudiyah* and *Martabat Tujuh* in their works include Abd al-Samad al-Falimbani in *Siyar al-Salikin* (The lives of the Seekers) and *Bidayat al-Hidayah* (The Beginning of Guidance); Muhammad Nafis al-Banjari¹⁸⁴ (d.1812) in *al-Durr al-Nafis* (The Pearl of the Precious One); and Daud al-Fatani in *Manhal al-Safi fi bayan Rumuz Ahl-Sufi* (The Pure Beaker in Explaining the Signs of Sufis). These three scholars were influenced by an Arabic book entitled *Tuhfah al-Mursalah ila Ruh al-Nabi* (The Gift Addressed to the Spirit of the Prophet) written by Muhammad Fadllulah al-Burhanpuri (d.1620).

¹⁸¹ *Martabat Tujuh* (seven ranks) is a continuation of the doctrine of *Wahdat al-Wujud*. Although the term only arose after the appearance of the works of Hamzah Fansuri and al-Burhanpuri, early explanations of the theory of *Martabat Tujuh* can be found in the works of Ibn 'Arabi in *Fusus al-Hikam* and the commentaries of his disciples in their books. Some scholars like Bruinessen argued that the doctrine of *Martabat Tujuh* is a special Sufism concept of Indonesia because he did not find any similar idea mentioned about *Martabat Tujuh* in other Sufism literature. See Khalif Muamar A. Harris, *Faham Wahdat al-Wujud dan Martabat Tujuh dalam Karya Shaykh 'Abd al-Samad al-Falimbani*, **Journal of Islam and the Contemporary World**, (2015), p.117. See also Aprinus Salam, *Politik Sastra, Negara, Ideologi*, Indonesia: Pusat Studi Kebudayaan UGM, 2016, p.55.

¹⁸² The belief in spiritual beings remains rampant among the aboriginal tribes and selected Malay communities in Malaysia. The world, according to such communities, is inhabited by ghosts which could either harm or benefit a human being. The spirits which are said to have 'soul' of their own, can be found in homes, the seas, mountains, forests, plantations, animals and stones. It is also believed that the deceased could return to their homes on certain days following their demise. There are Malays who until today believe on shamans and soothsayers. See Khairudin Aljunied, 2019, p.23.

¹⁸³ Taufani, Pengaruh Sufisme di Indonesia, **Potret Pemikiran**, Vol.20, (2016), p.88.

¹⁸⁴ His real name is Muhammad Nafis bin Idris al-Banjari. He was a famous Malay Sufi scholar in the 18th century. He was the author of a controversial book entitled *al-Durr al-Nafis* which was condemned by other scholars who disagreed with the doctrine of *Wahdat al-Wujud*. He claimed affiliation with several Sufi orders namely Qadiriyya, Shattariyya, Naqshbandiyya, Khalwatiyya and Samaniyya. See Sri Mulyati, *Tasawuf Nusantara: Rangkaian Mutiara Sufi Terkemuka*, Indonesia: Kencana, 2017, pp.112-113.

The explanations of *Manunggaling Kawula Gusti*, *Wujudiyyah* and *Martabat Tujuh* are as follows:

3.1.1.1.1 The Doctrine of *Manunggaling Kawula Gusti*

The doctrine of *Manunggaling Kawula Gusti*, which was introduced by Siti Jenar was similar to the doctrine of *Wahdat al-Wujud*, popularised by Ibn ‘Arabi. According to Aris Fauzan, Siti Jenar’s teachings continued to be a reference by Indonesians, especially among the *Kejawen*¹⁸⁵ group. To understand the teachings of Siti Jenar’s *Manunggaling Kawula Gusti*¹⁸⁶, it is crucial to understand the core of his teachings which were classified and explained by Afif Anshori¹⁸⁷ as follows:

i. The Concept of God

According to Siti Jenar, God is a single and ultimate reality which to whom everything will return. He asserted that God has twenty attributes¹⁸⁸, the essence of which has no beginning nor end and cannot be seen with the naked eyes. To Siti Jenar, any

¹⁸⁵ *Kejawen* is the traditional Javanese religion and culture. The origin of this religion can be traced back to the 16th – 18th centuries upon the arrival of Islam to the Malay Archipelago. Although Islam was adopted by the Malays, elements of Islam, Hindu-Buddism, and a distinctive Javanese local traditions continue to be infused into what is now perceived as *Kajawen* religion, i.e., a syncretistic variant of Islam, including religious thoughts and practices of various provenances. See Mulya, *Spiritualisme Jawa: Meraba Demensi dan Pengulayan Religiusitas Orang Jawa*, *Jurnal Kebudayaan Jawa*, Vol.1, No.2 (2006), p.11.

¹⁸⁶ Siti Jenar’s written works are not known, thus researchers such as Afif Anshori and Novelia Musda believe that no reference can be directly attributed to the original work of Siti Jenar. See Novelia Musda, The Personality and Teachings of Syekh Siti Jenar, *Turast: Jurnal Penelitian & Pengabdian*, Vol.2, No.2 (2014), p.182.

¹⁸⁷ Muhammad Afif Anshori, *Kontestasi Tasawuf Sunni dan Tasawuf Falsafi di Nusantara*, *Teosofi Jurnal Tasawuf dan Pemikiran Islam*, Vol.4, No.2 (2014), pp.313-319.

¹⁸⁸ The twenty attributes are *Al-Wujud* (Existence), *Al-Qidam* (Without Beginning), *Al-Baqa’* (Infiniteness), *Mukhalafat al-Hawadith* (Unique), *Qiyamuhu bi nafsih* (Self-Subsistent), *Al-Wahdaniyya* (Oneness), *Al-Qudrah* (Power), *Al-Iradah* (Freewill), *Al-Ilm* (Knowledge), *Al-Hayy* (Life), *Al-Sama’* (Hearing), *Al-Basar* (Sight), *Al-Kalam* (Speech), *Kau nuhu Ta’ala qadiran* (Powerful), *Kau nuhu Ta’ala muriidan* (Free Chooser), *Kau nuhu Ta’ala ‘Aliman* (Al-Knowing), *Kau nuhu Ta’ala Hayyan* (Alive), *Kau nuhu Ta’ala Sami’an* (All-Hearing), *Kau nuhu Ta’ala Basiran* (All-Seeing), *Kau nuhu Ta’ala Mutakalliman* (All-Speaking).

question as to the location of God could easily be answered: Allah is not far, He exists in the human body but can only be seen by selected nobles¹⁸⁹.

ii. The Concept of Soul

According to Siti Jenar, Allah created human beings with bodies and souls. Souls are the manifestation and expression of God's essence, whose commands should be obeyed and followed, whereas the bodies are considered as the face of God. The bodies are the outer element, which consists of senses and organs, such as flesh, blood, muscles and bones.

The mind, on the other hand, is merely a wish, imagination and remembrance. The truthfulness of the mind, according to Siti Jenar, cannot be trusted because it is always changeable. Siti Jenar emphasised that the soul and the mind are different from each other because the soul will remain even after someone dies, whereas the mind will not. The relationship between the body and soul will be cut off upon a person's demise, whereby the soul will be united with his creator in eternal life.

iii. The Concept of Cosmos

Siti Jenar explained that the similarities between *Makro-kosmos* (the universe) and *Mikro-kosmos* (human) were that both are new creations of God, and are not everlasting. He further asserted that humanity, soul, and the universe are all the embodiment of God's essence.

iv. The Function of Mind

Siti Jenar associated his idea of the mind's function with intuition. To him, only by intuition, human performs the worship, praising, *dhikr*, pray, meditation, and introspection. However, Siti Jenar sometimes defined the mind as a life principle; while at other times, as constantly changing and encourages human to perform evil deeds¹⁹⁰.

¹⁸⁹ Muhammad Afif Anshori, p.314.

¹⁹⁰ Muhammad Afif Anshori, p.315-316.

v. The Concept of Human Action (*Af'al al-'Ibad*)

According to Siti Jenar, the actions undertaken by humans occur due to the will of God. Malay researchers thus held that Siti Jenar has inadvertently admitted that human actions are decided by God, which is identical to the beliefs of the Jabriyya group¹⁹¹.

vi. The Doctrine of *Manunggaling Kawula Gusti*

Siti Jenar's teachings of *Manunggaling Kawula Gusti* were always associated with the doctrine of *Wahdat al-Wujud*. He defined the doctrine of *Manunggaling Kawula Gusti* as the absolute unification of human existence and God. The details of the teachings can be found in the *Serat Walisana Pupuh Asmaradana*. It was stated that Siti Jenar expressed his *shatahat* in a dialogue between him and Maulana Maghrib¹⁹²: "Siti Jenar said: *I am Allah, who else I could be? Also, I am the All-Knowing*. Maulana Maghrib answered: *But (the things which you addressed) is called a body*. Siti Jenar replied: *I am preaching a knowledge called unification; this is not a body, because the body is non-existence*"¹⁹³.

The *shatahat* of Siti Jenar in *Manunggaling Kawula Gusti*, according to Afif Anshori, brought the same meaning as the concept of *Ittihad* by Abu Yazid al-Bistami, and the concept of *Hulul* by al-Hallaj. The doctrine of *Manunggaling Kawula Gusti* received strong opposition from *Wali Songo* to the extent that the council of *Wali Songo*¹⁹⁴ have decided that Siti Jenar's teachings of the identity of a man with God's absolute reality is a heterodox mystical doctrine. The Council has subsequently issued a *fatwa* for Siti Jenar's execution since the latter proclaimed himself as God, as he had united with Him¹⁹⁵.

¹⁹¹ Ibid, p.316. See also Saidun Derani, Syekh Siti Jenar: *Pemikiran dan Ajarannya*, *Jurnal al-Turas*, Vol.20, No.2 (2014), p.334.

¹⁹² P.J Zoetmulder, *Manunggaling Kawula Gusti: Pantheisme dan Monisme dalam Sastra Suluk Jawa*, Jakarta, Indonesia: Gramedia Pustaka Utama, 1991, p.358.

¹⁹³ Muhammad Afif Anshori, p.317.

¹⁹⁴ Wali Songo was a famous council of nine saints associated with the propagation of Islam in Java in the distant past. See Anwar Masduki, The Social Construction of New Understanding Wali in Java, *Academic Journal of Islamic Studies*, Vol.1, No.2 (2016), p.190.

¹⁹⁵ Azyumardi Azra, *Islam in the Indonesian World: An Account of Institutional Formation*, Bandung, Indonesia: Mizan Pustaka, 2006, p.129.

3.1.1.1.2 The Doctrine of *Wujudiyya*

Upon Siti Jenar's execution in 1517, the idea of 'oneness of existence' was revived by Hamzah Fansuri by introducing the doctrine of *Wujudiyya* as a continuity to the doctrine of *Wahdat al-Wujud*. Malay researchers, such as Alwi Shihab, held that Fansuri's thoughts were influenced by Ibn 'Arabi. Fansuri has repeatedly mentioned Ibn 'Arabi's name in his works, which indicates the allure of Ibn 'Arabi. The Malay researchers also believed that Fansuri was the first figure who has explained the doctrine of *Wahdat al-Wujud* in Southeast Asia.¹⁹⁶

Fansuri discussed the concept of God in his work called *Asrar al-'Arifin*. He condemned the views of Sharia scholars who had disassociated the essence of Allah from His existence. In another word, the Sharia scholars argued that the sun and its lights are two separate entities; whereas, Fansuri believed that the essence of God and His existence are the same. He further believed that the existence of Allah and His creations are inseparable because the creations could never exist without the existence of their creator.

In terms of metaphysics, Fansuri has introduced five grades of being, which started with the non-manifestation concept of *La Ta'ayyun* (indeterminacy). According to Al-Attas, the Sufis called it indeterminacy because of our intelligence and skill in verbal exposition--- *'ilm* (knowledge) and *ma'rifa* (gnosis)---could not define or describe it. Even the Prophets and the saints are unable to reach the indeterminacy and struck with an awe of it. The reality of the essence is the innermost essence of God---beyond knowledge, inconceivable, indeterminate and non-manifest. From this state, the Almighty determines Himself through other grades.

¹⁹⁶ Shihab Alwi, *Islam Sufistik: Islam Pertama dan Pengaruhnya hingga Kini di Indonesia*, Bandung, Indonesia: Mizan, 2001, p.125.

The five grades of being introduced by Fansuri were explained by Al-Attas as follows¹⁹⁷:

i. Ahad or Wahid (Individualised Essence)

The first grade which shapes the attributes of God consists of knowledge, being, vision, light and balance of opposites. These attributes are the external aspects of God, the Almighty. According to Afif Anshori, the *'Ilm* (knowledge) attribute of God made Him to be known as *Al-'Alim* (All-Knowing)¹⁹⁸.

ii. Wahidiyya (Unity in Plurality)

The second grade is a stage where God is recognised as the unity in plurality. God at this stage, according to Fansuri, is recognised as *al-A'yan Thabita* (the immutable entity); or oftentimes addressed as *Suwar al-Ilmiyya* (Forms of Knowledge), *Haqiqa al-Ashya'* (Reality of Things), and *Ruh al-idhafi* (Relational Spirit).

iii. Ruh al-Idhafi (Relational Spirit)

The third grade, according to Fansuri, consists of three spirits i.e., the human spirit, the animal spirit, and the vegetal spirit. Fansuri clarified that the relational spirit emerges from the Divine Essence. The waves of the ocean, for instance, subside and evaporate simply upon the divine utterance of the words '*Kun Fayakun* (Be, and it becomes)'. Similarly, the vapours which gather in the sky, thereby forming clouds and fall as raindrops. Such were the analogies of the human spirit, animal spirit and vegetal spirit.

These may be the allusions of the origin of *isti'dad asli* (Pure Potentialities) which is in the stage of *al-A'yan al-Thabita* (The immutable entities). The immutable entities emerge as the realities of the universe in various shapes, and it is called *al-A'yan al-Kharijiyya* (The Manifestation of Existence).

iv. The Materialisation of Spirits.

¹⁹⁷ Al-Attas Syed Naquib, *The Mysticism of Hamzah Fansuri*, (Phd's thesis, University of London, 1966) p.716-720. See also Peter G. Riddell, *Islam and the Malay-Indonesian World: Transmission and Responses*, United Kingdom: C. Hurst and Co. Publishers, 2001, p.107.

¹⁹⁸ Muhammad Afif Anshori, p.322.

According to Al-Attas, who referred to Fansuri, the fourth and fifth determinations are the materialisation of spirits into the world of matter. This creation is endless and infinite.

3.1.1.1.3 The Doctrine of *Martabat Tujuh*

Hamzah Fansuri's teachings continued to be propagated by his disciple, Shamsuddin al-Sumatra'i. Al-Sumatra'i expounded his master's teachings by introducing the doctrine of *Martabat Tujuh* (Seven Grades). However, Al-Sumatra'i was not the founder of the doctrine.

The doctrine of *Martabat Tujuh* was founded by Al-Burhanpuri, who has successfully expanded Ibn 'Arabi's and al-Jili's doctrines. The doctrine of *Martabat Tujuh* was then discussed by other Malay scholars such as Al-Falimbani, Al-Banjari and Daud al-Fatani¹⁹⁹. The Malay scholars described their theory of existence in seven stages: (i) *La Ta'ayyun (Ahadiyya)*, (ii) *Ta'ayyun Awwal (Wahdah)*, (iii) *Ta'ayyun Thani (Wahidiyya)*, (iv) *Alam al-Arwah (Cosmos)*, (v) *Alam al-Mithal (Quintessence)*, (vi) *Alam al-Ajsam (Anthropomorphise)*, (vii) *Alam al-Insan (Beings)*.

Khairi Mahyuddin and Abdul Rahman discussed the seven stages of *Martabat Tujuh* as follows²⁰⁰:

i. *La Ta'ayyun / Ahadiyya (Non-Manifest)*

The first stage of existence is called *Ahadiyya*. It refers to Allah's existence as the absolute being. The stage represents the manifestation of the reality of the Divine Self, which is revealed in several terms. It refers to the attributes of God's reality as *La Ta'ayyun* (the non-manifest), *Dhat al-Buth* (Essence), *Ghayb al-Mutlak* (Absolute

¹⁹⁹ Amin Che Ahmat, et al, An Analysis on Doctrine of Nur Muhammad in Bahr al-Lahut: A Correlation to *Martabat Tujuh*. **International Journal of Academic Research in Business and Social Sciences**. Vol.7. No. 11 (2018), p.1419.

²⁰⁰ Muhammad Khairi Mahyuddin and Awatif Abdul Rahman, *Wahdah al-Wujud dalam Tradisi Sufi: Isu dan Analisa Kritis terhadap Fatwa Akidah di Malaysia*, **Journal of Social Sciences and Humanities**, Vol.16, No.2 (2019), pp.4-6.

Unseen), *Al-Kamal al-Dhati* (Absolute Perfect), *Al-Ghina al-Mutlak* (Absolute Rich) and *al-‘Ama’* (Nothing with Him).

The existence of Allah in this stage is unknown and incomprehensible through the senses, imagination, mind, or metaphor because His existence is the absolute existence without any name, nature, or deed. He is free from any condition, affinities and relations with other entities.

According to Mohd. Saghir, the analogy of the stage of *Ahadiyya* is akin to a blank and bare piece of paper. The parables described by the Malay scholar to illustrate the blank paper is the letter ‘O’, which is also called *al-Itlaq*. The stage of *al-Itlaq* is supreme. No other things can exist prior to this stage because all things are under this stage²⁰¹.

ii. *Ta’ayyun Awwal / Wahdah* (Oneness)

The second stage of existence is called the *Ta’ayyun Awwal* or *Wahdah*. This stage refers to the state of reality, revelation, wisdom and the manifestation of the existence of Divine’s names and attributes. In this stage, there exists an unequivocal relationship between God and the reality of the first creation. The first creation or entity of nature to be revealed, according to researchers Khairi Mahyuddin and Abdul Rahman is *Al-Haqiqa al-Muhammadiyya* (The Reality of Muhammad). The entity is also known as *al-‘A’yyan al-Thabita* (The Immutable Entities), *Haqaiq al-Mumkina* (The Possible Realities), or *al-Haqaiq al-Insaniyya* (The Human Realities).

Daud al-Fatani elucidated the second stage as a dot and a particle within an area. *Ta’ayyun Awwal* is illustrated with an analogy of a dot. The dot is the origin of a letter and encompasses all the letters to be written or written afterwards. The original contents of the letter were assembled in the dots collectively, however intangible²⁰².

²⁰¹ Wan Mohd. Saghir Abdullah, *Manhalush Shafi Syeikh Daud al-Fathani Membicarakan Rumus-rumus Shufi dan Instilah-istilah Tasawuf*, Kuala Lumpur: Khazanah Fathaniyah dengan Kerjasama Imatera Publishers, 1992, pp. 24-25.

²⁰² Ibid.

iii. Ta'ayyun Thani / Wahidiyya (The One)

The third stage of existence refers to Allah's knowledge of His essence, attributes and all creatures. In this stage, Allah started to address Himself as 'Allah', and that there is no other existence except His essence and attributes. All creatures at this stage are yet to be revealed in the real world. They remain only in the knowledge of Allah.

Daud al-Fatani illustrated the stage of *Wahidiyya* as a first Arabic letter, *Alif*. It comes from the perfection of collective dots, which at the stage of *Wahdah* and circumstantially exist in the stage of *Wahidiyya*. These two stages, according to Al-Falimbani, are the renowned knowledge of Allah, which is infinitely pre-existent and called *al-A'yan Thabitah* (The Immutable Entities)²⁰³.

iv. Alam al-Arwah (The World of Spirits)

The fourth stage of existence, *Alam al-Arwah* or also known as *Ashya' al-Kawniyya al-Mujarrad* (cosmic universality) refers to the creation of the spiritual world, which is extremely fine, spacious and unstructured. The cosmos has a close divine relationship which involves the direct creation of the *Alam al-Amar* (a world without an intermediary). The stage of *Alam al-Arwah*, according to Al-Falimbani, is considered as the first stage to *Kharij* (visible) existences, *Zahir* (apparent) or *Tanjizi* (completed). This stage is also known as *al-A'yan al-Kharijiyya* (the Manifestation of Existence)²⁰⁴.

v. Alam al-Mithal (Quintessence)

Al-Burhanpuri described the fifth stage of existence as a result of delicate, irregular, indissoluble, undivided, and unshrouded. In this stage, nature is exemplified to all cosmic creation as a result of *Kun Fayakun* (be, and it becomes). Al-Falimbani defined *Alam al-Mithal* as alienated spirits in various forms, while the origin is one. According to him, *Alam al-Arwah* is a parable to the sea, while *Alam al-Mithal* is the sea-waves; where the origin and essence is one and not diverse. He also believed that these two *Alam*---i.e.,

²⁰³ Amin Che Ahmat, et al, p.1420.

²⁰⁴ Ibid.

Alam al-Arwah and *Alam al-Mithal*---are only reachable through *Nur Iman* (faith gleam) of the heart because both *Alam* originated from *Nur* (light)²⁰⁵.

vi. *Alam al-Ajsam* (Anthropomorphise)

Al-Burhanpuri stated that the sixth stage is demonstrated as something that can be separated and divorced from one another²⁰⁶. It consists of elements of fire, earth, water and wind. All creatures such as human, animals, stone and plants transpire from these four elements. This stage is also known as *Alam al-Mulk* and *Alam Shahadah* because it is achieved by the five senses.

vii. *Alam al-Insan* (Beings)

The last stage of existence is a set of all stages, which are represented as final *Tajalli* (emergence), as well as the stage of *Al-Insan al-Kamil* (The Perfect Man). This seventh stage is acknowledged as the stage which brings all the six stages together, including *Ahadiyya*, *Wahdah*, *Wahidiyya*, *Alam al-Arwah*, *Alam al-Mithal*, and *Alam al-Ajsam*²⁰⁷.

3.1.1.2 Fatwas on the Doctrine of *Wahdat al-Wujud* by the Islamic Authorities in Malaysia

The Malaysian Islamic Authorities have issued six *fatwas* on the doctrine of *Wahdat al-Wujud*. The national Islamic authority, JFMKI had issued a *fatwa* against the *Wahdat al-Wujud* in 2000²⁰⁸. Similarly, the Sarawak and the Kedah Mufti Department published their respective *fatwas* in the same year²⁰⁹. A year later, the Selangor Mufti

²⁰⁵ Ibid.

²⁰⁶ Muhammad Fadlulullah al-Burhanpuri, *Tuhfah al-Mursalah ila ruh al-Nabi*, A.H Johns (trans.), The Gift Addressed to the Spirit of the Prophet, Canberra: The Australian National University, 1965, p.131.

²⁰⁷ Ibid.

²⁰⁸ The *Fatwa* of JFMKI, *Wahdatul Wujud*, 2000, See <http://e-smaf.islam.gov.my/e-smaf/fatwa/fatwa/find/pr/15316>

²⁰⁹ The *Fatwa* of Sarawak Mufti Department, *Konsep Tasawuf Falsafah Wehdatul Ujud*, 2000, See <http://e-smaf.islam.gov.my/e-smaf/fatwa/fatwa/find/pr/11414>, and see also, The *Fatwa* of Kedah Mufti Department, *Fahaman Wahdatul Wujud*, 2000, See <http://e-smaf.islam.gov.my/e-smaf/fatwa/fatwa/find/pr/10645>

Department also gazetted a *fatwa* against this doctrine²¹⁰. Followed by the Federal Territory²¹¹ and the Perlis Mufti Department which issued *fatwas* against the doctrine in 2012 and 2015, respectively.

The *fatwas* issued on the doctrine of *Wahdat al-Wujud* are listed as follows:

<i>Fatwas on the Wahdat al-Wujud Doctrine</i>			
No	Year	State	Type of <i>Fatwa</i>
1	2000	JFMKI	Non-Gazetted <i>Fatwa</i>
2	2000	Sarawak	Non-Gazetted <i>Fatwa</i>
3	2000	Kedah	Gazetted <i>Fatwa</i>
4	2001	Selangor	Gazetted <i>Fatwa</i>
5	2012	Federal Territory	Non-Gazetted <i>Fatwa</i>
6	2015	Perlis	Mufti's Personal Opinion <i>Fatwa</i>

Table 4: *Fatwas* on the Doctrine of *Wahdat al-Wujud*

As can be seen in Table 4, there were six *fatwas* issued by the Islamic authorities in Malaysia against the doctrine of *Wahdat al-Wujud*. The JFMKI's *Fatwa* Committee²¹² was the first committee to have decided against *Wahdat al-Wujud*. The Committee has decided that the doctrine was not part of the *Ahlu-Sunnah Wal-Jama'ah* Islamic creed, and thereby contradicted with the teachings of Islam. In effect, the national *fatwa* committee has confirmed the *fatwa* issued by the Mufti of Johor²¹³ in 1948.

²¹⁰ The *Fatwa* of Selangor Mufti Department, *Fatwa tentang Fahaman Wahdatul Wujud*, 2001, See <file:///C:/Users/USER/Documents/YL%20tasavvuf/litearture%20Review/Fatwa/Cetakan%20fatwa/Diwar-takan/Selangor%20wahdatul%20wujud.pdf>

²¹¹ The *Fatwa* of Federal Territory Mufti Office, *Ciri-ciri Ajaran Sesat yang Menyalahi Pegangan Ahli Sunnah Wal Jamaah*, 2012, See <http://e-smaf.islam.gov.my/e-smaf/fatwa/fatwa/find/pr/11439>.

²¹² The *fatwa* was decided in the 48th meeting of JFMKI which was convened on 3rd April 2000.

²¹³ The Mufti of Johor mentioned was Habib Alwi bin Tahir al-Haddad (d.1962), who was affiliated with the Alawi Sufi Order. He was born in Hadramaut, Yemen into a noble family with the lineage connected to Ali (r.a). He was a famous scholar was lived in the 19th century. He was known in the Malay world as a Mufti who was active in giving his opinions and issued *fatwas* to guide the people during his time. See Nurulwahidah Fauzi et al, Hadhrami 'Ulama' within the Malay-Johor Activism: The Role of Sayyid Alwi bin Tahir al-Haddad (1934-1961), *Middle-East Journal of Scientific Research*, Vol.13, No.3 (2013), p.356.

The Mufti of Johor in his *fatwa* asserted that the *Wahdat al-Wujud* is a religion (belief) of the disbelievers: “*The scholars reached a consensus that believing in Wahdat al-Wujud is kufr (blasphemy). Anyone who believes and practises the doctrine is apostate. If the practising man has a wife, the wife is divorced; and if he has a child, his child is considered as a child out of wedlock; and his property should be submitted to Bait al-Mal.*”

The Mufti of Johor has also proclaimed that several books written by Malay scholars which have the elements of *Wahdat al-Wujud*, should not be spread and taught in mosques and prayer places. The books include *Kasyf al-Asrar*²¹⁴ (Unveiling the Mysteries), *al-Durr al-Nafis*²¹⁵ (The Pearl of the Precious One), *Hidayat as-Salikin*²¹⁶ (Guidance of the Seekers), and others²¹⁷.

He further asserted that *Wahdat al-Wujud* is derived from Hinduism, mixed with the teachings of Islamic Mysticism. Proponents of the doctrine were purported to have misinterpreted the verses of the Quran and Hadith. He has also advised the people against reading books such as *Kitab al-Tawasin*, *Al-Insan al-Kamil* (The Perfect Man), *Futuh al-Makiyyah* (The Openings in Mecca), *Fusus al-Hikam* (The Bezels of Wisdom), *Sharh Al-Fusus Lil-Nablusi* (The Commentary of Fusus by An-Nablusi), *Khal' al-Na'layn* (The Casting Off of the Two Sandals), and similar texts which could potentially lead to deviations in the creed²¹⁸.

The second *fatwa* against the doctrine of *Wahdat al-Wujud* was issued by the Sarawak Mufti Department. The Sarawak Sharia Committee in their meeting²¹⁹ concurred with the Mufti of Johor's decision. It was decided that the doctrine of *Wahdat*

²¹⁴ *Kasyf al-Asrar* is a Jawi book written by a Malay scholar named Shaykh Muhammad Saleh bin Abdullah al-Minangkabawi (d.1933).

²¹⁵ This book was written by Shaykh Muhammad Nafis al-Banjari (d.1812), an ulama of Borneo Island. The book was one of the leading Tasawuf book in the 18th century.

²¹⁶ *Hidayat as-Salikin* is one of Tasawuf literature written by Malay scholar named Shaykh Abd al-Samad al-Falimbani (d.1789).

²¹⁷ Jabatan Kemajuan Islam Malaysia, ***Keputusan Muzakarah Jawatankuasa Fatwa Majlis Kebangsaan Bagi Hal Ehwal Ugama Islam Malaysia***, 1st Edition, Kuala Lumpur, Malaysia: Visual Print Sdn. Bhd, (2009), p.9.

²¹⁸ Sayid Alwi bin Tahir al-Hadad, ***Fatwa-fatwa Mufti Kerajaan Johor***, Vol.1, Johor, Malaysia: Bahagian Penerbitan Jabatan Agama Johor, 1990. n.p.

²¹⁹ The meeting was held on 22 July 2000.

al-Wujud was part of Sufism which has contradicted with the teaching of real Sufism in Islam; and hence, against the beliefs of *Ahlu-Sunnah Wal-Jama'ah*.

Likewise, the Kedah *Fatwa* Committee has also agreed that the *Wahdat al-Wujud* was not part of *Ahlu-Sunnah Wal-Jama'ah*, and it contradicted to the teachings of Islam²²⁰. Consequently, the Kedah's gazetted *fatwa* was the third *fatwa* issued against the doctrine of *Wahdat al-Wujud*.

The fourth *fatwa* was issued by the Selangor State Mufti Department in 2001. The Selangor Sharia Committee gazetted a *fatwa* against *Wahdat al-Wujud* pointing to two main concerns. Firstly, the *Wahdat al-Wujud* doctrine is deviant from the teachings of Islam. Thus, Muslims are prohibited from believing in the doctrine. Secondly, those who received *ijaza*, or practising the doctrine should repent and ask for forgiveness from Allah.”

The fifth *fatwa* was issued in 2012 by the Federal Territory Sharia Law Committee²²¹. Twelve years after the issuance of the first *fatwa*, the doctrine of *Wahdat al-Wujud* remained to be a major concern of the Islamic authorities in Malaysia. The Federal Territory Sharia Law *Fatwa Committee* listed forty-five characteristics of deviant teachings²²² in Malaysia and mentioned *Wahdat al-Wujud* as one of them. The Committee agreed that the listed features were against the teachings of *Ahlu-Sunnah Wal-Jama'ah* and contradicted to the real Islamic creedal, thereby prohibited its practice.

The sixth *fatwa* was a personal *fatwa* by the Mufti of Perlis. In a Youtube video released in 2015²²³, he has answered a question about this topic, saying that the doctrine of *Wahdat al-Wujud* shared several similarities with the concept of Trinity in Christianity. This is so because the Christians believe that there are God elements in Jesus's body, i.e.,

²²⁰ The meeting was held on 29th July 2000.

²²¹ The Sharia committee has issued a *fatwa* about the doctrine in their 81st meeting which was held on 19th April 2012.

²²² The details of forty-five characteristic of deviant teachings listed by the Federal Territory Mufti Department will be attached in the attachment part.

²²³ Naga Merah 78, *Wahdatul Wujud dan Kisah Al-Hallaj*, (Youtube), 22nd March 2015. See <https://www.youtube.com/watch?v=ypqIJbGPRhI>.

Jesus is the son of God. According to the Mufti of Perlis, if the doctrine of *Wahdat al-Wujud* is accepted in Islam, then the concept of Trinity could also claim its place in Islam.

The Mufti later recapped Mansur al-Hallaj's claim having united with God when proclaimed "*I am the Truth*". The Mufti argued that the prophets who were even closer to God have never claimed to be united with Him. The Quran recited Prophet Musa's (a.s) request to see Allah SWT, but replied: "*You will never see Me*"²²⁴.

Moreover, the Mufti quoted a Hadith from Aisha (r.a) who said: "*If anyone tells you that Prophet Muhammad (p.b.u.h) has seen his Lord, he is a liar. For Allah says: 'No vision can grasp Him'*"²²⁵, and if anyone tells you that Prophet Muhammad (p.b.u.h) has seen the unseen, he is a liar, For Allah says: '*None knows of the unseen but Allah*'"²²⁶.

Further, the Mufti also resolved that the scholars of *Ahlu-Sunnah Wal-Jama'ah* were consistent in defending the *Aqeedah* of Muslims and in rejecting any doctrine which contradicted the real Islamic teachings.

In 2017, the Selangor state authority once again discussed the doctrine of *Wahdat al-Wujud*. The Selangor State Islamic Religious Council (MAIS) published a book entitled "*Mengenali Ajaran Sesat Melalui Soal Jawab*" (Recognising Deviant Teachings through Questions and Answers). The highlight of the discussions was as follows:

Question: What is the meaning of Sufism *Wahdat al-Wujud* and from where does it come?

Answer: According to Prof. Dr Fatah Haron²²⁷ (d.2020), the sources of Sufi *Wahdat al-Wujud* in Islam can be detected in the origins of Hinduism and Neo-Platonism or something similar to both teachings. He also emphasised that the doctrine of *Martabat Tujuh* introduced by Al-Sumatra'i was from the philosophy

²²⁴ The Quran, Surah Al-A'raf, Verse 143.

²²⁵ The Quran, Surah Al-An'am, Verse 103.

²²⁶ Imam Al-Bukhari Muhammad ibn Ismail, *Sahih al-Bukhari*, 1st Edition, Beirut, Lebanon: Dar Ibn Kathir, 2002, Hadith 7380, p.1822.

²²⁷ Prof. Dr Fatah Haron was the former Aqeedah committee member in JAKIM who was born in 1930, in Kelantan Malaysia. India and Egypt were the places from which he had received his education. He was a former lecturer in Malaysia National University for 40 years. He has authored several literatures related to Aqeedah namely The Sources of Deviationist Teaching (2001), Islamic Creed and Esterica (2001), Yoga: Hindusim and Tasawuf (2010), etc.

of Neo-Platonism, which does not come from the sources of the Quran and authentic Hadith²²⁸.

From the six *fatwas* stated above, there were three reasons which led the Islamic Authorities in Malaysia to reject the doctrine of *Wahdat al-Wujud*. The reasons were as follows:

- a) The doctrine of *Wahdat al-Wujud's* origin from the teachings of other faiths.
- b) The doctrine of *Wahdat al-Wujud* is considered as deviant teaching, which could lead to deviation and blasphemy.
- c) The doctrine of *Wahdat al-Wujud's* sources did not originate from the Quran or the authentic Hadith.

3.1.1.3 Analysis of the Fatwas on Wahdat al-Wujud

Malay researchers, such as Harun and Kamaruzaman, suggested that Aceh had witnessed a conflict between *Wahdat al-Wujud* and *Wahdat al-Shuhud*²²⁹ in the 17th century. The most significant opposition faced by the doctrine of *Wahdat al-Wujud* was from Nuruddin ar-Raniri, a former Mufti of the Aceh Kingdom²³⁰.

The *fatwas* of Ar-Raniri and Malay scholars such as Al-Singkeli, Alwi al-Haddad and Hamka were essential since the *fatwas* decided by the Malaysian Islamic Authorities as mentioned previously were in line with their opinions. Apart from reviewing the opinions of the above-named scholars, discussions on other Malay scholars

²²⁸ Majlis Agama Islam Selangor (MAIS), *Mengenali Ajaran Sesat Melaui Soal Jawab*. Selangor, Malaysia: Perpustakaan Negara Malaysia, 2015, p.30.

²²⁹ *Wahdat al-Shuhud* (Unity of Appearance) is a doctrine founded by Ahmad al-Faruqi al-Sirhindi (d.1624). This doctrine was developed to criticise the doctrine of *Wahdat al-Wujud* based on Ibn 'Arabi's doctrine. Sirhindi later came out with a new doctrine of *Wahdat al-Shuhud*, as his effort to reform the philosophical Sufism views. He held that God and creation are not identical; they are just a shadow or reflection of God's Divine Names and Attributes. See Yusri Mohamad Ramli, Martyrdom of al-Hallaj and Unity of the Existence: the Condemners and the Commenders, *International Journal of Islamic Thought*, Vol.3, (2013), p.111.

²³⁰ Mohd Samsuddin Harun and Azmul Fahmi Kamaruzaman, *Kemunculan Budaya Syiah di Alam Melayu: Satu Kajian Awal*, *Prosiding Nadwah Ulama Nusantara*, (2011), p.308.

who had also advocated the doctrines of *Wujudiyah* and *Martabat Tujuh* such as Fansuri, Al-Sumatra'i will also be included.

There were several reasons behind Ar-Raniri's disagreement against the doctrines of *Wujudiyah* and *Martabat Tujuh*, to the extent of accusing *Wahdat al-Wujud* followers as heretics.²³¹ According to Al-Attas, Ar-Raniri's disagreement against Fansuri's ideas and teachings could be summarised as follows²³²:

1. The doctrine of *Wahdat al-Wujud* has similarities to the beliefs of philosophers, Christians, Zoroastrians, Incarnationists, Metempsychosists and Brahmins.
2. The doctrine has pantheistic elements, which implies the belief that God and his essence are entirely immanent in the universe, which God permeates everything that is seen.
3. The doctrine has similarities to the views of philosophers which state that God is a simple existence.
4. Fansuri's teachings are the same as Qadiriyya and Mu'tazila, which believe that the Quran is a *makhluk* (creation).
5. Fansuri shared the same belief with the philosophers who think that the universe is *qadim* (eternal existent) as well as God.

The *fatwa* of Ar-Raniri is said to run parallel with the views of Sirhindi. According to Zulkefli and Che Zarrina, Ar-Raniri was exposed to the Sirhindi movement, the leader of religious and political reforms in India. The Malay researchers believed that Ar-Raniri, who was born in Ranir, India, was inspired by the thoughts of Sirhindi in exposing the deviations of *Wahdat al-Wujud*²³³. The conflicts between the proponents and the opponents of *Wahdat al-Wujud* faced by Ar-Raniri in Aceh were similar with the situation faced by Sirhindi in India, both of whom were the pioneers of the *Wahdat al-Shuhud* doctrine in their respective states.

²³¹ Asep Nahrul Musadad, *Ayat-ayat Wahdat al-Wujud: Upaya Rekonsiliasi Paham Wahdat al-Wujud dalam Kitab Tanbih al-Mashi Karya 'Abdurrauf al-Sinkili*. **At-Tahrir**, Vol.15.No.1 (2015), p.145.

²³² Al-Attas Syed Naquib, p.59-60.

²³³ Zulkefli and Che Zarrina, p. 89.

The analysis of the *fatwas* are as follows:

3.1.1.3.1 The Arguments of the Malaysian Islamic Authorities regarding the Basis of the Doctrine of Wahdat al-Wujud

Firstly, the doctrine of *Wahdat al-Wujud* is alleged by the Malaysian Islamic Authorities to have originated from other faiths, such as Christianity and Hinduism. The Mufti of Perlis in the sixth *fatwa* stated that the doctrine of *Wahdat al-Wujud* has similarities with the concept of Trinity in Christianity. While the former Mufti of Johor alleged that the doctrine of *Wahdat al-Wujud* was derived from Hinduism. These two *fatwas* were in line with the first disagreement of Ar-Raniri who believed the doctrine's similarities to Christianity, Hinduism; and further associated it with the beliefs of philosophers, Zoroastrians, Incarnationalist, and Metempsychosists²³⁴.

In his poetry, Fansuri portrayed the relationship between God and human beings as the same as the relationship between the sea and its waves. The sea, according to Fansuri, is eternal; when it heaves, it is named as 'waves'. The *haqiqa* (real essence) of the sea and its waves are not two entities, but they are the same. The above analogy by Fansuri was refuted by Ar-Raniri, who claimed that such is the belief of the Christians. He accused Fansuri's belief as similar to the Christians'; and brought forth another analogy of the sun with its light and heat: their names and forms are three, but in reality, they are one. According to Ar-Raniri, Christians believe that the three beings---the Father, the Mother, and the Son---although three names, yet they are in reality One Being²³⁵.

²³⁴ Zoroastrianism was among the first monotheistic religion which preaching the concept of one God. The concept of monotheism in Zoroastrianism regards God as an undifferentiated unity cannot be incomprehensible. See John W. Waterhouse, **Zoroastrianism**, United Kingdom, Pierides Press, 2008. The doctrine of Incarnation was declared to be a fundamental pillar of the Christianity. The incarnationists believe that God took human form by becoming Jesus. See Antonella Khursheed et al, Jesus the Son of God and the Incarnation Doctrine, **The Singapore Baha'i Studies Review**, Vol.1, (1996), p.47. Metempsychosis is the doctrine of the transmigration of souls. It was the belief of the majority of Indian and it was embodied in the teachings of several of the most important Greek philosophers such as Plato. See Herbert S.Long, Plato's Doctrine of Metempsychosis and its Source, **The Classical Weekly**, Vol.41, No.10 (1948), p.149

²³⁵ Al-Attas Syed Naquib, pp.70-71.

Hamka and Yusuf Al-Qardawi have agreed with Ar-Raniri's *fatwa* which pointed out the similarities between the doctrine of *Wahdat al-Wujud* to Christianity. Hamka, in his book, stated that Sufi figures such as Al-Hallaj, Ibn 'Arabi, and Al-Suhrawardi were influenced by neo-Platonism, as well as by mystical ideas from Persia, India and the Christian world. The proponents of *Wahdat al-Wujud* in their work promoted the doctrine, which connotes the unity between God and human beings. As a result, the doctrine is said to promote human beings as Gods, as seen in the case of Al-Hallaj²³⁶.

Yusuf al-Qaradawi is one of the contemporary scholars who had argued that the doctrine of *Wahdat al-Wujud*, *Hulul* and *Ittihad* have similarities with Christianity. In his official website,²³⁷ Al-Qaradawi criticised the teachings of *Wahdat al-Wujud*. He said the Sufi method of purifying and educating the souls and ethics became deviated after having mixed with the philosophical elements which contradicted with the real teachings of Islam. He later named *Hulul* and *Wahdat al-Wujud* as the two concepts which caused deviations in Sufism. He cited the words of Ibn Mansur al-Hallaj when the latter claimed: "*I am the Truth*", which is similar to the beliefs of Christians towards Prophet Isa (a.s). Al-Qaradawi also emphasised that many Sufis themselves claimed innocence from the ideologies of al-Hallaj.

The Mufti of Perlis, in his opinion *fatwa* as previously mentioned, also shared the same views as Al-Qaradawi (d.1926) on this issue. Both were against the doctrine because they found that the acceptance of the doctrine of *Wahdat al-Wujud* indirectly leads to the concept of Trinity could also be adopted as truth. In the Holy Quran, the idea of Trinity was rejected in several verses. Allah said: "*They have certainly disbelieved who say, 'Allah is the third of three', and there is no God except one God. Furthermore, if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment*"²³⁸.

²³⁶ Hamka, *Tasauf: Perkembangan dan Pemurniannya*, Jakarta: Pustaka Panjimas, 1983, p.137.

²³⁷ Yusuf al-Qaradawi, *Al-Tasawuf baina Madahiyyah wa Qadahiyyah*, Shaykh Yusuf Al-Qaradawi Official Website, 3 February 2007, See <https://www.al-qaradawi.net/node/4287> (24th June 2019).

²³⁸ The Quran, Surah Al-Maidah, Verse 73.

Al-Attas, however, disagreed with the comparison between *Wahdat al-Wujud* and Trinity. According to Al-Attas, Fansuri has denied the doctrines of *Hulul* and *Ittihad*. Therefore, the accusation that the doctrine of *Wahdat al-Wujud* is identical to Christianity's concept of Trinity is wrong because Fansuri did not mean such things. For that reason, the analogy offered by Ar-Raniri that the sun, its light and its heat were three beings, differed to Fansuri's who believed that all of them is only One Being²³⁹.

Not only have the Muftis associated the doctrine of *Wahdat al-Wujud* with the concept of Trinity, but they have also accused it having originated from Hinduism.

Likewise, Ar-Raniri---who came from India and familiar with the teachings of Hinduism---believed that the doctrine of *Wahdat al-Wujud* is similar to the beliefs of Brahmins and the Incarnationalists. Ar-Raniri's standpoint was agreed by Mufti Alwi al-Haddad, as described in the first *fatwa*. The Mufti claimed that the doctrine originated from Hinduism, a viewpoint similar to Hamka's. Hamka, as mentioned before, believed that the doctrine of *Wahdat al-Wujud* emerged from the mystical ideas of Persians, Indians and Christians.

In his *fatwa*, the Mufti of Johor²⁴⁰ had advised people not to read or study the books written by Al-Hallaj, Ibn Qasi (d.1151), Ibn 'Arabi, Ibn Sab'in (d.1271), Al-Jili (d.1417), and Al-Nablusi (d.1731). He believed that the books written by these authors consist elements of Hindu Mysticism and Indian philosophy intermixed with Sufi teachings. The Mufti asserted that he has read the translations of Hindu Mysticism books and found similarities with the doctrine of *Wahdat al-Wujud*. The Mufti further emphasised that many people in ancient times went to India to learn Sufism. However, they ended up learning Indian philosophy from the yogis²⁴¹ and brought the doctrine back to the Malay world.

Mufti Alwi al-Haddad, however, did not explain the relationship between the doctrine of *Wahdat al-Wujud* and Hinduism in his *fatwa*. He directly concluded that the

²³⁹ Al-Attas Syed Naquib, p.71.

²⁴⁰ Sayid Alwi bin Tahir al-Hadad, n.p.

²⁴¹ Yogi is a term use to address a master, practitioner or expert of yoga which is a type of meditation in Hinduism. See Pusat Rujukan Persuratan Melayu, See <http://prpm.dbp.gov.my/>.

doctrine of *Wahdat al-Wujud* originated from Hindu teachings. Such may be the case since the *fatwa* was addressed to a layperson who asked him the question regarding the topic. Thus, the answer was verbal and impromptu.

Al-Attas, on the other hand, explicitly explained the relationship between the doctrine of *Wahdat al-Wujud* and the concept of God in Hinduism. He stated that the two were not necessarily identical but could be said to run parallel with each other. Such was the case because the concept of Unity of Being in *Wahdat al-Wujud* was somewhat similar to the doctrine of Advaita (non-duality) in Hindu mystics. Al-Attas explained the concept of God in Hinduism by focusing on Ishvara and Trimurti. Hindus are known to believe in the incarnation and manifestation of God. They worship several gods since the essence of Ishvara is believed to manifest in the multiple forms of creatures. They named their Trimurti God and Goddess as Shiva, Vishnu, and Brahma²⁴². In reality, the Trimurti is the names or aspects of Ishvara which are neither manifest nor unmanifest.²⁴³

To prove that the doctrine of *Wahdat al-Wujud* was different from the concept of God in Hinduism, Al-Attas used the analogy used by al-Jili as supporting evidence. Al-Jilli said that the relationship between God and the universe was like the ice submerged under the water. Even though they were the same, but they are existentially not same. Thus, he concluded that the meaning of 'Truth' (God) according to Sufism, was unlimited because the 'Truth' may not be considered to be the whole of God²⁴⁴. This is similar to the concept of Trimurti which states that they are gods but not gods as a whole, and they are not gods as whole but gods. Al-Attas, who referred to Fansuri believed that the soul is neither *Khaliq* (the creator) nor *Makhluk* (the creation). Ar-Raniri has refuted the idea of the creator and creation in his literature, as stated by Zulkefli and Che Zarrina²⁴⁵.

Al-Attas firmly stated that the higher level of the metaphysical doctrines of Sufism and those of the Hindu doctrines in most cases were in line with each other. Also,

²⁴² In the Hindu Trinity, Brahma is the creator god, Vishnu is live-giving and live preserving god and Shiva is the destroyer god.

²⁴³ Al-Attas Syed Naquib, pp.126-127.

²⁴⁴ Ibid, p.128.

²⁴⁵ Zulkefli and Che Zarrina, p.85.

the similarities of Hinduism doctrine in some Sufi concepts which were found in *Kejawen* literature was part of missionary techniques to attract people in the Malay world to bring them around to the Islamic (Sufi) point of view²⁴⁶.

Al- Attas, however, had interpreted that the trivial similarities between the Sufi teachings with selected Hindu doctrine did not necessarily indicate that the Sufi teachings were influenced by the Hindu doctrine. Instead, it could also be interpreted that it was Hinduism which had received an Islamic influence.

3.1.1.3.2 The Arguments of the Malaysian Islamic Authorities regarding the doctrine of Wahdat al-Wujud leads to deviation and blasphemy

The second point of disagreement by the Malaysian Islamic *fatwa* Authorities against the doctrine of *Wahdat al-Wujud* was the claim that the doctrine was not part of *Ahlus-Sunnah Wal-Jama'ah* beliefs and contradicted with the teachings of Islam. Such standpoints came from the JFMKI, Sarawak, Kedah, Selangor, and Federal Territory Mufti Departments. The former Mufti of Johor, Alwi al-Haddad proclaimed in his *fatwa* that *Wahdat al-Wujud* could be called a new religion which has no relation with Islam and that it is a religion of the disbelievers²⁴⁷.

The main deviation of *Wahdat al-Wujud* doctrine, according to Ar-Raniri, was because it ran parallel to the concept of pantheism. The pantheistic element in the doctrine which affirmed the immanence of God in nature had led to other deviations which believed that God was a simple existence, and the universe was *qadim* (eternal feature) as God as well. The doctrine also seemed akin to the beliefs of the Qadiriyya and Mu'tazila Orders, which held that the Quran was a *makhluk* (creation).

Ar-Raniri's disagreements were similar in nature to Sirhindi's. They have both refuted that God and His essence were entirely immanent in the universe. Ar-Raniri and Sirhindi, on the other hand, have agreed on *ithnaniyat* (The Duality of Existence); and

²⁴⁶ Al-Attas Syed Naquib, pp.268- 329.

²⁴⁷ Sayid Alwi bin Tahir al-Haddad, n.p

had rejected the identity of God and the world (including human beings). Sirhindi said that the duality of existence is a prophetic religion because the prophets had never taught that there was only One Actor, One Subject or One Being. In contrast, prophetic religions separate the Creator from the creations; and the Lord from the servants. Neither had the prophets ever said that the Creator was a creature, nor the Lord a servant²⁴⁸.

The pantheism element in *Wujudiyya* concept introduced by Fansuri was repeated continuously in his poems. He wrote in '*Muntahi*':

"Seperti sebiji dan pohon, pohonnya dalam sebiji itu, sungguhpun tidak kelihatan, tetapi hukumnya ada dalam biji itu." (Just like the seed and the tree, the tree is in that one seed, although not seen, yet exists within the seed.)²⁴⁹

Fansuri explained in the poem that the existence of Allah and the universe were one. A viewpoint which he derived from a Hadith mentioned by Ibn 'Arabi. *"I was a hidden treasure and wanted to be known, so I made human beings so that I would be known"*²⁵⁰. Fansuri agreed with the analogy made by Ibn 'Arabi that creatures were like an unpolished mirror which Allah had created to polish the mirror so He could reflect His divine essence and contemplate His image.

Ar-Raniri had also argued against Al-Sumatra'i's statement which said: *"By the name of Allah, (Wa Allah, Bi Allah, Ta Allah) human being is Allah and Allah is the human being."* According to Ar-Raniri, this kind of statement meant that the proponents of *Wahdat al-Wujud* doctrine believe that Allah and His essence are immanent in everything, including in animals; plants; and even in dirty and foul things. The belief also affects the other interpretations that He exists in something drunk, burned and killed.

²⁴⁸ Muhammad Abdul Haq Ansari, **Sufism and Shari'ah, A Study of Shaykh Ahmad Sirhindi's Effort to Reform Sufism**. Leicester, United Kingdom. The Islamic Foundation, 1986, p.106.

²⁴⁹ Al-Attas Syed Naquib, p.521. See also Asep Nahrul Musadad, p.144.

²⁵⁰ Asim Ibrahim al-Kayyali, p.313. See also Sayyid Ya'kub Khan Afendy, **Sharh Fusus al-Hikam li Ibn 'Arabi al-Musamma Tawdhih al-Bayan**, Beirut, Lebanon: Books Publisher, 2015, p.163. The Hadith was criticised by Hadith scholars like Az-Zarkashi, Al-'Asqalani, As-Suyuti and Al-'Ajluni. They have agreed with the commentary of Ibn Taymiyyah which he said: *"It is not the words of the Prophet (p.b.u.h), and it is not known to have authentic or weak chains."*

Besides, if one believes that human being is God, then all human beings without exceptions of religion, race and ethnicity are God as well²⁵¹.

Ar-Raniri further stated that the comparison of the existence of Allah with the existence of creatures is a deviation. He added that such belief led to four implications: *Intiqal*, *Ittihad*, *Hulul* and *Ittisal*²⁵². Ar-Raniri responded to the suggestion by *Wujudiyya* proponents, who assumed that the difference between the creator and human being is just a matter of *Sharia*; although, in reality, they are the same. He quoted the statements of Suhrawardi which mentioned: “*The haqiqa which is rejected by Sharia is not haqiqa but irreligiousness*”²⁵³.

The *Wujudiyya* group had also advocated that the first three stages of *Martabat Tujuh* were *qadim* (eternal feature), and the remaining is *muhdath* (created). Ar-Raniri firmly disagreed with the idea and claimed that whoever follows this ideology is a heretic²⁵⁴. The views of Ar-Raniri who accused the *Martabat Tujuh* concept as pantheism was agreed by Hamka. In his book, Hamka acknowledged that *Martabat Tujuh*, in reality, is pantheism. He said that the doctrine was introduced to the Malays since the arrival of Islam, but the pioneer of the doctrine within the Malay world was Hamzah Fansuri²⁵⁵.

Around the second half of the 17th century, a scholar named Al-Singkeli authored a book as a response to the polemic between Hamzah’s and Ar-Raniri’s followers. In this polemic, Al-Singkeli chose a moderate approach which was to criticise *Wahdat al-Wujud* doctrine; as well as the attitude of Ar-Raniri’s. According to Al-Singkeli, the *Wahdat al-Wujud* doctrine introduced by Ibn ‘Arabi contradicted with the concept of *tawhid*;

²⁵¹ Nuruddin Ar-Raniri, *Ma’a al-Hayah Li Ahl al-Mamat*, Malaysia: Perpustakaan Negara Malaysia, n.d, p.45. See also Zulkefli and Che Zarrina, p.99.

²⁵² *Intiqal* means that Allah is able to move from one place to another. *Ittihad* means He can be united with his creatures including human beings. *Hulul* means Allah is able to incarnate His essence inside a human body, and *Ittisal* means the existence of Allah is connected to the human existence. See Zulkefli and Che Zarrina, p.103.

²⁵³ Edward Djamaris, *Hamzah Fansuri dan Nuruddin ar-Raniri*. Indonesia: Departemen Pendidikan dan Kebudayaan, 1996, p.26.

²⁵⁴ Ibid, p.40.

²⁵⁵ Hamka, *Perkembangan Kebatinan di Indonesia*, Jakarta: bulan Bintang, 1971, p.38.

whereas Ar-Raniri's *fatwa* which declared Hamzah Fansuri's followers as apostates who were subjected to the death penalty was too radical²⁵⁶.

The views of Ar-Raniri and Al-Singkeli, which stated that the doctrine of *Wahdat al-Wujud* was contradictory to the concept of *tawhid*, was in line with the *fatwas* of Alwi al-Haddad. In his *fatwa*, Mufti al-Haddad found various blasphemy verses in the *Durr an-Nafis*, *Fath al-'Arifin* and *Hidayat al-Salikin*, to which he firmly determined as 'vile words written by wicked persons'. The mentioned literatures associated the disbelievers, human beings, animals, stars, heaven, earth, and moon, as gods. Hence, when someone died, it is alleged that part of God has also died; and if someone is sick, hungry, or in sexual intercourse, so is God. (All-Glorified be thy Lord, the Lord of Majesty, from what which they attribute to Him). The Mufti has also confessed that he could not bring himself to explain all the deviations found in *al-Durr al-Nafis* since he felt uneasy writing 'such nonsense' in the *fatwa*²⁵⁷.

3.1.1.3.3 The Arguments of the Malaysian Islamic Authorities regarding the Misinterpretations of the Quran and Hadith on the Doctrine of Wahdat al-Wujud

The third point of discontentment which had led the *fatwa* authorities to ban the *Wahdat al-Wujud* doctrine was due to the assertion that the doctrine was not supported with verses from authentic religious sources. Alwi al-Haddad together with Abdul Fattah Haron---a former committee of *Aqeedah* in JAKIM---agreed that the proponents of *Wahdat al-Wujud* doctrine have misinterpreted the Quran and Hadith to support their beliefs. Unfortunately, the *fatwas* did not mention the exact verses which were misinterpreted.

According to Zulkefli and Che Zarrina, who referred to Ar-Raniri, the misinterpretation made by the Wujudiyya group was related to the central verse of *tawhid*.

²⁵⁶ Zainuddin Abdullah, *Tanbih al-Mashyi Menyoal Wahdatul Wujud: Kasus Abdurrauf Singkel di Aceh Abad 17 Karya Osman Fathurahman*, *Mumtaz*, Vol.3, No, 1 (2019), p.281.

²⁵⁷ Sayid Alwi bin Tahir al-Haddad, n.p.

They have misinterpreted the verse '*La ila ha illa Allah*' as "There is no existence except the existence of Allah'. Ar-Raniri rejected this interpretation and held: "*Look at this, O you the wayfarers, the apparent blasphemy of this people. They change the meaning of 'La ila ha illa Allah' by saying the existence of being is similar to the existence of Allah. Glorified and Exalted be thy Lord from what which the deviants attribute to Him*". Instead, Ar-Raniri agreed with Sirhindi's viewpoint, who maintained that the proponents of this belief usually interpret the Quran and Sunnah in the light of their faith²⁵⁸.

Ar-Raniri continued his objections against their misinterpretation by insisting that the existence of Allah and His creations were two separate things and thus, could not be equated. Such was the case since the existence of Allah is an absolute existence; while the existence of beings is a mere possibility, even unnecessary. In short, the existence of Allah and the existence of being are different, even though they both exist²⁵⁹.

Conversely, Al-Singkeli evaluated the doctrine of *Wahdat al-Wujud* from the perspective of the Quran and Sunnah in his book *Tanbih al-Mashi*²⁶⁰. He rejected the unity concept of God and creations because, according to him, the idea was illogical. He defended his opinion by quoting a verse in the Quran: "*Indeed, all His command, when He wills something, is to say to it 'be' and it becomes*²⁶¹".

Al-Singkeli argued that if all creations are God; thus, by right, all human beings could also perform miracles similar to God. For example, when a human requires anything, as God, he only needs to say: '*Kun*' (be!), and it will be; an act which is impossible for a mere human being.

Besides, Al-Singkeli quoted three other verses to support his argument that God is not immanent in His creations. The verses were: "*That is Allah, your Lord, there is no god except Him, the creator of all things...*²⁶²"; "...*Say, Allah is the creator of all things,*

²⁵⁸ Muhammad Abdul Haq Ansari, p.107.

²⁵⁹ Zulkefli and Che Zarrina, pp.101-103.

²⁶⁰ The book was written in the second half of the 17th century circa 1660. Abdurrauf al-Singkeli wrote the book in Arabic, as a guide to those who wanted to be closer to Allah. As a follower of the Shattariya order, he has also included the manual of *dhikr* of the Order according to his teacher's chains. See Liaw Yock Fang, p.326.

²⁶¹ The Quran, Surah Yasin, Verse 82.

²⁶² The Quran, Surah Al-An'am, Verse 102.

and He is the One, the all paramount²⁶³”; and “All praise belongs to Allah, Lord of all the worlds²⁶⁴”.

According to Al-Singkeli, these three verses proved that God could not be immanent in His creations because if the words “all things” and “all the worlds” were interpreted as God, then it meant that God created Himself or the creations created themselves. This belief contradicted to the concept of *tawhid*, where Muslims believe that God exists without a creator because He is the creator.

Al-Singkeli also refuted the interpretation by the *Wahdat al-Wujud* proponents who used the verse: “...and He is with you wherever you are²⁶⁵”. The ‘togetherness’ of God and human beings in the mentioned verse, according to Al-Singkeli, does not mean that God becomes immanent, or that humans become transcendent. On the contrary, Al-Singkeli believed that the relation between God and His creatures is akin to the relationship between a shadow and its object. He had also rejected the idea of pantheism in *Wahdat al-Wujud*. He asserted that nature cannot mingle with the essence of God, instead, it is a new existence (*mubda*’). Nature does not exist by itself from the beginning, and there is nothing exists with the presence of God. In short, Al-Singkeli disagreed with the proponents of *Wahdat al-Wujud* who believe that God is inherent²⁶⁶.

From the arguments above, it is clear that Malay scholars have different views on the *Wahdat al-Wujud* doctrine. Malay scholars such as Siti Jenar, Fansuri, Al-Sumatra’i, Al-Banjari, Al-Fatani and Al-Falimbani were among the proponents of the doctrine. Followed by Al-Attas who came later to defend their beliefs. On the other hand, the Malaysian Islamic Authorities---as can be seen from the six *fatwas* issued---followed the views of Sirhindi, Ar-Raniri, Alwi al-Haddad, Hamka and Fatah Haron.

The acknowledgement made by Dr Aizam Mas’od, the Assistant Mufti for the Mufti Department of Federal Territory, indirectly strengthened the statement that the Malaysian Islamic Authorities tend to support the positions of Sirhindi and Ar-Raniri.

²⁶³ The Quran, Surah Ar-Ra’d, Verse 16.

²⁶⁴ The Quran, Surah Al-Fatiha, Verse 2.

²⁶⁵ The Quran, Surah Al-Hadid, Verse 4.

²⁶⁶ Asep Nahrul Musadad, pp.148-151.

According to him, Mufti Departments do not have any problem with the doctrine of *Wahdat al-Wujud* as long as it is defined as *Wahdat al-Shuhud*. However, if *Wahdat al-Wujud* is defined as the immanence of God or the creatures created from God's essence²⁶⁷, then the scholars have unanimously agreed that this doctrine is considered as deviant. Thus, the concerns of the Malaysian Islamic Authorities such as Federal Territory Mufti Department relates to how the doctrine is defined: it is only acceptable if it defined as *Wahdat al-Shuhud*²⁶⁸.

3.1.2 The Doctrine of Nur Muhammad (Muhammadan Light)²⁶⁹

Sahl Al-Tustari (d.896) was the first Sufi scholar who introduced the doctrine of *Nur Muhammad* among Sunni scholars, according to Umar Abidin²⁷⁰. Al-Tustari explained the doctrine of *Nur Muhammad* in his interpretation called *Tafsir al-Quran al-Azim*. The idea later influenced other Sufis such as Al-Hallaj, Ibn ‘Arabi, Al-Jili, and others²⁷¹. Al-Tustari divided the doctrine of *Nur Muhammad* into two folds: firstly, that Prophet Muhammad (p.b.u.h) had a particular ‘time’ in pre-existence along with God, which meant that the Prophet (p.b.u.h) was the first creation before the existence of other things. Secondly, he believed that the nature of all creatures began from the Light of Prophet Muhammad (p.b.u.h)²⁷². According to Zakaria Daud, in addition to the ideas of Al-Tustari, the proponents of the doctrine of *Nur Muhammad* argued that the main reason Allah created the beings was because of Prophet Muhammad (p.b.u.h)²⁷³.

²⁶⁷ The creatures created from God’s essence which is not from non-existent to existent but from existent to another existent.

²⁶⁸ Aizam Mas’od, (2020, Jan, 21), Personal Interview.

²⁶⁹ The doctrine of the Light of Muhammad is addressed as *al-Nur al-Muhammadi* in Arabic, but this thesis will address the doctrine by the name ‘Nur Muhammad’ as it has been addressed by Malay researchers such as Syed Naquib Al-Attas and others.

²⁷⁰ Umar Abidin, *Ta’wil terhadap Ayat Al-Quran menurut al-Tustari*, *Jurnal Studi Ilmu-ilmu Al-Quran dan Hadith*, Vol.15, No.2 (2014), p.221.

²⁷¹ Sangidu et al, The Controversy of ‘Nur Muhammad’ Concept in Malay Manuscripts: Tajalliyy and Faidun’s Perspective Study, *4th Profunedu International Conference*, (2019), p.6.

²⁷² Sahl ibn Abdullah al-Tustari, *Tafsir al-Quran al-Azim*, Annabel and Ali Keeler (trans.), Amman, Jordan: Royal Aal al-Bayt Institute for Islamic Thought, 2001, p.xxxii.

²⁷³ Zakaria Daud, *Konsep Nur Muhammad: Huraian dan Penjelasan*, *Jurnal Kolej Islam Antarabangsa Sultan Ismail Petra*. No.9 (2014), p.5.

Al-Tustari introduced the *Nur Muhammad* doctrine as early as three hundred years after the death of the Prophet. Thereafter, his idea gained influence within the Sufi Orders, evident from the views of his most famous disciple, al-Hallaj²⁷⁴. Al-Hallaj explained his beliefs in the *Nur Muhammad* doctrine in ‘*Tasin of the Prophetic Lamp*’ chapter of his book, *Kitab al-Tawasin*. He believed that the Prophet (p.b.u.h) was a light originating from the Light of God. He portrayed his beliefs on *Nur Muhammad* by asserting that “*All the lights of the prophets proceeded from his light (prophet’s light), he was before all, his name the first in the book of fate, he was known before all things, all being, and will endure after the end of all*”²⁷⁵.

The elaboration of this doctrine was later extended by Ibn ‘Arabi, which eventually emerged two other doctrines called the *Wahdat al-Wujud* (oneness of existence) and the *al-Haqiqah al-Muhammadiyah* (Muhammadan Reality). Al-Jili, who was Ibn ‘Arabi’s disciple explained his master’s and his stand who believed that *Nur Muhammad* is the first creation created from Allah’s Light. Al-Jili stated: “*The beings created of Nur Muhammad are the beings created by the Light of Allah*”, which meant he believed that every being and things contain the Light of Muhammad which originated from the Light of Allah²⁷⁶.

Malay researchers such as Harun and Kamaruzaman believed that *Nur Muhammad* formed the basis for the doctrine of *Wahdat al-Wujud*²⁷⁷. The doctrine emerged from the extension of the *Nur Muhammad* belief. Both doctrines promote the idea that God and His Light are immanent in each of His creations²⁷⁸.

The *Al-Haqiqah al-Muhammadiyah* is also associated with the doctrine of *Nur Muhammad* whereby it refers Prophet Muhammad (p.b.u.h) as the ‘ultimate reality’, ‘the Light’, and the ‘divine spirit’ which God breathed into Adam, with which became the

²⁷⁴ Achmad and M. Muhtarom Ilyas, *Faham Ulama Hadits dan Sufi terhadap Keyakinan tentang Nur Muhammad*. *Jurnal Sosial Humaniora*. Vol 8. No 1 (2015), p.69.

²⁷⁵ Tri Wibowo, *Akulah Debu di Jalan al-Mustafa: Jejak-jejak Awliya Allah*, 1st Edition, Indonesia: Prenadamedia, 2015, p.30.

²⁷⁶ Sangidu et al, p.6.

²⁷⁷ Mohd Samsuddin Harun and Azmul Fahimi Kamaruzaman, p.308.

²⁷⁸ Muhammad Asri Yusuf, *Pengaruh Syi’ah dalam Tasawwuf dan Tariqat*. Kelantan, Malaysia: Pustaka Bisjarah, 2007, p.1.

essence of the universe. He is the source of life for all things, and the only means of association between God and man²⁷⁹.

3.1.2.1 The Doctrine of Nur Muhammad in the Malay World

The emergence of the *Nur Muhammad* doctrine is believed to be in line with the arrival of Islam to the Malay world. In the 12th century, Abdullah Arif came to Aceh and left behind a book entitled *Bahr al-Lahut*²⁸⁰. The book contains philosophical elements, including the story of *Nur Muhammad*. Hamzah Fansuri later popularised the doctrine of *Nur Muhammad*. He believed that Prophet Muhammad (p.b.u.h) was the logos or the divine knowledge, and also the first creation from which the entire universe springs.

According to Fansuri, the doctrine of *Nur Muhammad* shows God's love towards His *Habib* (beloved). God has created Prophet Muhammad (p.b.u.h), His first beloved, intoxicated with love for him; and from His Light, He created the entire universe. Fansuri explained the doctrine through his poems and works. In one of the poems titled '*Syair Burung Pingai*' (The Poetry of the Pure Bird), Fansuri wrote:

<i>Itulah Ahmad awal Nabinya,</i>	<i>Dari Nur Allah dengan sucinya</i>
<i>Sekalian Alam pancar nurinya,</i>	<i>Menjadi langit serta buminya</i>
<i>Setelah zahir sekalian alam,</i>	<i>Ialah datang serupa Adam</i>
<i>Menjadi Rasul Nabi yang khatam,</i>	<i>Supaya umatnya jangan karam.</i>

(It was Ahmad, His first prophet, who sprang from the pure Light of Allah. The whole universe is radiation from His Light. Thus the heaven and earth came into being. After the manifestation of the world, it (the Light of Muhammad) came in the form of Adam. (Eventually) it became the messenger, the last prophet, in order, his community would not perish²⁸¹.)

²⁷⁹ H.B Johar, *Matahati yang didalam Matahati: Nukilan-nukilan Sufistik Kenal Diri yang Haqiqi*, 1st Edition, Singapore: Pustaka al-Misykat, 2017, p.30.

²⁸⁰ Amin Che Ahmat, p.1422.

²⁸¹ The poem was translated by Drewes and Brakel. See Braginsky V I, Towards the Biography of Hamzah Fansuri. When Did Hamzah Live? Data from His Poems and Early European Accounts. *Archipel*, Vol. 57, (1999), p.156.

Fansuri promoted the doctrine of *Nur Muhammad* through his poems. He believed that Prophet Muhammad's Light was created from the Light of the Almighty God. The Light has passed to every prophet from the first to the last. Malay scholars such as Al-Falimbani, Al-Fatani, Al-Banjari, Zainal Abidin al-Fatani²⁸² (d.1913) and others also agreed with Fansuri's stand.

Within the Malay world, the notion of *Nur Muhammad* as the first creation can be found in several manuscripts, scriptures and books. At least thirty manuscripts related to *Nur Muhammad* were available around the world²⁸³, including the libraries in five countries, namely Indonesia, Malaysia, United Kingdom, Germany, and the Netherlands. In Malaysia, the doctrine of *Nur Muhammad* was recorded in nine manuscripts²⁸⁴, as follows:

No	Title	Author	Year of Authorship
1	<i>Inilah Hikayat Nur Muhammad</i> (This is the story of the Light of Prophet Muhammad)	Without Author	-
2	<i>Daqa'iq al-Akbar fi dhikr al-Jannah wa al-Nar</i> (An 'eschatological manual' describing the joys of heaven and the horrors of hell)	Abd ar-Rahim Ahmad al-Qadi (Translated to the Malay language by Ahmad bin Muhammad Yunus Linggi)	1895
3	<i>Siyar al-Salikin</i> (The lives of the Seekers)	Abdul Samad al-Falimbani	-
4	<i>Al-Durr al-Nafis</i> (The precious strings)	Muhammad Nafis bin Idris al-Banjari	1905
5	<i>Risalah Tasawuf</i> (The Sufism Treatise)	Haji Daud bin Omar al-Labdi	-

²⁸² He is Shaykh Zainal Abidin bin Muhammad who also known by the name of Tuan Minal. His date of birth and date of death are unknown but researchers believe he was a scholar in the 19th century. He was born in Patani, Thailand or some said in Mecca. Kashf al- Ghaibiyat is a Hadith book written by him which explained the creation of the universe. See Awae Maeh Ouma, *Sumbangan Syeikh Tuan Minal dalam Kariatif Tamadun Islam terhadap Masyarakat Islam di Selatan Thailand*, **Journal of An-Nur**, Issue 23, No.12 (2017), pp.44-47.

²⁸³ Rahmawati, "*Hikayat Nur Muhammad: Suntingan Teks dan Analisis Penciptaan*" (Nur Muhammad Stories: Text Editing and Analysis of Creation), (**Master's thesis**, Universitas Indonesia, Sarjana Humaniora, 2012) pp.14-18.

²⁸⁴ Maruan Mohd Yusoff, "*Nur Muhammad: suatu kajian mengenai kepercayaan masyarakat Islam di negeri Kelantan*" (Nur Muhammad: A Research regarding Muslim's beliefs in Kelantan), (**Master's thesis**, University Malaya, 2003) pp.108-119.

6	<i>Kitab Berzanji</i> (Book of al-Barzanji)	Sayyid Ja'far bin Sayyid Hassan al-Barzanji	-
7	<i>Al-Manhal al-Safi</i> (The Pure Spring)	Daud Abdullah al-Fatani	1954
8	<i>Kashf al-Ghaybiyyah</i> (The Unveiling of the Unknowable)	Zainal Abidin bin Muhammad al-Fatani	-
9	<i>Bad'u al-Khalq al-Samawat wa al-Ard</i> (The Beginning of the Heaven and the Earth)	Translated by Nurudin bin Ali al-Raniri	-

Table 5: Manuscripts pertaining to Nur Muhammad found in Malaysia

3.1.2.1.1 Several Versions of Nur Muhammad Stories as the First Creation

There were at least three versions of *Nur Muhammad* stories in the Malay world, retrieved from the above manuscripts. The first version²⁸⁵ was in the *Bahr al-Lahut* where Abdullah Arif stated that Allah had created the 'Arash (The Throne) and Kursi (The Sovereignty), the seven skies, and the earth from *Nur Muhammad*.

The size of *Nur Muhammad* is equal to a journey of fifty thousand years. Abdullah Arif claimed that after the creation of *Nur Muhammad*, Allah created a beautiful bird. The bird's head being Ali (r.a), his two eyes made up of Hasan (r.a) and Husayn (r.a), while his neck being Fatima (r.a). The wings were made up of Abu Bakr (r.a) and Umar (r.a), while his tail being Hamzah (r.a), his back being Abbas (r.a), and last but not least his leg being Khadija (r.a)²⁸⁶.

Thereafter Abdullah Arif further claimed that Allah said to *Nur Muhammad*: “O Muhammad, I give you seven seas, the first sea is the Sea of ‘Ilm (knowledge), the second one is the Sea of Latif (kindness), the third one is the Sea of Sabr (patience), the fourth one is the Sea of ‘Aql (reason), the fifth one is the Sea of Fikr (thought), the sixth one is the Sea of Rahmah (mercy), and the last one is the Sea of Nur (light). Go and swim in all

²⁸⁵ N.A, Inilah *Hikayat Nur Muhammad dan Nabi Bercukur dan Nabi Wafat adanya*. Singapore, Penang, Kota Bharu: Sulaiman Mar'i., p.3-9. See also N.A, *Kitab Rukun Islam dan Hikayat Jumjumah*, (n.p), pp.10-14. See also. Liaw Yock Fang, pp.215-217.

²⁸⁶ WZ Kamaruddin Wan Ali, The Development of Islamic Thought in the Malay Archipelago: A Special Reference to the Shia, *Journal of Malay Islamic Studies*, Vol.2, No.2 (2018), p.117.

the seven seas, swim in each of the seas for ten thousand years.” Nur Muhammad went and swam through the seven seas, which implied that it took seventy thousand years to finish swimming in all the seven seas.

Thereafter, Allah commanded *Nur Muhammad*: “O *Nur Muhammad*, move your body!” After its body was moved, the droplets of water which fell from its body became other creatures. One hundred twenty-four thousand tears became ‘*Anbiya*’ (prophets), while 313 others became *Rasul* (messengers). Droplets from its eyes made Jibreel, Mikael, Israfil, and Azrael; whereas from its ears made *al-Lauh al-Mahfuz* (The Preserved Tablet), *Qalam* (The Heavenly Pen), ‘*Arash* and *Kursi*; from its nose made the seven heavens; whereas from its shoulders became the sun and the moon. The water droplets from its right hand became the winds and human souls; whereas its left became *Sidrat al-Muntaha* (Tree of the Utmost Farthest Boundary), the Tooba tree in paradise, the *Al-Kauthar* river, prophet Sulaiman’s (a.s) ring, and the stick of prophet Musa (a.s). The same stick was said to have originated from Adam (a.s), Seth (a.s), Ayyub (a.s), and finally to Musa (a.s).

Afterwards, Allah created the four elements of life, i.e., water, fire, wind, and earth. Allah asked *Nur Muhammad* to go and meet all the four elements. Obediently, it went to the wind, fire, and water to meet and have long conversations. *Nur Muhammad* introduced itself as a servant of Allah, but the wind, fire, and water were arrogant and very proud of their strengths. *Nur Muhammad* reminded them that all servants of Allah have deficiencies and that only Allah is perfect and has no weakness. Upon hearing this, the three elements realised their mistake and embraced Islam.

However, the meeting of *Nur Muhammad* with the earth was slightly different: the earth was so humble and polite. *Nur Muhammad* was attracted to it and asked Allah to create human beings from the earth. Its request was accepted, and hence Allah created Adam from soil mixed with the other three elements.

The first version of *Nur Muhammad*’s story ended with the description of the many benefits and rewards to its readers and listeners. Those who kept or read the story of *Nur Muhammad* would be rewarded with deeds, similar to the readers of the four holy

books of Tawra, Zabur, Injil, and the Quran; and protected by the four angels, i.e., Jibreel, Mikael, Israfil and Azrael. Besides that, the readers and the listeners of the story will be rewarded and bestowed with similar deeds as a person who performs pilgrimage or those who make *tawaf* around Kaaba seven times. They were also promised similar blessings as seventy martyrs in the battlefields.

In another version of the *Nur Muhammad*, the story ended with a statement that a Sultan named Sultan Muhammad Azzanuwi felt so happy having found and heard the story. The Sultan kept the manuscript and subsequently dreamt of meeting the Prophet (p.b.u.h), who guaranteed to have his sins forgiven in the hereafter²⁸⁷.

The second version of the *Nur Muhammad* story can be found in a book entitled *Madarij al-Su'ud*,²⁸⁸ written by Nawawi Bantan²⁸⁹ (d.1897). The author quoted a narration from Ka'b al-Akhbar (d.625), whereby when Allah wanted to create the creations, He held part of His Light, and commanded, '*Be Muhammad!*' and Muhammad's Light prostrated to the Almighty. After that, Allah divided His Light into four divisions. From the first division, He created *al-Lauh al-Mahfuz*, and from the second, He created *Qalam*. The third division made '*Arash*', while the fourth was divided into another four subdivisions. The first subdivision being *Aql* (reason), the second being *Ma'rifa* (knowledge), the third being *Nur* (light), while the last was kept until the creation of Adam (a.s).

Allah created Adam (a.s) and put the Light of Muhammad in His loins. Thus, the angels mass behind Adam (a.s) to adore the Light. Adam (a.s) asked Allah to transfer the Light so that the angels will stand in front of him. The Light finally was put into Adam's (a.s) index finger so that he could see it.

²⁸⁷ Nur Fauzan Ahmad, *Struktur Naratif Hikayat Nur Muhammad*. *Jurnal Ilmu Bahasa dan Sastra*. Vol. 12. No 2 (2017), p.128.

²⁸⁸ This book is a commentary of a book titled *Mawlid Nabawi* (Birth of the Prophet) written by Sayyid Ja'afar al-Barzanji (d.1766).

²⁸⁹ His real name was Muhammad Nawawi bin Umar bin Arabi. He was born in Banten in 1813 and died in Mecca in 1897. He was a scholar who was teaching *fiqh*, *kalam*, *tasawuf*, *tafsir*, *hadith* and Arabic language in Mecca. He was also well known as Sayyid Ulama al-Hijaz in his era. See Jajat Burhanudin, *Ulama dan Kekuasaan: Pergumulan Elite Politik Muslim dalam Sejarah Indonesia*, Indonesia: Mizan Publika, 2012, p.114

In the Sunni rendition, Allah placed the light of Abu Bakr (r.a) in the middle finger, the light of ‘Umar (r.a) in the ring finger, the light of Uthman (r.a) in the little finger, and the light of Ali (r.a) in the thumb. On the other hand, Shia sources mentioned the lights placed in Adam’s finger was the lights of Ali (r.a), Fatima (r.a), Hasan (r.a), and Husayn (r.a)²⁹⁰.

The author of the second version of the story continued to narrate the condition of the Light after the creation of Eve. The Light was moved to Eve’s face, shining her face like the sun. After she delivered Seth (a.s), the Light automatically moved to him. Adam (a.s) asked Seth not to transfer the Light except to the noblewomen²⁹¹. Hence, the Light was transmitted down into the prophetic line until it arrived at the loins of Abdullah bin Abdul Mutalib, the Prophet’s father who belonged to the Hashimite clan.

The narration continued with the light on Abdullah’s forehead was so special that two hundred women from Bani Abd al-Manaf and Makhzum tribe died because of their extreme attraction towards Abdullah. Quraish women were also not exempted when many fell ill due to frustration when not chosen by Abdullah to be his wife. In another narration, a woman who was a fortune-teller saw the Light from Abdullah’s forehead and asked him to sleep with her, with the hope that the Light will be transferred to her. Abdullah left her and went back to his house. Later, Abdullah married Amina--the Prophet’s mother--, and the Light was hence transmitted to her. After a while, Abdullah revisited the fortune teller and asked her to sleep with him. She rejected his request and said that the Light in his forehead was gone²⁹².

The third version of *Nur Muhammad* story was narrated by Zainal Abidin al-Fatani in his book entitled *Kasyf al-Ghaybiyyah*. This third version can also be found in other manuscripts, namely *Daqa’iq al-Akbar fi dhikr al-Jannah Wal Nar*, written by Abd ar-Rahim Ahmad al-Qadi. Nonetheless, the Zainal Abidin al-Fatani’s version differed

²⁹⁰ Al-Majlesi Mohammad Baqer, *Bihar al-Anwar*, Vol.15, Beirut, Lebanon: *Dar Ihya’ Turath al-‘Arabi*, 1983, p.34.

²⁹¹ In this version, the Light will moved from a pious man to his wife, thus Adam (a.s) asked his son, Seth not to marry except with a noble and pious women.

²⁹² The narrators of this story were famous as liars, or the narrators were unknown and cannot be accepted. The text of the story was also problematic because it inferred that the Prophet’s father was not a noble person. See Muhammad Asri Yusuf, pp.27-32.

from the other two versions whereby Allah had created a tree with four branches. The tree was named *Shajarat al-Muttaqin* (The Tree of the Pious Ones). Later, Allah created the Light of Muhammad in a veil of white diamonds, taking the form of a peacock. He placed the peacock on the tree, and it recited *Tasbih* for seventy-thousand years. Allah later created a mirror of bashfulness which was placed in front of the Light. When the peacock saw itself in the mirror, it observed its beautiful and perfect appearance. It became bashful in front of Allah in sweats of six droplets. Allah created from the four droplets, the spirits of Abu Bakr (r.a), Umar (r.a), Uthman (r.a), Ali (r.a). The fifth droplet became a rose tree; whereas the sixth became a paddy.

The narration continued with the description of how *Nur Muhammad* have prostrated five times, thereby making the five obligatory prayers for all Muslims. Thereafter, the Almighty God looked at it, and it became bashful and sweaty. Allah created angels from the sweats of *Nur Muhammad's* nose; and created '*Arash, Kursi, al-Lauh al-Mahfuz, Qalam*, the sun, the moon, the stars, the veil and the things in the heavens from the sweats of its face. Additionally, Allah created the prophets, the messengers, the religious scholars, the martyrs, and pious persons from the sweats from its breast. Further, He created the *Bait al-Makmur* (Heavenly Frequented Fane), the *Bait al-Maqdis*, the *Kaaba*, and all the locations of mosques in the world from the sweats of its back.

Moreover, the sweats from *Nur Muhammad's* eyebrows became the believers and the *ummah* of Prophet Muhammad (p.b.u.h). Whereas the sweats from its ears became the souls of the Jews, the Christians, the Zoroastrians, the heretics, the disbelievers, and the hypocrites. Last but not least, the sweats from *Nur Muhammad's* foot became the earth, from the east to the west and all its contents²⁹³.

3.1.2.1.2 The Doctrine of *Nur Muhammad* in *Martabat Tujuh*

Abdullah Arif was the first person who introduced the doctrine of *Nur Muhammad* to the Malay world which he brought the manuscript in the 12th century. He

²⁹³ See Muhammad Asri Yusuf, pp.27-32.

discussed the doctrine of *Nur Muhammad* in the scope of *Martabat Tujuh* in a manuscript entitled *Bahr al-Lahut*. He had also addressed *Nur Muhammad* with other terms such as *Ruh al-idhafi*, *Ruh Makhluq*, *Nur Zahuri*, *Hakikat Muhammad*, *al-Qalam* and *al-Wilayah*. All these terms refer to the same thing, i.e., *Nur Muhammad*. According to Che Ahmat and others, Abdullah Arif was inclined to equate *Nur Muhammad* with the *Martabat Ahadiyah* and *Wahdah*, the latter being the first and the second stages of *Martabat Tujuh*²⁹⁴.

Abdullah Arif, in his manuscript, admitted that *Nur Muhammad* is one of Allah's creatures created with the attributes of His Qudrah (omnipotence). He later associated *Nur Muhammad* with the second stage of *Martabat Tujuh* named *Martabat al-Ta'ayyu al-Awwal* or *Martabat Wahdah*; and described it as being all creatures including *Arash*, *Kursi*, heaven, earth and other creations as made from *Nur Muhammad*. He said: "Know, O man that the essence of Allah is like a clean mirror. It is determined that the essence of all spirits, all beings and things manifest in the form of 'Arash, Kursi, the heavens and earth, the genie, the evils and animals. They are all created by Allah from Nur Muhammad." Abdullah Arif's views were supported by Nafis al-Banjari and Ali bin Muhammad al-Habsyi (d.1915)²⁹⁵.

Abdullah Arif had also highlighted in his manuscript on the inward and outward qualities of the Prophet (p.b.u.h). The inward quality is known as the *Ism al-Wilayah* (The Saint's name), while outward is known as the *Ism al-Nubuwwah* (The Prophet's name). He had also believed that the beginning of *Tajalli* (manifestation), which is the visible essence and attributes was *Nur Muhammad*, and it was the beginning of beings. Muhammad Nafis al-Banjari concurred with Abdullah Arif, whereby he defined *Martabat Wahdah* as the manifestation of all names and attributes collectively gathered in *Haqiqa Muhammadiyya*.

According to Malay researchers Che Ahmat and others, Abdullah Arif believed that *Haqiqa Muhammadiyya* is the essence of all existence. He also believed that the earliest quiddity created by Allah is *Ruh idhafi* which is the manifestation from God's

²⁹⁴ Amin Che Ahmat, et al p.1422.

²⁹⁵ Ibid, pp.1425-1428

essence. *Nur Muhammad*---also referred to as *Ruh idhafi* by Abdullah Arif---is the knowledge of Allah which is *Qadim* and *Azali*. Other creations were created later from *Ruh idhafi*, and *Ruh idhafi (Haqiqa Muhammadiyya)* is a sign of the greatness of Allah. The Malay researchers claimed that Zainal Abidin al-Fatani and Nuruddin ar-Raniri were also in agreement with the views of Abdullah Arif²⁹⁶.

3.1.2.2 Fatwas on the Doctrine of Nur Muhammad by the Islamic Authorities in Malaysia

There were three *fatwas* issued on the doctrine of *Nur Muhammad* by the Islamic Authorities in Malaysia. The National Islamic Authority, represented by the JFMKI, decided a *fatwa* against *Nur Muhammad* in 1997²⁹⁷. After five years, in 2002, the Sarawak Mufti department issued a non-gazetted *fatwa*²⁹⁸ against the doctrine. Meanwhile, the Mufti of Perlis gave his personal opinion on the same issue on a Youtube video in 2013²⁹⁹.

The *fatwas* on *Nur Muhammad* are listed in Table 6 as follows:

<i>Fatwas on the Doctrine of Nur Muhammad</i>			
No	Year	State	Type of <i>Fatwa</i>
1	1997	JFMKI	Non-Gazetted <i>Fatwa</i>
2	2002	Sarawak	Non-Gazetted <i>Fatwa</i>
3	2013	Perlis	Mufti's Personal <i>Fatwa</i>

Table 6: *Fatwas on Nur Muhammad*

The JFMKI had issued the first *fatwa* against the *Nur Muhammad* doctrine via a meeting by the *Aqeedah* Research Committee in 1997. The Committee has decided that the *Nur Muhammad* doctrine which formed the basis of the *Wahdat al-Wujud* and the

²⁹⁶ Ibid, p.1424.

²⁹⁷ The *Fatwa* of JFMKI, *Asas Rujukan Dalam Bidang Aqidah Islam*, 2010, See <file:///C:/Users/USER/Documents/YL%20tasavvuf/litearture%20Review/Fatwa/Cetakan%20fatwa/2010%20Jakim.pdf>

²⁹⁸ The *Fatwa* of Sarawak Mufti Department, *Nur Muhammad Menurut Ulama Ahlus Sunnah Wal Jamaah*, 2002, See <http://e-smaf.islam.gov.my/e-smaf/fatwa/fatwa/find/pr/11417>

²⁹⁹ The *Fatwa* of the Perlis's Mufti, 2013, World Kuliah, *Dr Asri- Kesesatan Nur Muhammad*, (Youtube), See <https://www.youtube.com/watch?v=AxiDQf91WmY>

Martabat Tujuh were not based on the Islamic tenets. The *Fatwa* Committee agreed that the doctrine could not be considered as the basis of Sharia because it was supported by non-authentic sources, thus rendering the doctrine as mere speculation. The Committee emphasised that the *Nur Muhammad* doctrine has contradicted to the texts of the Quran and the authentic Hadiths. The Hadiths which the doctrine offered as evidence of support were all fabricated and weak. The Committee further emphasised that Islamic scholars have unanimously agreed that weak Hadiths could not be offered as the basis, evidence, or proof for issues regarding the *Aqeedah*.

In contrast, the Sarawak Mufti Department had issued a second *fatwa* in 2002³⁰⁰, whereby the Sarawak Sharia Committee decided to accept the beliefs of *Nur Muhammad*. The Committee had decided that the doctrine of *Nur Muhammad* cannot be classified as all-deviant since firstly, several great scholars have accepted the doctrine and have interpreted it within the limits of *Aqeedah* and *Sharia*. Among the scholars include Shaykh Abd al-Qadir al-Jilani, Ibn al-Hajar al-Haytami (d.1566), Ja'far al-Barzanji (d.1764), Ibrahim al-Bajuri (d.1860) and others. The said scholars believed that *Nur Muhammad* is the earliest creation of Allah, is a new creature and not eternal. The *Nur Muhammad*, which was portrayed by these scholars, never possesses divine elements.

Secondly, the Committee believed that the misunderstandings against the *Nur Muhammad* doctrine happened because certain groups have misinterpreted or deliberately misinterpreted the Hadith, which mentioned that Allah created *Nur Muhammad* from His Light. Some have wrongly interpreted that *Nur Muhammad* is part of Allah's essences, which contradicted to the Islamic creedal. None of the scholars believed in this interpretation and concurred that this kind of argument which was undoubtedly deviant and misleading, should be prevented.

Thirdly, the Committee believed that the doctrine of *Nur Muhammad*, which obtained the support of several reputable scholars, should be considered as a matter of disagreement (*khilafiyya*). The people should discuss it with an open mind and full

³⁰⁰ The fatwa was decided on the 6th meeting of Fatwa Committee of Sarawak state held on 8 Zulkaedah 1422H/ 22 January 2002.

tolerance. The choice of believing or not believing in *Nur Muhammad* will not be detrimental to the *Aqeedah*.

Since the Sarawak Sharia Committee did not find the *Nur Muhammad* doctrine as an all-deviant, therefore the Committee held that it should not be judged as deviant before its authenticity has been checked. The decision to declare *Nur Muhammad* as an aberrant teaching will result in the claim that many scholars who are the reference of the people are accused of heresy.

In the conclusion of the *fatwa*, the Sarawak Mufti Department's Chairman stated that the misunderstanding about *Nur Muhammad* should be dealt with a proper explanation, by referring the matter to authentic scholars, at the same time to preserve *adab al-ikhtilaf* (the manners of disagreement).

The third *fatwa* issued on the *Nur Muhammad* doctrine was a personal *fatwa* by the Mufti of Perlis. He maintained a different opinion. The Mufti, vide several videos on Youtube while answering a question about *Nur Muhammad*³⁰¹ replied that there was no authentic evidence either from the Quran or the Hadith related to *Nur Muhammad*. According to the Mufti, the term '*Nur Muhammad*' is correct if it refers to 'The guidance of Prophet Muhammad' or 'The teachings of Prophet Muhammad'. However, the interpretation which claimed that the creation of the Prophet Muhammad (p.b.u.h) was from the Light, is misleading.

The Mufti backed his response with a Hadith by the Prophet (p.b.u.h): "*All of you are descendants of Adam, and Adam was created from clay*³⁰². Also with a verse in the Holy Quran, where Allah commanded (to the Prophet): "*Say, 'I am only a man like you, to whom has been revealed that your god is one God'*".³⁰³"

The Mufti of Perlis also refuted the interpretation that Allah has created all the creations because of the Prophet (p.b.u.h). He asserted that Allah has already mentioned

³⁰¹World Kuliah, *Dr Asri- Kesesatan Nur Muhammad*, (Youtube), 9th June 2013. See <https://www.youtube.com/watch?v=AxiDQf91WmY>

³⁰² Al-Albani stated that this Hadith level is *hasan*.

³⁰³ The Quran, Surah al-Kahf, Verse 110.

in the Quran that the reason why He had created human and *jinn* are to worship Him. Further, the Mufti argued that the doctrine of *Nur Muhammad* as the first creation mentioned in Sufi books was influenced by the Persian and Zoroastrianism beliefs that all creations began with the Light. Moreover, the proponents of the *Nur Muhammad* doctrine, the Mufti argued, had used a non-authentic Hadith as a basis: '*If not because of Muhammad, I will never create the universe*' to support their view.

From the three *fatwas* above, it is clear that the Malaysian *Fatwa* Authorities maintain different viewpoints on the *Nur Muhammad* doctrine. The JFMKI and the Mufti of Perlis were against the doctrine because it was found to be against the Islamic creedal. On the other hand, the Sarawak Mufti Department defended the doctrine because it was not against the *Aqeedah*.

The conclusion of the *fatwas* can be summarised as follows:

- a) The *Aqeedah* Research Committee of JFMKI decided that the belief of *Nur Muhammad* was not based on the Islamic tenets. The Mufti of Perlis agreed and believed that the doctrine had Persian and Zoroastrianism influences.
- b) The *Aqeedah* Research Committee of JFMKI, Sarawak Sharia Committee, and Mufti of Perlis were unanimous in their decision that there was indeed a misinterpretation of the Quran and the Hadith made by the proponents of the doctrine of *Nur Muhammad*.
- c) Despite that, the Sarawak Sharia Committee decided that the doctrine of *Nur Muhammad* is just a matter of disagreement (*khilafiyya*) and cannot be easily held as deviant because the belief was supported by several great scholars.

3.1.2.3 Analysis of Fatwas on the Doctrine of Nur Muhammad

According to Sangidu et al, Malay scholars from the past have various interpretations of the *Nur Muhammad* doctrine. The first interpretation was the perspective of *Wahdat al-Wujud* proponents led by Fansuri, Al-Sumatra'i and their followers. Another interpretation was from the perspective of the group called the *Wahdat al-Shuhud*, led by Ar-Raniri and his followers.

The *Wahdat al-Wujud* proponents believe that Allah has created *Nur Muhammad* from His Light and created other creatures from *Nur Muhammad*. It implies that Allah and His creations are a single unit and inseparable. The *Wahdat al-Shuhud* proponents, on the other hand, believe that *Nur Muhammad* was not the light manifested from Allah's Light; and that they are not a single unit, but two units in a causal relationship³⁰⁴. The discussions on the existence of being as a single unit or different units were discussed earlier in the analysis of *fatwas* on *Wahdat al-Wujud*.

The Malaysian Islamic Authorities have rejected the standpoint of *Wahdat al-Wujud*, and have instead agreed with the viewpoint of Ar-Raniri and the *Wahdat al-Shuhud* proponents. However, when discussing the issue of *Nur Muhammad*, the *fatwa* committees and the Malay researchers were not focusing on *Nur Muhammad*'s doctrine in the view of the *Wahdat al-Wujud* or *Wahdat al-Shuhud*. They have instead taken cognisance of the originality of the *Nur Muhammad* stories, and the status of the Hadiths which were used to justify the belief.

The analysis of the *fatwas* are as follows:

3.1.2.3.1 The Arguments of the Malaysian Islamic Authorities Regarding the Basis of the Doctrine of Nur Muhammad

The *Aqeedah* Research Committee of JFMKI has accused that the belief of *Nur Muhammad* was not based on the Islamic tenets. Besides, the Mufti of Perlis, in the third *fatwa*, concurred with JFMKI's statement and claimed that the doctrine of *Nur Muhammad* was influenced by Persian and Zoroastrianism ideologies which believe that all creations began with the Light.

On the other hand, the Malay researchers believed that *Hikayat Nur Muhammad* --a literary work available in the Malay world--was first translated by Ahmad Shams al-Din (d.1680) from Banjarmasin, Indonesia. The original story was from Persia, written in

³⁰⁴ Sangidu et al, p.6.

1668³⁰⁵. Thus, *Hikayat Nur Muhammad* had retained a fair amount of Indo-Persian influence³⁰⁶. However, not much research has been found regarding this notion. Most Malay researchers directly associate the doctrine of *Nur Muhammad* with Shia teachings and did not bother to mention the Persian and Zoroastrianism links.

Malay researchers such as Samsuddin Harun and Azmul Fahimi agreed that the Shia doctrine has spread through Sufi teachings since the emergence of Abdullah Arif's book, the *Bahr al-Lahut*. Since then, the teachings of the Shia doctrine, such as *Wujudiyya*, *Hulul*, *Ittihad*, *Nur Muhammad*, and *Rijal al-Ghayb* have been absorbed to the Sufi teachings³⁰⁷.

The doctrine of *Nur Muhammad* is believed to be popularised by the Sufis in the 13th century. Besides the importance of Ali ibn Abi Talib, the anticipated emergence of Imam al-Mahdi, together with the 10th of Muharram celebration, the doctrine of *Nur Muhammad* was among the examples of Shia influence which can be seen clearly within the region. Malaysian researcher, WZ Kamaruzzaman, agreed with the intermingling of Shia-Sufi statement and believed that the purity of Sufism in the Malay world was tainted with Shia's philosophies³⁰⁸.

Many Shias and Sufis believe that Prophet Muhammad (p.b.u.h) or his Light existed before the creation of Adam, and even before the creations of *Qalam*, '*Arash*, sky, earth, and other creatures. Consequently, this leads to the belief that all creations were created from the splash from the Light of Prophet Muhammad (p.b.u.h). Several proponents even believe that Allah created the Prophet (p.b.u.h) from Light. According to Asri Yusuf, the idea that the earliest creation of Allah was the Light of Prophet Muhammad (p.b.u.h) has been mentioned significantly in various books related to

³⁰⁵ K.A Steenbrink et al, **India and Indonesia during the Ancient Regime**. Leiden, New York: E.J Brill, 1989, p.131.

³⁰⁶ Tham Seong Chee, **A Study of the Evolution of the Malay Language: Social Change and Cognitive Development**, Singapore: Singapore University Press, 1990, p.74.

³⁰⁷ Mohd Samsuddin Harun and Azmul Fahimi Kamaruzaman, p.312.

³⁰⁸ WZ Kamaruzzaman Wan Ali, pp.116-117.

Sufism, including in the *Sirah* (Life of the Prophet) and *Mawlid* (The birth of the Prophet)³⁰⁹.

Malaysian researchers, Muhamad Farhan and Fadzli Adam quoted that Kamil Mustafa al-Shibi (d.2006), Hossein Nasr, U. Robin, Asri Yusoff, Mahayuddin Yahya and Kamis Ismail claim that the doctrine of *Nur Muhammad* has emerged from the Shia teachings. They added that U. Rubin found that the discussions about *Nur Muhammad* existed in Shia's reference books. The books were written by the Shia scholars such as Ibn Shahrastub (*Manaqib Ali Abi Talib*), Ibn Babawayhi (*Ilal al-Sharai*), Al-Majlesi (*Bihar al-Anwar*), and Al-Mas'udi (*Ithbat al-Wasiyyah li al-Imam Ali ibn Abi Talib*)³¹⁰.

Hossein Nasr, in his research³¹¹, also concluded that some of the philosophies found in Shia teachings could also be found in Sufi teachings. He suggested that the doctrine of *Nur Muhammad* was fabricated from Shia's concept of light called *Panjtan Pak*³¹² (The Light of Five Holy Ones). Shias believe that the first creation was *Nur Muhammad*, which was later split into four lights: the light of Fatima, the light of Ali, the light of Hasan and the light of Husayn³¹³. Mahayuddin Yahya and Kamis Ismail were also among the Malay researchers who agreed with Hossein Nasr who believed that the doctrine of *Nur Muhammad* when first introduced to the Malay world was tainted by the Shia's doctrine of *Panjtan Pak* or known as *Nur Panjtan*³¹⁴.

³⁰⁹ Muhammad Asri Yusuf, *Menyingkap Rahsia disebalik Kejadian Nur Muhammad*, darulkauthar.net. p.4.

³¹⁰ See Ibn Shahrastub, *Manaqib Ali Abi Talib*, Vol.2, Najaf, Iraq: Matba'ah al-Haydariyah, 1956, p.7. See also Ibn Babawayhi, *Ilal al-Sharai*, Vol.2, Najaf, Iraq: Matba'ah al-Haydariyah, 1966, p.314. See also Al-Majlesi, p.34 and see also Al-Mas'udi, *Ithbat al-Wasiyyah li al-Imam Ali ibn Abi Talib*, Iran: Mu'assasah Ansoriyan, 1996, p.94

³¹¹ Hossein Nasr mentioned the relationship between the teachings of Shia and Sufism in his books entitled Shi'ism and Sufism: The Relationship in Essence and in History and Ideas and Reality. See Seyyed Hossein Nasr, Shi'ism and Sufism: Their Relationship in Essence and History, *Journal of Religious Studies*, Vol.6.No.3 (1970), pp.229-242.

³¹² *Panjtan Pak* means the lights of five holy ones. They are the Lights of Prophet Muhammad (p.b.u.h), Fatima (r.a), Ali (r.a), Hasan and Husayn (r.a). According to Shia teaching, these Lights were created from God's Light, and they were created before the creation of Adam (a.s) by two thousand years. See Mohammad Baqer Majlesi, p.150.

³¹³ Muhamad Farhan Samsuddin and Fadzli Adam, *Nur Muhammad dan Nur Panjtan: Satu Perbandingan*, *Proceeding of International Conference of Empowering Islamic Civilization*, (2017), p.11

³¹⁴ Ibid.

Farhan Samsuddin and Fadzli Adam in their research, however, disagreed on the perceived association of the *Nur Muhammad* and *Nur Panjtan* concepts. They repeatedly argued that both concepts were different. However, they could not prove that these concepts have nothing to do with each other. Their stand was disputed since they had openly admitted that both concepts are the same, only with different terms, at the beginning of their research. They also did not deny that the Shias and the Sufis were referring to the same source of Hadith as the basis of each respective doctrines, as highlighted by Al-Shibi³¹⁵.

The influence of Shia teachings was evident in the stories of *Nur Muhammad* promoted by the Sufis in the Malay world, which according to Nur Fauzan, always emphasised the names of Ali, Fatima, Hasan, and Husayn. Fahrudin Faiz has also agreed that the importance of Ali (r.a) and his family were highlighted as superior and have higher positions than any other Companions. The importance of Ali (r.a) can be found written in Malay literature such as *Hikayat Nur Muhammad*, *Hikayat Nabi Wafat* and *Hikayat Bulan Terbelah*. For example, Ali (r.a) and his family were purported to be created from *Nur Muhammad*, which resembled the analogy of a bird. The bird's head being Ali (r.a); its two eyes were Hasan (r.a) and Husayn (r.a); whereas its neck being Fatima (r.a). Ali (r.a) and his family were depicted as the vital part of a body, i.e., the head. The other Companions were depicted as other less significant parts of the body, such as the wings were associated to Abu Bakr (r.a) and Umar (r.a); its tail being Hamzah (r.a); its back being Abbas (r.a) and its leg being Khadija (r.a)³¹⁶. Nur Fauzan argued that this version of the *Nur Muhammad* story entailed Shia-Zaidiyya influence. Such was the case because the Shia-Zaidiyya sect was still known to offer respect to the Prophet's Companions such as Abu Bakr, Umar and Uthman, although Ali was still placed on a higher rank³¹⁷.

Nonetheless, there are differences in belief as to the transmission of the Prophet's Light. Both Sufi and Shia believe that the Light could be transmitted from one prophet to

³¹⁵ Ibid, p.14.

³¹⁶ Fahrudin Faiz, *Sufisme-Persia dan Pengaruhnya terhadap Ekspresi Budaya Islam Nusantara*, **Esensia Ushuluddin**, Vol.17, No.1 (2016), p.12.

³¹⁷ Nur Fauzan Ahmad, p.119

another, i.e., the Light was transferred from Adam (a.s) to Noah (a.s) to Ibrahim (a.s), Musa (a.s), and finally, to the Prophet Muhammad (p.b.u.h). However, the Shias believe that after the Prophet, the Light was transmitted to the *Ahl al-Bait* (the Prophet's family) and continue to transfer to their Imams until Imam of Mahdi Al-Muntazar. While the Sufis believe that the Light will be moved from one *Awliya* ' (Saint) to another, and ends with the *khatm al-awliya* ' (The Seal of the Saints), i.e., Prophet Isa (a.s), who is believed to be the saviour at the end of days before the hereafter³¹⁸.

The Mufti of Perlis in his *fatwa*---although did not mention the influence of Shia in the doctrine of *Nur Muhammad*---claimed that the doctrine was influenced by Persian and Zoroastrianism. He asserted in the *fatwa* that the Persians and Zoroastrians believe in the Light as the beginning of all creations. The view of the Perlis Mufti can be linked to the claims of Malay researchers that Shias also believe in the Light as the beginning of the creations. Shia, as mentioned by the Malay researchers, believe that the first creation was *Nur Muhammad* which later split into four Lights.

3.1.2.3.2 The Allegations of the Malaysian Islamic Authorities Regarding Misinterpretations of the Quran and Hadith on the Doctrine of Nur Muhammad

The second reason which led to the banning of the *Nur Muhammad* doctrine is that the proponents of the doctrine have misinterpreted several verses of the Quran and Hadith to justify their belief. The *Aqeedah* Research Committee of JFMKI, the Sarawak Sharia Committee, and the Mufti of Perlis shared the same opinion. However, they did not quote the specific Quranic verses which have been misinterpreted.

Malay researchers such as Achmad and M. Mahtarom were among the researchers who analysed the Quranic verses, said to be used as justification for the *Nur Muhammad* belief. Achmad and M. Mahtarom referred to Hisham Kabbani and Gibril Fouad Haddad's claim that the basis of *Nur Muhammad* doctrine could be found in Surah

³¹⁸Ibid, pp.124-125.

al-Maidah verse 15, Surah al-Ahzab verse 45 and 46 and Surah An-Nur verse 35 of the Quran. Achmad and Mahtarom refuted their claim and said that they did not find any *tafsir* from any scholars who had interpreted the above-mentioned verses and associated it to the doctrine of *Nur Muhammad*³¹⁹.

They highlighted that a contemporary Indonesian³²⁰ *mufassir*, namely Quraish Shihab,³²¹ had also asserted that there was a misunderstanding in the interpretation of the Quranic verses made by proponents of the doctrine. Quraish Shihab argued that the word ‘*Nur*’ in Surah al-Maidah, verse 15 is a name suitable to the Prophet (p.b.u.h) because the latter was tasked to explain the secrets of the Quran. The *mufassir* offered the analogy of the dark, which can only be revealed by the Light; similar to the role of the Prophet (p.b.u.h) who brings his people to the Light of Guidance. He continued that the allegations that the Prophet existed as a Light, created from the Light, or the first creation was his Light, were mere speculations by the Sufis³²². Quraish Shihab’s stand is similar to the opinion of the Perlis’s Mufti, found in the third *fatwa*.

Quraish Shihab had also criticised the two verses from Surah al-Ahzab which was used to justify the doctrine. He disagreed with the Sufis’ allegation that the ‘*Sirajan Munira*’ mentioned in the verse referred to *Nur Muhammad*. He asserted that the allegation was unjustifiable because, according to him, the word ‘*Sirajan Munira*’ only referred to the Prophet (p.b.u.h) and not to *Nur Muhammad*.

He further added that the last verse from Surah An-Nur which was claimed to be the justification in favour of the *Nur Muhammad* doctrine must be interpreted with the previous verse because these two verses are inter-related to one another. He asserted that Allah has sent down His verses and examples to guide the people in their lives. Thus, the

³¹⁹ Achmad and M. Muhtarom Ilyas, p.72.

³²⁰ Indonesians and Malaysians both share the same root of language called the Malay language. The Malays share the same language, culture and live in the Malay realm, including Malaysia, Brunei, Thailand, Sri Lanka, Burma, South Philippines, Singapore and some parts of Indonesia such as Sumatra, Sulawesi, Kalimantan, Java and Bali. See Sangidu et al, p.2.

³²¹ Quraish Shihab is an Indonesian expert on Qur’an exegesis. He was born on 16 February 1944 in Sulawesi. He is an author of many Islamic books, including his famous *tafsir*, called *Tafsir al-Misbah*. He graduated from Al-Azhar University in Egypt for his bachelor degree and master’s degree. He received his PhD in Tafsir Studies from the same university in 1982. See Syaiffudin M.Ag and Wardani M.Ag, *Tafsir Nusantara*, Indonesia, LKis, 2017, pp.41-53.

³²² Achmad and M. Muhtarom Ilyas, p.73.

next verse denotes that Allah is the Light, which means He is the light giver to the heavens and earth. He gives the Light of Truth, the Light of *Iman* (faith) and the Light of Knowledge. Thus, according to Achmad and Mahtarom, any notion which associates the verses of *Nur* in the Quran to the doctrine of *Nur Muhammad* is just an assumption and an argument without basis³²³.

Another Malaysian researcher named Zakaria Daud firmly stated that a great *mufassir* such as Ibn Kathir had never associated the *Nur* verses with the doctrine of *Nur Muhammad*. He stressed that the scholars' argument in determining the first creation---either '*Arash*, *Qalam*, or water---did not mention *Nur Muhammad* as the first creation at all. Thus, Zakaria Daud concluded that if *Nur Muhammad* was the first creation as alleged by the proponents of the doctrine, then there must be *tafsir* scholars who had expressed their views on them³²⁴. Achmad and M. Mahtarom concurred and added that the proponents of *Nur Muhammad* were trying hard to make the Quranic verses in line with their beliefs³²⁵.

The JFMKI Committee, in their *fatwa*, had also highlighted that the Hadith's claimed to be evidence in support of the doctrine were all fabricated and weak. Although the Sarawak Sharia Committee, in their *fatwa*, appeared to defend the doctrine, they did not deny that there was a misinterpretation in the Hadith. According to the Sarawak Sharia Committee, the misunderstanding occurred when the proponents of the doctrine believe that Allah created *Nur Muhammad* from His Light. Those who interpreted that *Nur Muhammad* is part of Allah's essences has undoubtedly in direct contradiction to the *Aqeedah* of Islam. However, both the JFMKI and the Sarawak Mufti Department stopped short from naming the exact texts of the Hadith which were misinterpreted by the proponents of the doctrine.

Unlike other Islamic authorities, the Mufti of Perlis quoted a Hadith which was commonly used by proponents of the doctrine to justify their beliefs in his *fatwa*. According to the Mufti, the Hadith used was a non-authentic Hadith Al-Qudsi which

³²³ Ibid.

³²⁴ Zakaria Daud, p.10.

³²⁵ Achmad and M. Muhtarom Ilyas, p.75.

Allah said: “*Were it not for you, I would not have created the universe*”³²⁶. The Mufti clarified that Allah has already affirmed in the Quran that the reason He created human beings and *jinn*s was to worship Him, not because of the Prophet (p.b.u.h). Thus, the Mufti of Perlis in his personal opinion firmly said that is no authentic evidence from the Quran or the Sunnah related to the idea of *Nur Muhammad*.

Malay researchers such as Uдах Mohsin evaluated the Hadith mentioned by the Mufti of Perlis. He came up with the same evaluation as the Mufti; and further agreed with the views of Hadith scholars such as, “Al-Saghani (d.1252), As-Shawkani (d.1834) all of whom have unanimously decided that the Hadith was fabricated.

Mohsin also revealed other Hadiths with similar meaning in which Allah has created Paradise and Hell because of the Prophet (p.b.u.h). The Hadith claimed to be narrated from Ibn Abbas (r.a) in which the Prophet (p.b.u.h) said: “*Were it not for Muhammad, I would not have created Adam; were it not for Muhammad, I would not have created Paradise and Hell*”³²⁷. Uдах Mohsin said that the Hadith was determined by Az-Zahabi (d.1348) as fabricated.³²⁸

Uдах Mohsin also highlighted Hadith scholars’ reservations on the authenticity of a Hadith narrated by Jabir (r.a) whereby the Prophet said: “*O Jabir, Allah created your Prophet from His Light before creating the other things*”³²⁹. Mohsin quoted the opinions of two scholars who had accepted the Hadith as *Maqbul* (acceptable) and several other scholars who believed that the Hadith was fabricated.

Al-Amiri (d.1488) and al-Zabidi (d.1791) were among the scholars who had accepted the authenticity of the Hadith. According to al-Amiri, “*Regarding Nur Muhammad as the first creation before other beings, the narration of Abd ar-Razzaq has been accepted*”. While al-Zabidi said: “*Thus, the first thing ever created is Nur Muhammad, then water, then “Arash, then Qalam*”. According to Mohsin, the written

³²⁶ Al-Majlesi, *Bihar al-Anwar*, Vol.16, Beirut, Lebanon: Mua’sasah al-Wafa’, 1983, p.406.

³²⁷ Al-Hakim Al-Hafiz Abi Abdillah, *Al-Mustadrak ‘ala al-Sohihain*, Vol.2, Cairo, Egypt: Dar al-Haramayn, 1997, Hadith 4286, p.722.

³²⁸ Uдах Mohsin, *Nur Muhammad dari Sudut Hadis*, *Jurnal Penyelidikan Islam*, Vol. 18, 2005, p.146-147.

³²⁹ Al-Ajluni, *Kashf al-Khafa’ wa Muzil al-Ilbas*, Cairo, Egypt: Dar al-Turath, Vol.1, n.d, p.311.

statements from al-Amiri and al-Zabidi in their books reflected their views on the authenticity of the Hadith of Jabir. In other words, the Hadith can be considered as acceptable.

Udah Mohsin, thereafter, quoted the viewpoints from other scholars who had rejected the Hadith including Ibn Taymiyyah (d.1238) who said: *“The consensus of scholars have agreed that the notion of the prophets was created by lights and the world were created by the Prophet’s light is a lie”*. Ibn Taymiyya’s criticism against the Hadith of Jabir, according to Udah Mohsin, was an indication of its fabrication and thus could not be used as evidence to justify the doctrine of *Nur Muhammad*. Ibn Taymiyya’s viewpoints were also supported by yet another Hadith scholar, As-Suyuti (d.1505) who believed that the Hadith had narration problems.³³⁰

Mohsin had also brought to attention the commentary of Al-Albani (d.1999) on the Hadith of Jabir. Al-Albani claimed that a famous hadith which says: *“The first creation is the Light of your Prophet, O Jabir”* or similar to it, are *batil* (fabricated). Al-Albani offered an authentic Hadith narrated by Imam Muslim (d.875) whereas the Prophet (p.b.u.h) said: *“The angels are created from light, just as the jinn are created from smokeless fire, and humankind is created from what you have been told about”*³³¹. The Jabir Hadith was thus considered as fabricated since the Prophet had said that only angels were created from Light, not Adam or his descendants³³². The Mufti of Perlis supported Al-Albani’s stand with yet another hadith: *“All of you are descendants of Adam, and Adam was created from clay”*.

Achmad and Muhtarom in their research also included the criticisms of Ahmad Al-Ghumari (d.1961) on the Hadith of Jabir. Al-Ghumari believed that the Hadith was non-authentic: *“Allah is all-Knowing that the Hadith is non-authentic which Jabir (r.a) has nothing to do with the narration, as same as Abd ar-Razzaq as-San’ani, he never heard about this Hadith. The first person who popularised the Hadith is Ibn ‘Arabi al-Haytami...”*³³³ Al-Ghumari added his commentary of the Hadith: *“This Hadith is*

³³⁰ Udah Mohsin, pp.150-151.

³³¹ An-Nawawi, Hadith.1846, p.510.

³³² Udah Mohsin, p.150.

³³³ Achmad and M. Muhtarom Ilyas, p.74.

fabricated and worth to say as-fabricated because it contradicted to the authentic text. It also contained weak words expression which the Prophet (p.b.u.h) does not speak using weak words”³³⁴.

Malaysian researchers such as Uдах Mohsin and Asri Yusof agreed with Al-Ghumari; and attempted to find the Hadith in the *Musannaf Abdur-Razzaq*, to no avail. Uдах Mohsin added that the Jabir Hadith seemed weird since the words attributed to the Prophet (p.b.u.h) contained elements which contradicted to the texts in the Quran and the authentic Hadiths³³⁵.

Zakaria Daud said the Hadiths mentioned by the proponents of *Nur Muhammad* could not be found in the six major authentic books of Hadiths, such as the Sahih Bukhari, Sahih Muslim and other Sunans. It was argued that if the basis of the doctrine had derived from authentic sources of the Hadith, then they should be narrated in any of the six major books. Furthermore, any issue related to the Prophet (p.b.u.h) is part of the Muslim faith, it is thus impossible for such an important issue to be excluded in any authentic books. Thus, he concluded that the doctrine was mere speculation and was without basis since the Hadiths supporting them were questionable.³³⁶

Besides, Zakaria Daud had also questioned the authenticity of several of *Nur Muhammad* stories, which appear to contradict against each other. The stories were not only illogical but also in contradiction to the verses of the Quran and authentic Hadith. Besides, the narrated *Nur Muhammad* stories were inconsistent with each other because they originated from several non-authentic sources. These inconsistencies lend strength in support of the argument that the doctrine is against the Islamic tenets³³⁷. Zakaria Daud offered proof with the same evidence as quoted by the Mufti of Perlis, from Surah al-

³³⁴ Al-Ghumari Muhammad ibn Siddiq, *Al-Mughir ‘ala al-Ahadith al-Mawdu’ah fi al-Jami’ as-Saghir*, Beirut, Lebanon: Dar al-Ra’id al-‘Arabi, 1982, p.6-7. See also Al-‘Ajluni Ismail ibn Muhammad, *Kashf al-Khafa’ wa Mazil al-Ilbas*, Yusuf ibn Mahmud, (*Tahkik*), Vol.1, n.p: Maktabah al-Ilm al-Hadith, n.d, p.303.

³³⁵ Uдах Mohsin, p.152.

³³⁶ Zakaria Daud, p.16

³³⁷ Ibid.

Kahf, where Allah has said: “Say (O Muhammad), ‘I am only a man like you, to whom has been revealed that your god is one God.’”³³⁸

3.1.2.3.3 The Arguments of the Malaysian Islamic Authorities Regarding the Doctrine of Nur Muhammad is Part of Differences in Opinion (Khilafiyya)

As stated earlier, the Sarawak Mufti Department had accepted the doctrine and asked the public to respond with an open mind and tolerance because according to the Sharia Committee, the issue was a matter of *khilafiyya*. The Sarawak Sharia Committee asserted that the doctrine is supported by great scholars, such as Shaykh Abd al-Qadir al-Jilani, Ibn Hajar al-Haytami, Ja’far al-Barzanji and Ibrahim al-Bajuri who did not interpret *Nur Muhammad* as eternal, but as a new creature. These scholars believed that *Nur Muhammad* was the earliest creation of Allah, and it has non-divine elements.

Malays researchers such as Che Ahmat, Shahril Nizam Zulkipli and Che Zarrina Saari agreed with the decision of the Sarawak Mufti Department. They submitted that the controversial issue should be responded with an open mind and tolerance as long as there was no element of associating partners with Allah. Thus, they celebrated all views from those who had accepted or rejected the doctrine³³⁹.

The Sarawak Mufti Department, in their *fatwa*, did not quote any statement from the scholars whom they have mentioned. However, according to Zakaria Daud, it was undeniable that scholars such as al-Haytami and Ja’far al-Barzanji were in support of *Nur Muhammad*, and cited the support in their books. Al-Haytami narrated one of *Nur Muhammad* stories in his book *Al-Fatawa al-Hadithah*, while Al-Barzanji cited his support for the doctrine in his renowned book of *Mawlid* called *Kitab al-Barzanji*. Al-

³³⁸ Ibid.

³³⁹ Amin Che Ahmat, et al, p.1431.

Barzanji wrote: “*I sent blessing and peace upon the Light (Muhammad) that was described with precedence and firstness*”³⁴⁰.

Zakaria Daud, however, maintained a different view. He agreed that the doctrine is considered as part of *Masa'il Khilafiyya* because those who have accepted and rejected the doctrine supported their arguments with evidence which they believed as accurate. However, according to him, those in search for the truth would find that the evidence tendered from those who rejected the doctrine as more reliable than the evidence offered from proponents of the doctrine. Such was the case because after taking into account all the evidence from both groups, he found that the evidence from the doctrine's proponents contradicted the verses in the Quran and the authentic Hadith. According to him, the doctrine's proponents relied on fabricated and weak Hadiths, which should not be tendered as evidence or proof, particularly for issues relating to the *Aqeedah*³⁴¹.

Achmad and M. Muhtarom shared the same views as Zakaria, who held that the Islamic scholars have agreed that fabricated Hadiths should not be used as a basis for *Aqeedah* or even *Ibadah*. These views were in line with the stand of the JFMKI's *Fatwa* Committee who agreed that weak Hadiths could not be offered as the basis, evidence, or proof for any issues regarding the *Aqeedah*. Furthermore, the use of fabricated Hadiths as arguments, according to Achmad and M. Muhtarom were forbidden³⁴² because the Prophet (p.b.u.h) has warned: “*Whoever tells lies about me deliberately, let him take his place in Hell*”³⁴³.

In short, the conflict of *fatwa* between the authorities occurs due to the different ways the texts of the Quran and Sunnah are viewed. Proponents of the doctrine of *Nur Muhammad* believe that the evidence stated in the holy texts lead to the legitimacy of the belief. In contrast, opponents against the belief believe that that evidence offered was unrelated and erroneously misinterpreted.

³⁴⁰ Zakaria Daud, p.7.

³⁴¹ Ibid, p.20.

³⁴² Achmad and M. Muhtarom Ilyas, p.75.

³⁴³ Hadith narrated by al-Bukhari, Muslim, Ibn Majah, and At-Tirmidhi. See An-Nawawi, Hadith 1380, pp. 389-390.

3.1.3 The Effects of Fatwas on Sufi Beliefs

The Malaysian Islamic Authorities have banned three Sufi orders due to the issuance of *fatwas* against the doctrines of *Wahdat al-Wujud* and *Nur Muhammad*. The Sufi orders were the Naqshbandiyya Haqqaniyyah order, Tijaniyya Order and Hasaniyya Order.

The Naqshbandiyya-Haqqaniyya Order was among the earliest Sufi orders which were banned due to the practitioners' beliefs in the doctrine of *Wahdat al-Wujud* and *Nur Muhammad*³⁴⁴. The Order was banned by seven Islamic authorities, including the JFMKI in 2000; the Federal Territory Mufti Office³⁴⁵ and Sarawak Mufti Department in 2002; the Selangor Mufti Department and Sabah Mufti Office in 2009³⁴⁶; the Malacca Mufti Department in 2010³⁴⁷; and the Penang State Mufti Office in 2016³⁴⁸.

The JFMKI was the first Islamic authority which banned the Naqshbandiyya-Haqqaniyya Order³⁴⁹. The JFMKI Committee, in their *fatwa*, specified that the teachings of Naqshbandiyya-Haqqaniyya contradicted with the creedal doctrine of *Ahlus-Sunnah Wal-Jamaah* and thus, deviated from the teachings of Islam. The practitioners of the

³⁴⁴ As mentioned before, the authorities has no issues on the doctrine of *Wahdat al-Shuhud*, brought by Sirhindi. However, the Naqshabandi branches which came to Malaysia were the supporter of the doctrine of *Wahdat al-Wujud*. For example, the practitioners of the Naqshbandiyya-Haqqaniyya Order are found to believe in the doctrine of *Wahdat al-Wujud*.

³⁴⁵ The *Fatwa* of Federal Territory Mufti Office, *Tariqat Naqsyabandiah al-Aliyyah Pimpinan Syeikh Nazim*, 2002, See file:///C:/Users/USER/Documents/YL%20tasavvuf/litearture%20Review/Fatwa/Cetakan%20fatwa/Diwartakan/wilayah%20Nakshabandiyah%20Aliyah.pdf

³⁴⁶ I received the copy of *Fatwa* of the banning of the Naqshbandi Haqqani Order led by Nazim Haqqani through email replied by the officer of Sabah Mufti Department (Mohamad Hisham Yayah, Head of *Fatwa* Reference Division) on 16th January 2020.

³⁴⁷ The *Fatwa* of Malacca Mufti Department, *Pengharaman Tarikat Naqsyabandiah al-Aliyyah di Bawah Pimpinan Syeikh Nazim al-Haqqani di Negeri Melaka*, 2010, See file:///C:/Users/USER/Documents/YL%20tasavvuf/litearture%20Review/Fatwa/Cetakan%20fatwa/Diwartakan/Melaka%20Tarekat%20Naqsyabandiah%20Al-Aliyyah.pdf

³⁴⁸ The *Fatwa* of Penang State Mufti Office, *Fatwa Isu Tarikat Naqsyabandiah al-Aliyyah Syeikh Nazim al-Haqqani*, 2016, See file:///C:/Users/USER/Downloads/Naqasyabandiah.pdf

³⁴⁹ The *Fatwa* of JFMKI, See Jabatan Kemajuan Islam Malaysia, *Kompilasi Pandangan Hukum Muzakarah Jawatankuasa Fatwa Majlis Kebangsaan Bagi Hal Ehwal Ugama Islam Malaysia*, 5th Edition, Selangor, Malaysia: Crystal Creative Empire, 2015, p.10.

Order were urged to repent immediately. The Committee, however, did not offer specific explanations as to the deviations applied by the practitioners of the Order.

The Committee recommended that other Islamic authorities to follow suit in issuing and gazetting *fatwas* against the Naqshbandiyya-Haqqaniyya Order. It is because the JFMKI Committee had decided that the teachings of this Order was unlawful and deviated from the actual teachings of Islam, and hence must not be practised by Muslims in Malaysia.

Six state Islamic authorities have responded to JFMKI's recommendations and issued *fatwas* against the Naqshbandiyya-Haqqaniyya. The Malacca Mufti Department, Federal Territory and Penang Mufti Office have each gazetted a *fatwa* against the Order. The Malacca, Sabah and the Federal Territory *Fatwa* Committees have decided to use the same *sighah* (verbatim phrases) as the *fatwa* issued by the JFMKI³⁵⁰. The Sabah, Sarawak and Selangor Islamic authorities, on the other hand, have issued non-gazetted *fatwas* in their states, respectively. In contrast, the Penang State Mufti Office added their *fatwa* with a statement that the teachings of Naqshbandiyya-Haqqaniyya could lead to deviations among Muslims, and thus should be banned.

The Selangor Mufti Department, in their non-gazetted *fatwa* issued in 2009³⁵¹, decided that although the reference books used by the practitioners of the Naqshbandiyya-Haqqaniyya Order were not contradictory to the teachings of *Ahlus-Sunnah Wal-Jama'ah*, the books were not suitable to be circulated to the general public. However, the books can be read by students in universities and used as references. The Committee asserted that the teachings of the Naqshbandiyya-Haqqaniyya Order should not be judged from the contents of the books. They had also suggested other parties to conduct further studies on the teachings of this Order. The statements made by the Selangor Sharia Committee implied that they have found no issue against the Naqshbandiyya-

³⁵⁰ The *fatwas* state that the Naqshbandiyya-Haqqani is not an Islamic teaching. Hence, Muslims are forbidden to follow and practice it. They have decided that the teaching contradicts with the Islamic teachings and those who are involved in the teaching should repent.

³⁵¹ The *Fatwa* of Selangor Mufti Department, ***Fatwa Tariqat Naqsyabandiah al-Aliyah Syeikh Nazim Haqqani***, 2009, See <file:///C:/Users/USER/Documents/YL%20tasavvuf/litearture%20Review/Fatwa/Cetakan%20fatwa/Tidak%20diwartakan/Selangor%20Tarikat%20Nakhabandiah%20sheikh%20nazim.pdf>

Haqqaniyya's teachings, nonetheless, they have agreed to follow the JFMKI's decision to ban the Naqshbandiyya-Haqqaniyya Order.

The conflict of *fatwas* could be observed in the *fatwa* issued by the Selangor Sharia Committee. The Committee, at the beginning of the *fatwa*, had admitted that there were no issues in using the Naqshbandiyya-Haqqaniyya books as references; and that the practitioners and the Order cannot be judged as deviant, instead further studies should be done to investigate the teachings of the Order. However, at the end of the *fatwa*, the Committee decided to ban the practice of the Naqshbandiyya-Haqqaniyya Order in unison to the decision of the JFMKI. The conclusion statement of the *fatwa* shows that the conflict of *fatwa* did not only occur from one *fatwa* to another but can also occur from the same *fatwa* itself.

The Sarawak Sharia Committee which issued the *fatwa* in 2002³⁵² was the only authority which banned the Naqshbandiyya-Haqqaniyya Order and offered explanations as to the deviations existed in its teachings. The Order was said to promote the teachings of *Wahdat al-Wujud*, *Martabat Tujuh* and *Nur Muhammad*, all of which have been decided as contradictory with the creedal doctrine of the *Ahlus-Sunnah Wal-Jama'ah*. Other than the deviations related to *Aqeedah*, the Sharia Committee also found that the practitioners of the Naqshbandiyya-Haqqaniyya Order relied on fabricated Hadiths, as evidence in their rituals.

In the *fatwa* stated above, the Sarawak Sharia committee has also included the doctrine of *Nur Muhammad* as one of the teachings that contradict with the creedal doctrine of *Ahlus-Sunnah Wal-Jama'ah*. The statement is contradicting with their *fatwa* on the doctrine of *Nur Muhammad* issued in the same year. The committee in their *fatwa* on the doctrine of *Nur Muhammad* decided that the theory is an issue of *khilafiyya* (legal controversies). The Committee attempted to say that the theory is still in line with the

³⁵² The *Fatwa* of Sarawak Mufti Department, *Tariqat Naqsyabandiah al-Aliyyah Syeikh Nazim al-Haqqani*, 2002, See
file:///C:/Users/USER/Documents/YL%20tasavvuf/litearture%20Review/Fatwa/Cetakan%20fatwa/Tidak
%20diwartakan/Sarawak%20Tarekat%20Naqsyabandiah%20Al-Aliyyah.pdf

belief of *Ahlus-Sunnah Wal-Jama'ah* and urged people to deal with the issue with an open mind.

As can be seen from the *fatwas* made by the Sarawak and Selangor Mufti Departments, it is clear that the conflict of the *fatwas* can occur not just between one state to another; but also from one *fatwa* to another, although issued by the same Mufti department.

Apart from the deviations found in the *Wahdat al-Wujud* and *Nur Muhammad* doctrines, there was another reason which led the Islamic authorities to ban the Naqshbandiyya-Haqqaniyya Order, the details of which will be discussed in the second part of Chapter III.

The second Sufi Order which was affected by the *fatwas* against Sufism was the Tijani Order. The Order was banned by the Kelantan Islamic authority in 2013³⁵³, due to several reasons. One of which was their conviction in the *Wahdat al-Wujud*. Other than the *Wahdat al-Wujud* issue, the Kelantan Mufti Department had also revealed that the ban was caused by several other rituals practised by its practitioners. Further explanation on the issue will be discussed later.

The Mufti of Pahang, however, disagreed with the *fatwa* against the Tijani Order. In fact, via a YouTube video, the Mufti admitted that he is one of the followers of the Tijani Order³⁵⁴. He stated that the teachings of this Order are in line with the teachings of *Ahlus-Sunnah Wal-Jama'ah*. He had also encouraged the people in his State to follow the Tijani Order since it had been declared as *Tariqa al-Mu'tabar* by the Pahang Mufti Department³⁵⁵.

The diverse *fatwas* on the Tijani Order demonstrate that the Islamic authorities have different opinions about the Order. The Mufti of Pahang publicised its approval,

³⁵³ I received the copy of *Fatwa* of the banning of Tijani Order led by Yahya Zakaria through email replied by the officer of Kelantan Mufti Department (Haji Naim Bin Md Ghazali, *Fatwa* Officer) on 11th October 2018.

³⁵⁴ The *Fatwa* of the Pahang's Mufti, Hafsah Illias, *Dato' Abd. Rahman (Mufti Pahang) Tijani Muktabar*, (Youtube), 7th July 2013. See <https://www.youtube.com/watch?v=zRkmtAbUgyo>

³⁵⁵ After searching from the Mufti of Pahang official website and the JAKIM *E-Smaf* website, the *fatwa* on the approval of the Tijani Order could not be found.

while the Kelantan Mufti Department proclaimed the Order as a deviant group. Such conflict of *fatwas* leads to confusion among the people in Malaysia.

Besides confusion, the conflicting *fatwas* become irrelevant when the practitioners of Tijani Order in Kelantan, for instance, can easily move and settle down in the state of Pahang which allows the practice and thus avoid enforcement from the Kelantan state *fatwa* authority.

The third Sufi Order which was affected by the *fatwa* against Sufism was the Hasaniyya Order. The Selangor and Sabah Islamic authorities were the authorities which banned the Hasaniyya Order. The Sabah State *Fatwa* Council did not mention the reasons behind the ban. Its *fatwa* only mentioned that the Order was misguided and deviated from the teachings of Islam. However, there was no conflict of *fatwa* between Sabah and Selangor, because the Selangor Sharia Committee has issued the same decision, except for an additional explanatory phrase in its *fatwa*.

The Hasaniyya Order was banned by the Sabah and Selangor Islamic authorities due to various reasons³⁵⁶. One of which was that the Master emphasised the doctrine of *Nur Muhammad* as the beginning of creation. The disciples of the Order believe that the Master possessed the Light which originated from the Prophet (p.b.u.h). The Master could then transfer this Light to his closest disciple. The Light can dispel the *hijab* of the chosen disciples, and they can go to the invisible world of *Barzakh* and genie. The Hasaniyya practitioners also practised several deviant rituals which resulted in its ban. Other than the belief in *Nur Muhammad*, the Order's alleged deviant practices will be discussed later.

³⁵⁶ The *Fatwa* of Selangor Mufti Department, *Fatwa Tentang Tarikat al-Hasaniah*, 2003, See <file:///C:/Users/USER/Documents/YL%20tasavvuf/litearture%20Review/Fatwa/Cetakan%20fatwa/Diwartakan/Selangor%20Tarikat%20Al-Hasaniyyah.pdf>, See also The *Fatwa* of Sabah Mufti Office, *Keputusan Majlis Fatwa Negeri Sabah Mengenai Tariqah Hasaniah*, 2005, See <file:///C:/Users/USER/Documents/YL%20tasavvuf/litearture%20Review/Fatwa/Cetakan%20fatwa/Diwartakan/Sabah%20Tariqa%20Hasaniah.pdf>

3.2 INTRODUCTION TO SUFI PRACTICES

The word ‘practice’ is defined as a deed, work, or effort. A deed can either be good or bad. In the Islamic perspective, good deeds are practices that are compelled or recommended to be accomplished, upon which would attract rewards from Allah. Whereas bad deeds are evil, wrong, harmful and sinful deeds which are strictly prohibited and await punishments³⁵⁷. Sufis engage in a variety of practices to draw closer to Allah. Rituals, such as supererogatory prayers, *Khalwa*, *Dhikr*, and *Du’a* are regularly practised.

The Malaysian Islamic Authorities have issued several *fatwas* with regards to six Sufi practices since 1992. The *fatwas* were related to Sufi *Sama’*, *Rabita*, *Khalwa*, *Yaqazah*, *Tabarruk*, and *Istighasa*.

3.2.1 Sufi Sama’ as Ritualised Dhikr

The word ‘*dhikr*’ is a derivation from an Arabic word which means to remember, to mention, or to recall. Ibn Qayyim al-Jawziyya defined *dhikr* as a means to get rid of *ghaflah* (negligence) and *nisyan* (forgetfulness). Whereas the word ‘*dhikrullah*’ refers to the continuous remembrance of Allah without negligence or forgetfulness³⁵⁸.

The Federal Territory’ Mufti Department divides *dhikr* into two types: by the heart or by the tongue. The righteous recite *dhikr* of the heart via *tasbih*, *tahmid*, *takbir* and *tahlil*; while those who turn away from Allah recite *dhikr* of the tongue by singing, cursing, and backbiting³⁵⁹.

Concurrently, there are various terms used to refer the Sufi *Sama’* practised by Sufi orders, including *ar-Raqs* (Dancing), *as-Sama’* (Listening), *al-Ghina’* (songs), and *Hadra*³⁶⁰. The term Sufi *Sama’* is referred to by the Negeri Sembilan Mufti Department

³⁵⁷ Süleyman Uludağ, “*Amel*”, *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, Vol.3, 1991, p.13.

³⁵⁸ Ibn Qayyim al-Al-Jawziyya Muhammad ibn Abu Bar, *Madarij al-Salikin*, Vol.2, Egypt: Dar al-Hadith, 1983, pp.451-452.

³⁵⁹ Zulkifli Mohamad al-Bakri, (19 April 2015), Bayan Linnas Siri ke-17: Penjelasan Berhubung Hukum Zikir Menari, Umar Mukhtar Mohd Noor, <https://muftiwp.gov.my/en/artikel/bayan-linnas/2619-bayan-linnas-siri-ke-17-penjelasan-berhubung-hukum-zikir-menari>, (14 Mei 2019).

³⁶⁰ *Hadra* literally means ‘presence’. In the context of Sufism, it is an Islamic music art performed with the accompaniment of Malay tambourines while hymning of praise to Allah and His Prophet (p.b.u.h).

as listening to selected *qasidah* (poetries), accompanied by a beautiful melody and voice. In the past, only singers recite poetries, whereas audiences listen; but in the present day, wayfarers stand in a circle or several rows facing each other, while at the same time repeating Allah's names in rhythmic movements³⁶¹. In general, a Sufi *Sama'* incorporates the elements of music, some movements, and poem recitations which contain praises to Allah and His Prophet (p.b.u.h).

Malaysian researchers such as Nurul Alieya et al believed that the most well-known Sufi *Sama'* in Islam was practised by the followers of Jalal al-Din Rumi (d.1273). Jalal al-Din Rumi was a famous Sufi poet in the 13th century whose Mevlevi Order is widely practised in Turkey. The ritual called *Sama'* (Turkish: *Sema*) is performed by whirling dervishes, i.e., a group of men who wear large circular skirts. They rotate to participate and share the revolution of all existence. The rotating ritual represents the spiritual journey of a dervish as seekers of truth, offering their love to the Almighty to the point of intoxicating passion³⁶².

The Sufi practitioners practise *Sama'* as one of the means to worship Allah, the Almighty. The *Sama'* ritual is believed to increase the practitioners' concentration while remembering Allah, while at the same time, purify their hearts. The ritual is also believed as a means to achieve *fana'* (annihilation) and reach the stage of *ma'rifa* (spiritual knowledge of God)³⁶³.

The Sufi *Sama'* however, was not started by Jalal al-Din Rumi. Discussions on the Sufi *Sama'* among the Sufis have begun since the time of Junaid al-Baghdadi, Al-Sarraj Al-Tusi (d.988), Al-Ghazali and Al-Suhrawardi (d.1191). Their discussions on the practice of Sufi *Sama'* were not only related to the element of dancing but also on the singing and music used during the ceremony.

See Nurul Alieya Binti Zakaria et al, *Tarian Zikir: Kesenian atau Ibadat. Proceeding 3rd International on Islamic Thought: Islam Rahmatan Lil 'Alamin*. Jabatan Usuluddin dan Falsafah, Fakulti Pengajian Islam, UKM, Malaysia, (2018), p.145.

³⁶¹ Tarekat Tasawuf Division, *Tarian dan Gerakan ketika Berzikir*, Negeri Sembilan Mufti Department, (2015), p.1.

³⁶² Nurul Alieya Binti Zakaria et al, pp.145-146.

³⁶³ Ibid.

Al-Tusi and Al-Suhrawardi, who referred to Junaid al-Baghdadi, stated that Allah blesses the Sufi groups during their *Sama'* meetings. It is because during *Sama'*, the participating Sufis are enlightened with the truth while engulfing in the state of rapture³⁶⁴.

Apart from the above scholars, the renown Islamic theologian Imam Al-Ghazali was also among the Sufi scholars who had endorsed the practice of Sufi *Sama'*. Al-Ghazali argued that none of the Sharia texts, including the *Qiyas* disapproved the practice of *Sama'*, and that evidence from these texts indicate that the practice is permissible. Thus, Al-Ghazali disagreed with the allegation that *Sama'* is *haram*. He discussed the three stages of the Sufi *Sama'*: the understanding of the meaning of the song, the ecstasy, and the movement of bodily limbs as the results of the ecstasy³⁶⁵.

Al-Suhrawardi, likewise, suggested that the Sufi *Sama'* could bring tears to the eyes due to its warmth while finding oneself within the midst of the coolness of faith. He emphasised that no one could deny the benefits of *Sama'* because it successfully makes the Sufis repent from their past ill-doings, while at the same time offer them spiritual food of ecstasy³⁶⁶. However, Al-Suhrawardi had also criticised those who went to the Sufi *Sama'* ceremony merely for entertainment and food. Al-Suhrawardi lamented that if the *Sama'* is misused as a means of enjoyment instead of its intended spiritual purpose, then the disciples would not only waste their time, but they would also not achieve any zeal in the devotion and prayers³⁶⁷.

³⁶⁴ Al-Sarraj Abdullah ibn Ali, *Al-Luma' fi at-Tasawuf*, Reynold Alleyne Nicholson (ed.), London, United Kingdom, 1914, p.70.

³⁶⁵ Al-Ghazali, *Ihya' Ulum ad-Din*, Vol.2, Fazl ul Karim (trans.), Pakistan: Darul Ishaat, 1993, p.171.

³⁶⁶ Al-Suhrawardi Shihab ad-Din Umar ibn Muhammad, *Awarif al-Ma'arif* (The Gifts of Gnosés), Syed Ahmad Saeed Hamadani (trans.), Lahore, Pakistan: Oriental Publications, 2011, pp.193-195.

³⁶⁷ Ibid, p.207.

3.2.1.1 Sufi Sama' Practices in Malaysia

The Sufi *Sama'* ritual is not commonly practised in Malaysia. Among several Sufi orders which exist in Malaysia, only the Naqshbandi-Haqqani Order and the Alawi Order were known to practise *Sama'* as their ritualised *dhikr*.

The first form of ritualised *dhikr* existed in the Malay world was known as *Zapin*³⁶⁸. The *Zapin* was also known by various other names, such as *jipin*, *jepin*, *japing*, *zafin*, and *dana*. The Malay *Zapin* is a famous ritual first practised by the practitioners of the Alawi Order, followed by the Naqshbandi-Haqqani Order. The art of the *Zapin* dance was originated in Hadramaut, Yemen, but later spread throughout the Malay world.

Today, the *Zapin* is well-known in Southeast Asian countries, including Malaysia, Indonesia, Brunei, Southern Thailand, and Singapore. It is commonly performed to celebrate several social and religious events such as wedding ceremonies, circumcisions, *Mawlid ar-Rasul* (Prophet's birthday) and other ceremonies³⁶⁹.

The Malays adopted the *Zapin* dance from an Arab's *Zaffin* tradition as a symbol of respect and admiration to the Hadrami Arabs and Sayyids, who were believed to be the descendants of the Prophet (p.b.u.h). The *Sayyids* hold a special place among Muslims in the Malay world due to this lineage. Thus, the Malays observed and attempted to imitate the *Sayyids'* customs and traditions, which were perceived as the true Islamic way of life³⁷⁰.

Male performers had initially dominated both the Arabic and Malay rituals of the *Zapin*, however, since the 1970s, Malay women were allowed to participate in the dance performances.

³⁶⁸ *Zapin* is a derivation of the Arabic word '*Zafn*' which means to dance. The word of *Zafn* can also be found in the hadith of Abyssinians narrated by Ibn Muslim. See Ibrahim Anis et al, *Al-Mu'jam al-Wasit*, 4th Edition, Egypt: Majma' Lughah al-Arabiyyah, 2004, p.395.

³⁶⁹ Mohd Anis Md Nor, *Zapin as Ritualised Dhikr: Silent Remembrance of God through Music and Dance*. **Journal of Southeast Asian Studies**, Vol.20, (2015), p.201.

³⁷⁰ Mohd Anis Md. Nor, *Dancing the Silent Dhikr: Negotiating Temporality and Reciting Litanies in the Zapin Dance in Maritime Southeast Asia*. **A Paper Presented at the World Dance Alliance Global Event**, 2010, pp.3-4.

As an adapted dance from the Arabs, the Malay *Zapin* usually uses the Arab musical instrument such as 'ud or known as *gambus* (lute), *tambur* (similar to *darabukkah*), local *dok* (drums), and *marwas* (identical to the *bandir* or *bindir* single-headed frame drum).

Inspired by Arabic music, the Malays recreated new dance movements through the fusion of Malay aesthetics. The Malay *Zapin* dance consists of eight beat steps. The dancers are required to master in these repetitive steps throughout the performance. The basic movements of the dance involve the movement of the arms, hands, and feet; while throughout the performance, the dancers will move forward, backward, sit, or at times, jump.

To non-Sufis, the *Zapin* dance performance is known as a traditional folk dance art, occasionally performed in either private cultural events or staged as a public spectacle, rather than a religious ritual. The Malay Muslim community rarely recognise the *Zapin* as a ritualised *dhikr*, except to the practitioners of the Naqshbandi and Alawi Orders because the semantic of the *Zapin* is both secular and spiritual. In general, the dancers determine whether the dance is secular or with religious affiliations³⁷¹.

Another ritualised Sufi *Sama'* practised in Malaysia is known as the *Hadra*, practised by the followers of the Naqshbandi-Haqqani Order. The Naqshbandi-Haqqanis' religious gatherings are composed of recitations of the *dhikr*, *qasidah*, music, and some movements. The ultimate goal of the ritual is to achieve annihilation, in which the practitioners may reach the state of intimacy with God³⁷².

The *Hadra* is performed in a circle formation usually held at mosques, *dargah* (shrine), or at private homes. In terms of movement, a *Hadra* usually consists of spontaneous expressive physical movements. The practitioners move their bodies in

³⁷¹ Mohd Anis Md. Nor, The Spiritual Essence of Tawhid (Oneness-Peerlessness) in Zapin Dance Performance by the Beholders of the Tariqat Naqsabandiah in Southeast Asia, **Journal of Southeast Asian Studies**, Vol.14, (2009), p.39.

³⁷² Choiriyah, *Refleksi Jalaluddin Rumi Terhadap Tari Mistis Sema pada Tarekat Naqsyabandiyah-Haqqani*, (Masters Thesis, University of Indonesi, 2009), p.84.

various ways throughout the ritual, such as dropping the upper part of the body, passing from a vertical to a horizontal position, or rotating their heads and making small jumps.

The *Hadra* is a rare Sufi ritual which is usually known only to the Sufis. The ritual only attracted public attention when several *Hadra* videos were published on YouTube³⁷³. JAKIM soon began to notice the ritualised Sufi *Sama'* practised by the Naqshbandi-Haqqani practitioners and has since warned the Muslim communities against following it due to its deviance from the teachings of *Ahlus-Sunnah Wal-Jama'ah*.

3.2.1.2 Fatwas on the Practice of Sufi Sama' by the Islamic Authorities in Malaysia

In 2015, the spreading of a video by a group of worshipers who performed the Sufi *Sama'* in one of Malaysia's mosques had prompted the Malaysian Islamic authorities to issue *fatwas* against the ritual. The video went viral on social media and noticed by JAKIM. The Perlis *fatwa* authority and the Mufti of Federal Territory responded to the public upheaval within the same year.

Meanwhile, the Mufti of Negeri Sembilan did not publish any *fatwa* on the issue, instead, has published an article regarding Sufi *Sama'* on its official website.

The *fatwas* on Sufi *Sama'* can be listed as follows;

<i>Fatwas on the Sufi Sama'</i>			
No	Year	State	Type of <i>Fatwa</i>
1	2015	Perlis	Gazetted <i>Fatwa</i>
2	2015	Federal Territory	Mufti's Personal <i>Fatwa</i>

Table 7: *Fatwas on Sufi Sama'*

The National Islamic Authority, represented by JAKIM, responded to this issue in April 2015. The Director-General of JAKIM released a public statement in a Malay

³⁷³ Daeng Habib, *Hadrah Istana with HRH Shaykh Raja Ashman (Julai 2010)*, (Youtube), 17September 2012. See https://www.youtube.com/watch?v=GfTT_9Qk8JE

newspaper---the *Utusan Malaysia*---regarding the issue³⁷⁴. According to him, JFMKI had already issued a *fatwa* in 2000, which had prohibited the rituals of the Sufi *Sama'* practised by the Naqshbandi-Haqqani practitioners. He emphasised that Muslims should not emulate the *Sufi Sama'* because it is astray from the real teaching of the *Ahlus-Sunnah Wal-Jama'ah*.

Ensuing to the JAKIM press statement, the Perlis Mufti Department issued the first *fatwa*. The Perlis Sharia Committee concurred with the Director-General of JAKIM's statement and gazetted a *fatwa* against the Sufi *Sama'* in August 2015³⁷⁵. The Sharia Committee stated in its *fatwa* that dancing while performing *dhikr* is considered as contradictory to the *Nusus al-Shar'iyah* (Islamic sacred texts). It reasoned that the ritual was neither practised by the Prophet (p.b.u.h), nor the *Salaf al-Salih* (righteous predecessors). Furthermore, the ritual also contradicts with the purpose of the *dhikr* itself, which is supposed to be practised in a calm and *khushu'* (focus/humility) manner.

The *fatwa* committee rejected and criticised all evidence used by the practitioners of the ritual due to its alleged misinterpretation of the *Surah* Ali-Imran: 191. The verse relates the story of Ja'far (r.a), the dancing event of Habasyah, and *tamayul* (movement) of several Companions. According to the committee, the narrations of the stories were non-authentic. Also, the events used as the argument to justify the practice were all taken out of context.

However, the committee agreed that the *dhikr* ritual is one of the good deeds which can be practised while working, driving, or during exercise. They encouraged Muslims to differentiate between *dhikr*-while-dancing as a ritual, and *dhikr*-while-doing daily-activities, each of which differs from one other. The committee believed that dancing to be closer to Allah is prohibited by *Shara'*, but practising *dhikr* while doing daily activities is considered as a good deed. Nevertheless, a *tamayul* which occurs spontaneously while practising *dhikr* or reading the Quran is not prohibited.

³⁷⁴ Jabatan Kemajuan Islam Malaysia, *Islam Larang Zikir Sambil Menari-JAKIM*, Utusan Malaysia, 15 April 2015.

³⁷⁵ The *Fatwa* of Perlis Mufti Department, *Fatwa Zikir Menari*, 2015, See <file:///C:/Users/USER/Documents/YL%20tasavvuf/litearture%20Review/Fatwa/Cetakan%20fatwa/Diwartakan/Perlis%20ZIKIR%20MENARI.pdf>

The issue of Sufi *Sama'* has also drawn the attention of the Mufti of Federal Territory. In April 2015, the Mufti's official website published an article comparing the opinions of scholars regarding the issue³⁷⁶. After arbitration, the Mufti announced that the prohibition against Sufi *Sama'* was more reliable because the Hadith used to allow the ritual was taken out of context. The Hadith was merely an explanation for the actions of some Companions and not associated with the *dhikr* ritual at all. It is because the Hadith of Ja'far (r.a) described the Companions dancing upon receiving good news from the Prophet (p.b.u.h) but did not recite any *dhikr* at that time. Besides, the word *tamayul* in the Hadith refers to 'a little body movement', not dancing. The Mufti believed that minor spontaneous movements of the body and head, which occurred while doing *dhikr* were allowed, as long as not performed inappropriately, or with exaggerations.

The Mufti concluded the article by quoting a statement by JAKIM, which declared the practice of Sufi *Sama'* as forbidden. The practitioners of the ritual were said to irresponsibly mix the acts of *ibadah* (worship) with disobedience. The Mufti was also concerned that the elements of music inserted in the *dhikr* ritual could lead to heedless hearts. Muslims were instead, encouraged to practise *dhikr* as taught by the Quran and Sunnah; and to avoid the Sufi *Sama'* ritual which was similar to the rituals of other religions.

The Negeri Sembilan's Mufti Department, on the other hand, published an article written by the *Tarekat Tasawwuf* Division Committee defending the practice of *Sufi Sama'*³⁷⁷. According to the article, bodily movements including dance which occur while listening to poems, singing, and music can be considered as natural. The Companions of the Prophet (p.b.u.h) have, for instance, moved their bodies while listening to the verses in the Quran.

The article asserted that body movements and the act of dancing while performing *dhikr* have its origins from the Quran and the Sunnah. The Negeri Sembilan's

³⁷⁶ The *Fatwa* of the Federal Territory's Mufti, 2015, Zulkifli Mohamad al-Bakri, (19 April 2015), Bayan Linnas Siri ke-17: ***Penjelasan Berhubung Hukum Zikir Menari***, Umar Mukhtar Mohd Noor, See <https://muftiwp.gov.my/en/artikel/bayan-linnas/2619-bayan-linnas-siri-ke-17-penjelasan-berhubung-hukum-zikir-menari>.

³⁷⁷ The article was written in a magazine called '*Majalah at-Tariq*' (No.17) published by the Negeri Sembilan Mufti Department.

Mufti Department declared the *Sama*’ permissible, not as a pre-requisite for a *dhikr*, but as a method to be energetic while performing the *dhikr*. However, the ritual must be performed by observing good manners and avoiding unlawful sins. Furthermore, the act of dancing while performing *dhikr* is not a must since the Sufis usually perform the *dhikr*, both while sitting still and with movement.

Hence, from the *fatwas* stated above, both the Perlis Mufti Department and the Mufti of Federal Territory agreed with JAKIM’s prohibition of the Sufi *Sama*’ practice. However, the Negeri Sembilan Mufti Department published an article in favour of the practice.

The summary of the *fatwas* are as follows:

- a) The Negeri Sembilan Mufti Department published an article defending the practice of Sufi *Sama*’ because, according to them, the ritual has its merits. Despite that, the Perlis Sharia Committee and the Mufti of Federal Territory found that there was a misinterpretation in the evidence used by the proponents of the ritual. All the evidence used to justify the practice were out of context.
- b) The JAKIM considered the Sufi *Sama*’ practices had astray from the real teachings of *Ahlu-Sunnah Wal-Jama’ah*, and
- c) The Mufti of Federal Territory believed that the Sufi *Sama*’ rituals were similar to other religions.

3.2.1.3 Analysis of Fatwas on Sufi Sama’ as Ritualised Dhikr

The national level of Islamic authority, JAKIM, has declared the practice of Sufi *Sama*’ as astray from the real teaching of *Ahlu-Sunnah Wal-Jama’ah*. However, it did not offer specific explanations to support the allegation. The Director-General of JAKIM merely associated the Sufi *Sama*’ with the practice of the Naqshbandi-Haqqani Order, which has banned by the JFMKI in 2000.

Besides, in 2015, the Mufti of Federal Territory in his personal opinion *fatwa* accused Sufi *Sama*’ as having similar rituals to other religions. However, he also did not

offer any supporting evidence. The only subject discussed in the *fatwas* of the Perlis Islamic authority and the Mufti of Federal Territory was about the verse quoted from the Quran and Hadith which was used to justify the practice of Sufi *Sama*'. The authorities claimed that the evidence used to justify the practice was all misinterpreted. Meanwhile, the Negeri Sembilan Mufti Department officer had a different opinion and firmly stated that the ritual is with basis.

The analysis of the *fatwas* are as follows:

3.2.1.3.1 The Allegations on the Misinterpretation of the Quran and Hadith against Sufi Sama' by the Malaysian Islamic Authorities

All three state Islamic authorities –Perlis, Federal Territory and Negeri Sembilan--agreed that the *dhikr* could be done in several ways. Allah revealed in the Holy Quran: “*Who remember Allah while standing or sitting or lying on their sides and give thought to the creation of the heavens and earth by saying: ‘Our Lord, You did not create this aimlessly. Exalted are You, then protect us from the punishment of the fire*³⁷⁸”.

The Negeri Sembilan Mufti Department, in its article, adduced evidence to justify the practice of Sufi *Sama*'. Most of the evidence came from the Hadith of the Prophet (p.b.u.h) and the stories of his Companions. The first argument stated in the article was the story of the Prophet's Companions as narrated by Al-Katani (d.1029) who said: “*The Companions of the Messenger of Allah (p.b.u.h) when remembering Allah, they swayed right and left as the tree swaying in the stormy windy day in front and behind*³⁷⁹.”

Likewise, Al-Isfahani (d.1038) cited a similar narration from Ali (r.a) who reported that when the Companions of the Messenger of Allah (p.b.u.h) were remembering Allah, they swayed the way trees sway on a windy day³⁸⁰.

³⁷⁸ The Quran, Surah Ali Imran, Verse 191.

³⁷⁹ Abu Hayy al-Kattani, Nizam *At-Tartib al-Idariyyah*, 2nd Edition, Vol.2, Beirut, Labenon: Dar al-Arqam, 2008, p.93.

³⁸⁰ Al-Isfahani Abu Nu'aim, *Hilyah al-Awliya' wa Tabaqat al-Asfiya'*, Vol.1, Beirut, Labenon: Dar al-Fikr, 1996, p.76.

The article had also included two other Hadith related to the event when the Prophet (p.b.u.h) did not prohibit the Abyssinians who danced and performed sword demonstration at his (p.b.u.h) presence. The first Hadith was narrated by Imam Muslim (d.875) who reported from Aisha (r.a): *“Some Abyssinians came and doing zafn (gave a demonstration of the armed fight while dancing) on the ‘Id day in the mosque. The Apostle of Allah (p.b.u.h) invites me (to see that fight). I placed my head on his shoulder and began to see their sport till it was I who turned away from watching them”³⁸¹”*.

Meanwhile, the second Hadith was a narration from Anas (r.a) who said: *“The Abyssinians danced in front of the Messenger of Allah, saying (in their language) ‘Muhammad is a righteous slave (of Allah)’, The Messenger (p.b.u.h) said: ‘What are they saying? They said: ‘They are saying ‘Muhammad is a righteous slave (of Allah)’”³⁸²”*

The next evidence tendered by the Negeri Sembilan Mufti Department was a lengthy Hadith by Ali (r.a), Zayd (r.a) and Ja’far (r.a) who performed the *hajl*³⁸³ upon receiving a compliment from the Prophet (p.b.u.h). Ali (r.a) reported: *“I went to the Prophet (p.b.u.h) with Ja’afar (r.a) and Zayd (r.a). The Prophet said to Zayd (r.a): ‘You are my freedman’, at this Zayd began to hop in one leg around the prophet. Then the Prophet said to Ja’far (r.a): ‘You resemble me in my creation and my manners’. At this Ja’far also began to hop behind Zayd. Then the Prophet said to Ali, ‘You are from me, and I am from you’. At this, he also started to hop behind Ja’far.”³⁸⁴*

The Negeri Sembilan Mufti Department also quoted the Hadith of Aisha (r.a) to justify the permissibility of the Sufi *Sama*. In the Hadith, Aisha (r.a) described how the Prophet (p.b.u.h) used to perform *dhikr* while walking, lying, sitting, and even while

³⁸¹ Hadith Sahih narrated by Muslim. Hadith 892, p.395.

³⁸² As-Shaibani, *Al-Fath al-Rabbani li tartib Musnad al-Imam Ahmad bin Hanbal*, Vol.17, Beirut, Lebanon: Dar Ihya’ al-Turath al-Arabi, 2009, p.228.

³⁸³ *Hajl* in the Arabic dictionaries refers to the act of walking, jumping, or dancing using only one leg. See Al-Harawi. *Tahzib al-Lughah*, Vol.1, n.p: Kitab.net.

³⁸⁴ Hadith narrated in *Musnad Ahmad* (Imam Ahmad Ibn Hanbal), *Musnad Al-Bazzar* (Al-Bazzar), and *Sunan al-Kubra* (Al-Bayhaqi), See Al-Kandahlawi Muhammad ibn Yusuf, *Hayat as-Sahabah*, Vol.3, Beirut, Labenon: Mu’assasah Nashirun, 1999, pp.310-311.

riding. Aisha (r.a) said: “*Allah’s Messenger (p.b.u.h) used to mention Allah’s name (praise Him) at all times*”³⁸⁵.

The Mufti of Federal Territory, however, asserted that the evidence used by those who disagreed with the practice was more reliable than those who had supported it. He argued that Hadith scholars had criticised the Hadith of *haji* purportedly made by Ali (r.a), Zayd (r.a) and Ja’far (r.a). He claimed that there were several problems associated with the Hadith’s chain of narrators.

The first problem was related to a narrator named Hani’ bin Hani’. Hadith scholars affirmed that the said narrator was unknown. Ibn Hajar al-Asqalani wrote that the name Hani’ bin Hani’ was mentioned by Ibn Sa’ad (d.845) in *Tabaqat al-Ula* (first level) of *Ahl al-Kuffah*, who accused Hani’ as *Tashayyu’* (pro-Shia). Ibn Madini (d.848) had also alleged that Hani’ was unknown. Furthermore, Al-Harmalah (d.858) who quoted from Imam As-Shafi’i (d.820) asserted that Hani’ bin Hani’ was also unknown. Hence, Hadith scholars could not accept Hani’ bin Hani’ narrations³⁸⁶.

Yet another problematic narrator was Abu Ishaq Amru ibn Abdullah as-Sabi’i, who was known to always make *tadlis* (concealed) narrations. Abu Sa’id al-‘Ala’i wrote in his book that Abu Ishaq was known as the one who ‘commonly created many *tadlis*’³⁸⁷.

The Mufti of Federal Territory thus concluded his *fatwa* by declaring that the prohibition Sufi *Sama’* is stronger because the methodology used by the scholars who have prohibited the practice is clearer and more reliable. He believed that the Hadith used to justify the practice of Sufi *Sama’* was simply a spontaneous action by some Companions and unrelated with a *dhikr* ritual at all.

For example, the Hadith whereby the Companions danced after receiving good news from the Prophet (p.b.u.h) has no relation with the *dhikr* ritual. The word *tamayul* in the Hadith means ‘a little body movement’, not dancing. The Mufti viewed that small

³⁸⁵ Hadith narrated by Ibn Muslim. See An-Nawawi, Hadith 1444. p 406. The Mufti of Federal Territory has also cited the same Hadith in his *fatwa*.

³⁸⁶ Al-Asqalani Ibn Hajar, *Tahzib al-Tahzib*. Vol.11, Cairo, Egypt: Dar al-Kitab al-Islami 1993, pp.22-23.

³⁸⁷ Solah ad-Din al-‘Ala’i, *Jami’ al-Tahsil fi Ahkam al-Marasil*, Beirut, Libanon: ‘Aalim al-Kitab, 1986, p.245

spontaneous movements of the body and head, which may occur during a *dhikr* were allowed. The movements were permitted as long as they are not done inappropriately or with exaggeration.

The views of the Mufti of Federal Territory were similar to the *fatwa* of the Perlis Mufti Department. The Perlis *fatwa* committee rejected and criticised all the evidence used by the practitioners of this ritual due to the misinterpretation of a verse in Surah Ali-Imran:191, in relations to the story of Ja'far (r.a), the dancing event of Habasyah, and *tamayul* (the movement) of several Companions. According to the *fatwa* committee, the narrations behind the stories were non-authentic. Also, the events which were used as proof and basis for the Sufi *Sama'* practice, were all taken out of context.

3.2.1.3.2 The Malaysian Islamic Authorities' Arguments related to the Views of Ahlus-Sunnah Wal-Jama'ah Scholars Regarding the Practice of Sufi Sama'

The Negeri Sembilan *Tarekat Tasawuf* Committee argued for the permissibility of Sufi *Sama'* by quoting the views of several *Ahlu-Sunnah Wal-Jama'ah* scholars. Among the scholars were An-Nawawi (d.1277), As-Suyuti (d.1505), and Zaini Dahlan al-Makki (d.1886).

An-Nawawi argued that dancing is not *haram* in Islam. He quoted the words of Al-Halimi (d.1012) who said: '*It is not illegal for men and women (to dance) unless the dance is like a transvestite body movement.*'³⁸⁸.

Likewise, As-Suyuti was in favour of the practice of Sufi *Sama'* due to its merits as quoted from the Quran and the Sunnah. He quoted the verse from Surah Ali Imran and the Hadith of Aisha in relations to the Abyssinians dance as justification. As-Suyuti argued that the two shreds of evidence formed the basis of *Sufi Sama'* practised by the

³⁸⁸ An-Nawawi Abu Zakaria Yahya, *Rawdah al-Talibin*. Riyadh, Kingdom of Saudi Arabia: Dar 'Alam al-Kutob, 2003, p.206.

Sufis. He also suggested that the acts of standing and dancing during the *Sama'* ritual which enhance spiritual ecstasy, were also approved by great scholars³⁸⁹.

Yet another *Ahlu-Sunnah Wal-Jama'ah* scholar who had advocated for the practice of Sufi *Sama'* was a scholar from Mecca who lived in the 19th century named Ahmad bin Zaini Dahlan al-Makki. Al-Makki quoted the Hadith of Ja'far (r.a) in his book and suggested that the Prophet (p.b.u.h) did not disagree with Ja'far's act of jumping³⁹⁰. Such jumping act, he further suggested, form the basis of the *Sama'* dance ritual practised by the Sufis.

The Negeri Sembilan *Tarekat Tasawuf* Committee concluded that the movement which occurs during a Sufi *Sama'* is not considered as traditional dancing and singing. Instead, it is a special movement practised by the Sufis, i.e., a spiritual ritual practised by the wayfarers to purify souls. The movements, including dancing, which occur while remembering Allah during a Sufi *Sama'* ceremony, according to the Tasawuf Committee merit basis. While the movements were not compulsory for the ritual, they form the key to achieve motivation when performing the *dhikr*. Practitioners of the Sufi *Sama'*, nonetheless were reminded to maintain good manners and avoid lawlessness while performing the ritual.

The Mufti of Federal Territory, on the other hand, held an arbitration between the scholars who rejected and supported the practice. The Mufti concurred with evidence brought forth by the Negeri Sembilan *Tarekat Tasawuf* Committee and further added the opinion of yet another proponent contemporary scholar, Muhammad Mutawalli as-Sha'rawi (d.1998). As-Sha'rawi in *Majalah Tasawuf al-Islami* gave his commentary about the Sufi *Sama'* by asserting that if there was no text (of the Quran or Hadith) which mentioned about the ritual's prohibition, then its practice is implied as permissible.³⁹¹

³⁸⁹ As-Suyuti Jalal ad-Din Abd ar-Rahman, *Al-Hawi lil Fatawa*, Vol.2, Beirut, Lebanon: Dar al-Kotob al-Ilmiyah, 1971, pp.222-223.

³⁹⁰ The above-mentioned book by Ahmad Zaini Dahlan entitled *as-Sirah an-Nabawiyah*. See Mustafa ibn Muhammad Fadhil, *Al-Maqasid an-Nuraniyyah*. Beirut, Lebanon: Dar al-Kotob al-'Ilmiyyah, 2015, p.141.

³⁹¹ Shaykh al-MutaWalli, *as-Sha'rawi wa at-Tasawwuf*, See <https://alsufi.net/> (22 December 2019).

Apart from listing the arguments from the Sufi *Sama*' supporters, the Mufti had also tendered evidence from opposing scholars. The Mufti held that opponent scholars used an Islamic jurisprudence principle: "The default in matters of worship is *haram* (prohibited) or *tawaqquf* (stop)³⁹²". *Tawaqquf* means that every single worship is prohibited unless supported with any *dalil* (evidence) from the Quran or Sunnah. Since there was no *dalil* from the Quran or the Sunnah which has approved the practice, it is, therefore, *haram* to claim that the practice is a part of worship, and subsequently, *haram* to be practised.

The Mufti also referred to the views of several scholars who disagreed with the practice of Sufi *Sama*, ' including Ibn Qudamah (d. 1223), 'Izz al-Din ibn 'Abd al-Salam (d.1262) and Al-Qurtubi (d.1273). According to the Mufti, Ibn Qudamah was queried for his opinion against those who listened to music and dance, and those who sang and danced for the sake of Allah. To which Ibn Qudamah replied that the testimonies and opinions of such people should not be accepted: their narrations of the Hadith, as well as their proclamations for the sighting of a new moon (in determining *Ramadhan*) or anything related to religious matters, should not be accepted.

Ibn Qudamah asserted that the Sufis should show their love and obedience for Allah in other ways. The practice of Sufi *Sama*', according to Ibn Qudamah, was deemed sinful by scholars, since it is considered an innovation. People are thus forbidden to practice it. Ibn Qudamah further insisted that it is impossible to be close to Allah while doing an act of disobedience against Him. A servant cannot worship Him by doing things that He has forbidden. Those who sin to draw closer to Allah will be rejected while those who want to reach out to Allah by doing (or taking) something other than the direction and guidance of the Prophet (p.b.u.h) is far from achieving his goal³⁹³.

The Mufti acknowledged that scholar 'Izz al-Din ibn 'Abd al-Salam offered his commentary with regards to the Sufi *Sama*' as a ritualised *dhikr*. The scholar held that dancing and clapping were considered innovation, hence should not be tolerated, except

³⁹² Fadhullah Kisk and Hisham Al-Mahjubi, *Al-Muyassar fi 'Ilm Usul al-Fiqh*, Beirut , Lebanon: Dar al-Kotob al-Ilmiyyah, 2013, p.28.

³⁹³ Zulkifli Mohamad al-Bakri, (19 April 2015). See also As-Sodiq Abd ar-Rahman al-Gharyani, *Al-Ghuluw fi ad-Din*, 2nd Edition, Cairo, Egypt: Dar al-Salam, 2002, pp.154-155.

by one deficient in mind and that they resemble a bad display of female. According to ‘Izz al-Din, only frivolous men and affected liars indulge in such acts. He added that it was unimaginable that one who fears Allah and understands what it means to adore Him, would dance or clap. Clapping and dancing represent the actions of those who are foolish and ignorant, not from those who are wise and virtuous.

‘Izz al-Din ibn ‘Abd al-Salam also emphasised that the Prophet (p.b.u.h) and his Companions have never practised similar ritual. He said: “*How could someone regard it as justifiable to dance to the rhythm of the music and become oblivious? When the Prophet (p.b.u.h) said: ‘The best generation is my generation, then those who come after them, then those who come after them’, and no one among those exemplary generations did such things*³⁹⁴”. Moreover, there was no precedent made by those from the ‘time of the righteous predecessors’. Those who believe that the bodily movements during the Sufi *Sama*’ are in relations to Allah were said to be under the control of the devil.

‘Izz al-Din considered the proponents of the ritual were deceived by what they uttered and have deceived with what they claimed. The proponents claimed that there were two enjoyments achieved while listening to the Sufi *Sama*’: First, the enjoyment of the divine gnosis and the state of dependence upon Allah; and second, the enjoyment of the vocal sound and the tone’s melancholy. ‘Izz al-Din argued that the rhythmic words during a Sufi *Sama*’ lead to the ‘taste of lust,’ which is unrelated to the religion. As the two enjoyments grew, the practitioners erred in thinking that the two enjoyments were accumulated through ‘Divine Gnosis’ and other circumstances. ‘Izz al-Din disagreed with this claim and held that the enjoyments which the practitioners’ experienced were just ‘a taste from lust’, which have no relation to religion³⁹⁵.

The Mufti in his *fatwa* had also referred to Al-Qurtubi, a great Maliki scholar who had denounced the Sufi *Sama*’. Al-Qurtubi held that ‘*The consensus of scholars agreed that the act of singing, dancing, and hitting part of the body is haram (prohibited). Whoever says dancing is allowed is a kafir (disbeliever)*’.

³⁹⁴ Hadith Sahih narrated by Al-Bukhari.

³⁹⁵ ‘Izz al-Din Abd al-Aziz ibn Abd as-Salam, *Qawaid al-Ahkam fi Islah al-Anam*, Vol.2, Damascus, Syria: Dar al-Qalam. pp.357-358

To sum up, both the Perlis Sharia Committee and the Mufti of Federal Territory encouraged Muslims to embrace the *dhikr* as much as possible, and a practice also encouraged by the Quran and authentic Hadith. Both authorities agreed that all the evidence offered to justify the permissibility of Sufi *Sama'* were taken out of context. Muslims in Malaysia are encouraged to adhere to the practices of the Prophet (p.b.u.h), his Companions and the righteous predecessors, in relations to *ibadah* (worship rituals) to guarantee the safety of Muslims in the world and the hereafter.

From the analysis stated above, the *fatwas* of the Perlis Mufti Department and the Mufti of Federal Territory were similar to each other in the prohibition of the Sufi *Sama'* practice. In another word, there was no contradiction of *fatwas* between the two authorities. However, the article published by the Negeri Sembilan *Tarekat Tasawwuf* Division Committee may raise public confusion. Although the article was not an official *fatwa* from the Mufti Department of Negeri Sembilan, it was however written by several officers who served the department. The article was also re-published in the official magazine of the Negeri Sembilan Mufti Department. Hence, the article was perceived as the official viewpoint of the Negeri Sembilan Mufti Department. This indirectly implied that the Islamic authorities maintained different opinions on the issue of Sufi *Sama'* as a ritualised *dhikr*.

In short, the conflict of *fatwa* between the authorities occurred due to the different ways the texts of the Quran and Sunnah were viewed. Proponents of the Sufi *Sama'* believed that the evidence stated in the holy texts led to the permissibility of the practice. In contrast, opponents against the ritual believe that that evidence offered was unrelated and erroneously misinterpreted.

3.2.2 The Practice of Rabita

Rabita is defined, in Arabic dictionaries, as the relationship and connection between two things³⁹⁶. Conceptually, *Rabita* is interpreted differently by different scholars. Imron Abu Amar defined *Rabita* as the practice of visualizing the master's facial

³⁹⁶ Ibrahim Anis et al, p.223.

expression as a result of the disciple's actions. For instance, should a disciple abandons Allah's command and commits His prohibitions, the disciple visualizes the anger in his master's face³⁹⁷.

Syed Hadzrullathfi Syed Omar, on the other hand, referred *Rabita* as the disciple's feeling of love and remembrance for his master. The master's face is pictured in the disciple's imagination, with the hope that Allah loves the disciple for loving a master whom Allah loves. The master is characterised as *al-Kamil*, i.e., perfect in Divine gnosis and piety to Him³⁹⁸.

Rabita has also been equated with the concept of *Suhba* (companionship). Both *Rabita* and *Suhba* refer to the relationship between a disciple and his spiritual master. Disciples are perceived as the blind, who must follow their spiritual master whose eyes (of the heart) are sharp-sighted. The spiritual master is recognised as a teacher whose heart is always in the remembrance of Allah and lost in the sea of *muraqaba* (meditation)³⁹⁹.

The basis of *Rabita* is to under the tutelage of the spiritual master or to accompany him, as prescribed in the Quran: "O you who have believed, fear Allah and be with those who are true."⁴⁰⁰ It was also associated with the term, *Wasila* (a way of the intimidated) as Allah said: "O you who have believed, fear Allah and seek the means (of nearness) to Him and strive in His cause that you may succeed"⁴⁰¹.

Taj ad-Din an-Naqshbandi (d.1641) wrote about *Rabita* in his book: "*When the disciple finishes his worldly activities, he must take new ablution and get into his seclusion place. The first thing he should do after sitting is to bring to his mind the image of his master, and then he can start his muraqaba and dhikr*". As a commentary for the above statement, Abd al-Ghani Al-Nablusi (d.1731) wrote: "*This is a perfect way of the*

³⁹⁷ Imron Abu Amar, *Disekitar Masalah Thariqat Naqsyabandiyah*, Indonesia: Penerbit Menara Kudus, 1980, p.66.

³⁹⁸ Syed Hadzrullathfi Syed Omar, *Dimensi Baru dalam Amalan Rabitah Tokoh Sufi Kontemporari Malaysia*, *Jurnal Islam dan Masyarakat Kontemporari*, (2011), p.126.

³⁹⁹ Planning and Research Division of JAKIM, *Basic Reference in the Field of Islamic Faith*, The Islamic Development Department of Malaysia (JAKIM), 2010, p.14.

⁴⁰⁰ The Quran, Surah At-Tawba, Verse 119.

⁴⁰¹ The Quran, Surah Al-Maidah, Verse 35

disciple to get *al-Madad* (help) since the master is his door and *Wasila* (way) to be with Allah⁴⁰²”.

The JAKIM proposed three types of *Rabita*. The first type of *Rabita* refers to a compulsory *Rabita*. The act of facing the *Kaaba* as the *Qibla* in *Salah* is an example of a compulsory *Rabita*. The second type of *Rabita* is the supererogatory *Rabita*. The act of looking at the *imam* by the *ma'mums* (the followers of the Imam in prayer) during congregational prayer is considered as supererogatory. The third type of *Rabita* is the licit *Rabita*. An example of a licit *Rabita* is looking at something good while doing good deeds⁴⁰³.

3.2.2.1 *Rabita* Practised in the Malay World

In Malaysia, the *Rabita* is practised by the disciples of the Naqshbandi-Khalidi Order. Disciples need to imagine the master's face, even for a while, to obtain *barakah* at the beginning of a *dhikr*. The practice aims to seek *Istimdad* (help) from the master's spiritual light as a companion in their wayfarer journey. The disciples also need to believe that the lights come from the Prophet (p.b.u.h), whereas the master is only the mediator. The Naqshbandi-Khalidi wayfarers practice *Rabita* not only before performing the *dhikr* but also when confronted with problems⁴⁰⁴.

In Indonesia, *Rabita* is practised by the disciples of the Shadhili Order in Banten. The practice is listed as the fifth principle of the Order, apart from *Istighfar*, *Salawat*, *Talqin*, and *Du'a*. According to E. Ova, *Rabita* or *Wasila* is a form of chain to strengthen the bonding among fellow Shadhili practitioners. The chain of the practitioners is connected to the Prophet (p.b.u.h) through the intermediary of the spiritual master who initiates the order and the founder of the order⁴⁰⁵.

⁴⁰² He wrote the statement in his book '*Risalah Tariqah Sadah al-Naqshabandiyah*'. See Abd al-Ghani an-Nablusi, p.147.

⁴⁰³ Planning and Research Division of JAKIM, p.14.

⁴⁰⁴ Mohd Haidhar Kamarzaman, *Pengenalan Terhadap Institusi Tasawuf di Malaysia*: Tarekat Naqshabandiyyah Khalidiyyah. **3rd International Seminar on Islamic Thought**, (2018), pp.213-217.

⁴⁰⁵ E. Ova Siti Sofwatul Ummah, *Tarekat, Kesalehan Ritual, Spiritual dan Sosial: Praktik Pengalaman Tarekat Syadziliyyah di Banten*, **Jurnal Pemikiran Islam dan Filsafat**, Vol.15, No.2 (2018), p.323.

3.2.2.2 Fatwas on the Practice of Rabita by the Islamic Authorities in Malaysia

As mentioned previously, *Rabita* is a common practice by the Naqshbandi-Khalidi Order in Malaysia. In 1992, a *muzakarah* by the National Council for Islamic Religious Affairs *fatwa* committee issued a *fatwa* against the *Rabita* practised by the Naqshbandi-Khalidi Order led by Tuan Haji Ishak bin Mohd ‘Arif⁴⁰⁶.

The *fatwas* on the practice of *Rabita* are listed in Table 8 as follows

<i>Fatwas on the Rabita</i>			
No	Year	State	Type of <i>Fatwa</i>
1	1992	JFMKI	Non-Gazetted <i>Fatwa</i>
2	2015	Federal Territory	Mufti’s Personal <i>Fatwa</i>

Table 8: *Fatwas* on the Practise of *Rabita*

The JFMKI decided that the practice of *Rabita* by the Order was deviant from the teachings of Islam. However, no detailed explanation was offered to justify the decision. The Mufti of Federal Territory had also highlighted the issue when replying to a question asked by the public on the Department’s official website⁴⁰⁷. The Mufti replied that the practice of *Rabita* was permissible subject to several conditions. However, the Mufti did not list the conditions in his *fatwa*.

3.2.2.3 Analysis of the Fatwas on Rabita

The opinion of the Islamic authorities, represented by the JFMKI and the Mufti of Federal Territory, differed when determining the practice of *Rabita*. The JFMKI disagreed with the practice, while the Mufti of Federal Territory declared the *Rabita*

⁴⁰⁶ The *Fatwa* of JFMKI, *Amalan Suluk (Bertapa) & Rabitah (Menghadirkan Wajah Guru dalam Tariqat Naqsyabandiah Khalidiah)*, 1992, See <http://e-smaf.islam.gov.my/e-smaf/fatwa/fatwa/find/pr/15306>

⁴⁰⁷ The *Fatwa* of the Federal Territory’s Mufti, 2015, Zulkifli Mohamad al-Bakri, (21st December 2015), Umar Mukhtar Mohd Noor, Al-Kafi lil al-Fatawi (Question 133): *Konsep Rabitah dalam Islam*, 21 December 2015, See <https://muftiwp.gov.my/artikel/al-kafi-li-al-fatawi>.

permissible under certain conditions. However, both authorities failed to offer a detailed explanation behind their respective decisions.

Among the earliest Malay scholars who refuted the practice of *Rabita* was a great Indonesian scholar, Abdul Karim Amrullah (d.1945). He was a great Indonesian scholar's father, Hamka. Abdul Karim was one of the founders of the *Kaum Muda* movement in Indonesia. Members of this movement collectively refuted the *Rabita* practised by the practitioners of Sufi orders. In general, the Sufis practice the *Rabita* at the beginning of a *Khalwa*⁴⁰⁸ ritual. Abdul Karim was influenced by the opinion of his teacher, Ahmad Khatib al-Minangkabawi (d.1916).

Hamka agreed with his father and this issue and quoted Al-Minangkabawi's *fatwa* who encouraged Muslims to return to the real teachings of Prophet Muhammad (p.b.u.h) and to avoid any action which could lead to *Shirk*. Hamka declared that the practice of *Rabita*---visualizing the master in the disciples' mind---as an example of *Shirk*. The practice was also proclaimed as without basis, and considered as an innovation⁴⁰⁹.

Malaysian researcher Othman Napiah, however, refuted the presumption that Al-Minangkabawi had unequivocally disagreed with the *Rabita* since the latter had offered several exceptions along with his disapproval. Othman Napiah summarised Al-Minangkabawi's standpoint towards the *Rabita* in five points, the last of which expressed Al-Minangkabawi's conditional approval.

First, Al-Minangkabawi argued that the practice of *Rabita* was akin to equating worshipping Allah with the master. Second, the practitioners were led to believe that the master possesses the power to eliminate *was-was* (insinuating thoughts).

Third, Al-Minangkabawi claimed that the practice of *Khalwa* led to equating concentration and *khushu'* towards the master, with the concentration and humility while

⁴⁰⁸ Yusran Rusydi, *Pribadi dan Martabat Buya Hamka*, Jakarta, Indonesia: Penerbit Noura, 2016, p.1.

⁴⁰⁹ Hamka, *Tasawuf Perkembangan dan Pemurniannya*, Jakarta, Indonesia: Yayasan Nurul Islam, 1980, pp.229-230.

doing *dhikrullah*. Fourth, Al-Minagkabawi accused the practitioners of *Rabita* as disbelievers should they believe that the ritual could eliminate their *was-was*.

However, in Al-Minagkabawi's fifth and final point, he asserted that the practitioners could not be labelled as disbelievers if they only imagine the master's face without associating it to any other belief⁴¹⁰.

Meanwhile, a committee member of the *Tarekat Tasawwuf* Division in the Negeri Sembilan Mufti Department, Jahid Sidek argued that *Rabita* is not only permissible but also an obligatory practice. He believed that the practice is a must for a believer to achieve *Ma'rifatullah*, without which a servant could not achieve the level of *Ihsan*⁴¹¹.

The concept of *Rabita* understood by Jahid Sidek was broader than what has been suggested by previous Sufi scholars. While other Sufis associate *Rabita* as the love, remembrance and imagination of the spiritual master in the disciple's mind, Jahid Sidek described the practice as anything which could help a person to reach Allah. He had also associated the story with the act of facing *Qibla* during *Salah*⁴¹².

According to Jahid Sidek, the concept of *Rabita* is synonymous with 'the verse of Allah'. Every creation of Allah is understood as an indicator of His existence. Allah encourages His creatures to ponder upon the creation of the heavens and the earth: "*Do they not look into the realm of the heavens and the earth and everything that Allah has created and thought that perhaps their appointed time has come near? So in what statement hereafter will they believe?*"⁴¹³".

Jahid Sidek had also associated the act of Prophet Moses (a.s) 'looking at the hill', as a form of *Rabita*. When Prophet Moses (a.s) was 'looking at the hill', Allah disclosed part of His essence, which made Moses fell in a state of annihilation. Allah said: "*And when Moses arrived at Our appointed time, and his Lord spoke to him and said:*

⁴¹⁰ Othman Napiah, *Kebersamaan dalam Ilmu Tasawuf*, Johor, Malaysia, Penerbit Universiti Teknologi Malaysia, 2005, p.64.

⁴¹¹ Syed Hadzrullathfi Syed Omar, p.127.

⁴¹² Ibid, p.130

⁴¹³ The Quran, Surah al-'Araf, Verse 185.

'My Lord, show me yourself so that I may look at You.' Allah said: 'You will not see Me, but look at the mountain; if it should remain in place, then you will see Me'. But when his Lord appeared to the mountain. He rendered it level, and Moses fell unconscious, and when he awoke, he said: 'Exalted are You! I have repented to You, and I am the first of the believers'”⁴¹⁴.

According to Jahid Sidek, the story of Prophet Moses (a.s) was similar to the concept of *Rabita*. Prophet Moses (a.s) did (the practice of *Rabita*) to understand the purpose of seeing the essence of Allah. The essence and attribute of Allah, in reality, are invisible to His creatures.

In the context of the *dhikr*, Jahid Sidek believed that remembering the spiritual master---either before or during the ritual---was not the goal of *dhikr* and did not infer that the disciple was worshipping his master. Nonetheless, Jahid Sidek did not deny that if the disciple believes that the master has power over him, then such belief could lead to the act of worshipping the master⁴¹⁵.

From the analysis stated above, it can be concluded that the JFMKI and the Mufti of Federal Territory have different views on the practice of *Rabita*. The JFMKI issued a *fatwa* against the practice without offering supporting reasons, but the *fatwa* was analogous with the views of several well-known Malay scholars, such as Hamka and his father, Abdul Karim Amrullah.

On the other hand, the Mufti of Federal Territory was more lenient towards the practice of *Rabita*, subject to conditions. The Mufti's view was in parallel with Al-Minagkabawi, as reported by Othman Napiah.

Furthermore, the practice was also approved by the Negeri Sembilan Mufti Department committee member, Jahid Sidek, who equated the *Rabita* with the act of observing Allah's creations, to achieve the level of *Ma'rifatullah*.

⁴¹⁴ The Quran, Surah al-'Araf, verse 143.

⁴¹⁵ Syed Hadzrullathfi Syed Omar, p.130.

In summary, the opponents of *Rabita* cautioned its practitioners against performing an act which could lead to *Shirk*. By contrast, the proponents of the practice viewed *Rabita* as a way to achieve concentration and humility. The proponents also believed that the ritual would not cause *Shirk* because the practitioners still worship Allah, not anything other than Him.

3.2.3 The Practice of Khalwa

Khalwa (seclusion) is an Arabic word which means solitude by oneself or others⁴¹⁶. In the Malay world, the practice of *Khalwa*---also known as *Suluk*---refers to the way of achieving inner perfection through isolation while performing *ibadah* or *dhikrullah*. According to Mohd Haidhar, who referred to Ibn Ajibah, *Khalwa* is an act of worshipping and striving to be closer to Allah, by separating oneself from the things which could cause distractions from the remembrance of Allah⁴¹⁷.

Imam Al-Ghazali specified that the way to practise *Khalwa* by secluding oneself in a dark place, covering one's head with a shirt. In the state of *Khalwa*, Al-Ghazali believed that a wayfarer would be better susceptible to hear the call of truth and witness the majestic Divine Presence⁴¹⁸.

Malaysian researcher, Ahmad Najaa' Mokhtar concurred with Ahmad Zarruq's (d.1493) assertion that the practice of seclusion and divided it into two parts. The first part is *Khalwa*, while the second, *Uzlah* (isolation). According to Ahmad Zarruq, *Khalwa* is more exclusive than *Uzlah* because *Khalwa* is similar to *I'tikaf*, which is performed in the mosque, but for a longer duration⁴¹⁹.

⁴¹⁶ Ibrahim Anis et al, p.254.

⁴¹⁷ Mohd Haidhar Kamarzaman, p. 216.

⁴¹⁸ Al-Ghazali, *Ihya' Ulum ad-Din*, Muhammad Mahdi al-Sharif (trans), Vol.3, Beirut, Lebanon: Dar al-Kotob al-Ilmiyah, n.d, p.133.

⁴¹⁹ Cited from his book entitled *Qawa'id at-Tasawuf*, See Abd al-Qadir 'Isa, *Haqa'iq 'an at-Tasawuf*, 5th Edition, Damascus, Syria: Maktabah al-'Irfan, 1993, p.241.

Ahmad Najaa' also believed that the practice of *Khalwa* was the practice of the Prophet (p.b.u.h). Prophet Muhammad (p.b.u.h) went into prolonged seclusion in the Cave of Hira' until he received the revelation of his appointment as a prophet.

The duration of a *Khalwa*, according to Ahmad Najaa, could be unlimited. However, the usual duration of the *Khalwa* performed by the Sufis was forty days, following Prophet Moses' (a.s) *Sunnah*, as narrated by the Hadith. Apart from forty days, the *Khalwa* was also practised by the Sufis for thirty, seven or at least three-days-three-nights to emulate with the practice of the Prophet (p.b.u.h)⁴²⁰.

3.2.3.1 The Practice of *Khalwa* in Malaysia

In Malaysia, there are two Sufi orders which recognize the practice of *Khalwa*, namely the Naqshbandi-Khalidi and Ahmadiyya Order. Members of these Orders practise *Khalwa* in two ways, namely the daily and congregational *Khalwa*. The daily *Khalwa* is practised by a practitioner alone, at specific times a day. While the congregational *Khalwa*---which could last for ten, twenty or forty days---is usually performed either once or twice a year. The *Khalwa* is practised in mosques but later moved to *Zawiya*, *Ribat*, or *Khanqah*⁴²¹. In the present day, the *Khalwa* is commonly performed in a small tent within a mosque⁴²².

A practitioner of the Naqshbandi-Khalidi Order in Malaysia usually starts a *Khalwa* on either Mondays or Thursdays, after the *Asr* prayer, accompanied with a *Khtam-i Khwajagan* (Turkish: *Hatm-ı Hâcegân*)⁴²³. Thereafter, the practitioner secludes himself in his place (tent) in the mosque. He later continues to recite the *dhikr*, which was taught by the master.

⁴²⁰ Ahmad Najaa' Mokhtar, *Teknik Pengamalan Khalwah dalam Tariqah di Malaysia*, *Journal 'Abqari*, Vol.1, (2011), p.82.

⁴²¹ *Zawiya*, *Ribat* and *Khanqah* is referring to Sufi shrines.

⁴²² Mohd Haidhar Kamarzaman, p.216.

⁴²³ *Khtam-i Khwajagan* is a weekly congregational *dhikr* ceremony practised by the Naqshbandi Order's practitioners. The ritual is practised in a circle where a Shaykh would sit facing the *Kibla* accompanied by his closer disciples or by at least seven other disciples. Ibid, 214.

Ahmad Najaa' listed the seven stages of the *Khalwa* ritual which the Naqshbandi-Khalidi disciples need to accomplish. The first stage is known as the *Mukashafah*, where a disciple starts the *dhikr* by reciting the word 'Allah' in his heart for five thousand times throughout the day and night. After the *dhikr*, the disciple reports his feeling to the spiritual master. To complete this first stage, the master will increase the *dhikr* to six thousand times.

The second stage is called the *Lataif*. The spiritual master who evaluates the disciple's state then increases the *dhikr* obligation from seven thousand to eleven thousand times a day. This stage is called the *Lataif* since the disciple is compelled to recite the word 'Allah' in his heart in different places and quantities. There are seven places of *Lataif* (Singular: *Latifah*): (i) *Latifah al-Qalb*, (ii) *Latifah al-Ruh*, (iii) *Latifah al-Sirr*, (iv) *Latifah al-Khafi*, (v) *Latifah al-Akhfa*, (vi) *Latifah al-Nafs al-Natiqah*, and (vii) *Latifah Kul al-Jasad* ⁴²⁴.

The number of *dhikr* reciting Allah's name in these seven places amounts to eleven thousand times, i.e., one thousand for each *Latifah*, except for *Latifah al-Qalb*. In *Latifah al-Qalb*, the disciple recites *dhikr* 'Allah' for five thousand times.

The third stage refers to the stage of *Nafi*. In this stage, the disciple changes the *dhikr*'s recitation from 'Allah' to '*La illaha illa Allah*'. Ahmad Najaa' however, did not provide a detailed explanation for the third to the seventh stages. He only listed the names of each subsequent stages: the fourth stage is called the *Wuquf Qalbi*; the fifth stage, *Ahadiyya*; the sixth stage, *Ma'iyya*; while the last stage, *Tahlil*.

Upon the completion of the *Khalwa*, the disciple will then recite one hundred times of Surah *al-Fatiha*, followed by one thousand times of *istighfar*, *salawat* and Surah *al-Ikhlās*. The rewards of the recitations will be donated to the spiritual master, the masters in the chain of Naqshbandi-Khalidi Order, up to the Prophet (p.b.u.h).

⁴²⁴ The first five places of *Lataif* focused on the chest. The sixth *Latifah* refers to the eyebrows, while the last *Latifah* refers to the whole body.

The *Khalwa* is considered as officially over upon the completion of *Khtam-i Khwajagan*. The spiritual master will then end the ceremony with the phrase ‘*La illaha illa Allah*’, followed by a *Du’a*.

Meanwhile, according to Ahmad Najaa’, the practice of *Khalwa* is not a common ritual for the Ahmadiyya Order in Malaysia. The *Khalwa* is only encouraged for the spiritual master and his closest disciples. Daud Umar (d.1976), for instance---a spiritual master of the Ahmadiyya Order from Bukit Abal, Kelantan---was known to practice the *Khalwa* regularly after the *Maghrib*, *Isha*’ and *Fajr* prayers.

Additionally, the practice of *Khalwa* by the practitioners of the Ahmadiyya Order in Malaysia differs than that from the Naqshbandi-Khalidi Order. While the Naqshbandi-Khalidi Order practices both individual *Khalwa* and congregational *Khalwa*, the practitioners of the Ahmadiyya Order only practice the individual type of *Khalwa*.

Ahmad Najaa’ concluded that the practitioners of the Ahmadiyya Order are not compelled to recite any specific number or type of *dhikr* during a *Khalwa*, which means that they are free to recite any *dhikr* that they are familiar to recite outside *Khalwa*⁴²⁵.

3.2.3.2 Fatwas on the Practice of *Khalwa* by the Islamic Authorities in Malaysia

There were two Islamic authorities which reacted to the practice of *Khalwa* by Sufi orders in Malaysia. The National Council for Islamic Religious Affairs *fatwa* committee issued a *fatwa* against the *Khalwa* practised by the Naqshbandi-Khalidi Order led by Tuan Haji Ishak bin Mohd ‘Arif in 1992. While the Perak Mufti Department issued a *fatwa* on the practice of *Khalwa* in 2010.

The *fatwas* on the practice of *Khalwa* are listed in Table 9 as follows:

<i>Fatwas on the Practise of Khalwa</i>			
No	Year	State	Type of <i>Fatwa</i>

⁴²⁵ Ahmad Najaa’ Mokhtar, pp.94-97.

1	1992	JFMKI	Non-Gazetted <i>Fatwa</i>
2	2010	Perak	Gazetted <i>Fatwa</i>

Table 9: *Fatwas* on the Practice of *Khalwa*

The JFMKI issued the first *fatwa* in 1992. It was *Rabita-Khalwa* combination *fatwa* on the practice of the Naqshbandi-Khalidi Order⁴²⁶. The JFMKI declared that the practice of *Rabita* and *Suluk* specifically by the disciples of the Naqshbandi-Khalidi Order led by Tuan Haji Ishak bin Mohd ‘Arif was deviant from the teachings of Islam.

The Perak Mufti Department, likewise, issued a *fatwa* in 2010 on the practice of *Khalwa* in Perak, but without naming the Sufi order⁴²⁷. The Perak Sharia Committee did not reject the *Khalwa* outright but listed their concern for Friday prayers which are left by the practitioners of Sufi orders when they are in the state of *Khalwa*. The Perak Mufti Department is concerned on this issue as the duration of *Khalwa* among the Sufis is different from one another. Some of them practised *Khalwa* for three days, while some others practise it more than a week. So they might leave Friday prayers when they are in the state of *Khalwa*.

3.2.3.3 Analysis of the *Fatwas* on *Khalwa*

The National Council for Islamic Religious Affairs (JFMKI)’s *fatwa* committee was the first authority to issue a non-gazetted *fatwa* against the *Khalwa* practice via a *muzakarah* held in 1992. Nonetheless, the committee offered no justification for its prohibition.

The committee’s decision, however, was in line with the views of Hamka, a prominent Malay scholar who refuted the practice of *Khalwa*. Hamka had earlier rejected the practice of *Khalwa*, endorsed by Imam Al-Ghazali who encouraged the Sufis to

⁴²⁶ The *Fatwa* of JFMKI, *Amalan Suluk (Bertapa) & Rabitah (Menghadirkan Wajah Guru dalam Tariqat Naqsyabandiah Khalidiah)*, 1992, See <http://e-smaf.islam.gov.my/e-smaf/fatwa/fatwa/find/pr/15306>

⁴²⁷ The *Fatwa* of Perak Mufti Department, *Fatwa Mengenai Kewajipan Mendirikan Solat Jumaat Ketika Bersuluk oleh Pengamal Tareqat*, 2010, See <http://e-smaf.islam.gov.my/e-smaf/fatwa/fatwa/find/pr/10962>

separate themselves from worldly affairs. The Sufism propagated by Hamka was not the version of Sufism which rejects the world, instead, one which encourages its wayfarers to immerse themselves in the community. Hamka asserted that pure Sufism is essential for social integration; thus the Sufis ought not to escape the challenges of life by running into the jungle, or hiding in secluded places such as caves to meditate and worship Allah⁴²⁸.

Hamka rejected the version of Sufism which emphasizes solely on matters related to the hereafter. He believed that the Sufis should also focus on worldly life since both the Quran and the Sunnah encourage Muslims to maintain a healthy relationship between Allah and other people. Thus, to Hamka, Sufis must not only accentuate on seclusion and *Zuhud* (ascetic life), but they also need to be progressive in encouraging people to appreciate *al-Amr bi al-Ma'ruf* (what is right) and forbid *al-Nahy 'an al-Munkar* (what is wrong)⁴²⁹.

Malay preacher and writer, Hasrizal Abdul Jamil, has also expressed his opinion on the practice of *Khalwa*. He quoted the views of Al-Qardawi, who said that real Sufism should not contradict with the teachings of the Quran and Sunnah. Hasrizal asserted that the acts of seclusion in the cave to meditate or purify the soul while leaving *Salah*, and neglecting one's family were not the teachings of the Quran and Sunnah. Thus, the act of seclusion must be abandoned⁴³⁰.

The views of Hamka and Al-Qardawi were in line with the views of Al-Shawkani (d.1834). According to Al-Shawkani, Islam is a religion which emphasizes on the living, as part of the community. A good Muslim mingles with his community, teaches them, and gives *da'wa* to them. Al-Shawkani suggested that the practice of *Khalwa* could not bring wayfarers nearer to Allah, instead, send them closer to the devils. The Sufis who

⁴²⁸ Muhammad Ikbāl, *Tafsir aliran Pembaharuan di Indonesia: Kajian Perbandingan antara Tafsir al-Azhar oleh Hamka dan Tafsir al-Misbah oleh M. Quraish Shihab*, (Masters Thesis, University of Malaya, 2014), pp.72-73.

⁴²⁹ Tobroni, *Memperbincangkan Pemikiran Pendidikan Islam dari Idealisme Substantif hingga Konsep Aktual*, 1st Edition, Indonesia, Perpustakaan Nasional, 2018, p.118.

⁴³⁰ Hasrizal Abdul Jamil, *Seni Berfikir yang Hilang*, Malaysia: Iman Publication, 2020, pp. 97-98.

left their families or neglected their parents to observe the *Khalwa* were in defiance to the teachings of Islam⁴³¹.

Contrary to the JFMKI's *fatwa*, the Perak Mufti Department in a gazetted *fatwa* approved the *Khalwa* subject to conditions. The practitioners of Sufi orders in Perak were not excused from performing the Friday prayers, even when they were in a state of *Khalwa*. Sufi practitioners who neglected the Friday prayers in favour of a *Khalwa* were subjected to legal action, even if the missed weekly prayers were less than three times in a row. The *fatwa* was a result of the consensus by scholars who agreed that every Muslim man with sound mind should perform the Friday prayer as one of the obligatory prayers. The *rukhsah* (concession) to leave the Friday prayers applies only to those who are sick or in a journey, but do not apply to persons in a state of *Khalwa*.

The Perak Mufti Department's *fatwa* indicates that the Department has no objection as to the permissibility of the *Khalwa*, as long as its practitioners continue to prioritise their obligatory Friday prayers. Furthermore, since the *fatwa* has been officially gazetted by the Perak Mufti Department, thus legal action could be taken against any Sufi order practitioners for failure to perform the Friday prayers due to the *Khalwa*.

From the analysis above, it can be concluded that the Malaysian Islamic authorities have a different opinion regarding the practice of *Khalwa*. The JFMKI and scholars, such as Al-Shawkani, Hamka and Al-Qardawi, criticised the practice. On the other hand, the Perak Mufti Department permitted the practice within its province as long as the obligatory Friday prayers were not abandoned.

The conflict of *fatwas* among Malaysia's Islamic authorities was evident in this issue, which led to confusion within the Muslim community. This was the case since the enforcement of *fatwa* is under the jurisdiction of each state. Even though the JFMKI has declared the practice of *Khalwa* as deviant from the teachings of Islam, the *fatwa* was neither legally binding nor enforceable at the state level. Thus, the practitioners of the

⁴³¹ As-Shawkani, *Qatr al-Wali 'ala Hadith al-Wali*, Beirut, Lebanon: Dar al-'Ihya' at-Turath al-Arabi, n.d., pp.167-169.

Naqshbandi-Khalidi Order in Malaysia could still practice the *Khalwa* by shifting to the Perak, as long as their weekly Friday prayers were fully observed.

In short, the Malaysian Islamic authorities have different views in dealing with the issue of *Khalwa*. Proponents for the practice asserted that the *Khalwa* was permissible as long as the practitioners did not abandon their prayer obligations. In contrast, opponents against the practice reasoned that Muslims should mingle with the community, and encourage them to relish *al-Amr bi al-Ma'ruf* (what is right) and forbid *al-Nahy 'an al-Munkar* (what is wrong).

3.2.4 The Concept of Yaqazah

Yaqazah is an Arabic word which means alertness, watchfulness, and wakefulness⁴³². In a book published by Negeri Sembilan Mufti Department, Sulaiman Ibrahim defined *Yaqazah* as an event, experienced by the righteous or chosen servants of Allah who are favoured to see the Prophet (p.b.u.h) while in the state of wakefulness. The 'witnessing' of the Prophet (p.b.u.h) event, according to Sulaiman Ibrahim, could happen either with or without any communication with the Prophet (p.b.u.h). However, the conversation between them must not add or subtract any *Sharia* of Islam⁴³³.

The discussions of *Yaqazah* by scholars were centred on an authentic Hadith narrated from Abu Huraira (r.a). He reported that Prophet Muhammad (p.b.u.h) said: "*Whoever sees me while asleep, shall see me while awake, or he may have said it is as though he has seen me in a state of wakefulness, for Satan does not appear in my form*"⁴³⁴.

This Hadith, however, received contradictory interpretations from various scholars. Several scholars have acknowledged the possibility of seeing the Prophet (p.b.u.h) while in the state of wakefulness; while others rejected it. Several scholars such

⁴³² Ahmad Mukhtar Umar, *Mu'jam Al-Lughah al-Arabiyyah al-Mu'a sirah* 1st Edition, Vol.1, Cairo, Egypt: 'Alam al-Kitab, 2008, p.2516.

⁴³³ Sulaiman Ibrahim, *Yaqazah dalam Pemikiran Ulama Sufi, Malaysia*: Jabatan Mufti Kerajaan Negeri Sembilan Darul Khusus, 2015, p.1.

⁴³⁴ Hadith narrated by Bukhari, Muslim and Abu Daud. See An-Nawawi, Hadith.840. p 270.

as As-Sakhawi (d.1484), As-Suyuti, and An-Nabhani (d.1932) named a few saints who have seen the Prophet (p.b.u.h) while in wakeful moments in their literature⁴³⁵. One such example was Al-Qurtubi (d.1273) who has sworn to have seen the Prophet (p.b.u.h) while fully awake.

Al-Qurtubi claimed that he first saw the Prophet (p.b.u.h) in a dream. He later visited Egypt and performed the pilgrimage. Al-Qurtubi had also visited the Prophet's mosque and tomb in Medina where he claimed to have personally seen the Prophet (p.b.u.h), while in the state of *Yaqazah*. He reported: "*I swear by Allah's name, that I saw the Prophet (p.b.u.h) in the state of wakefulness as same as I saw him in my dream without any change.*"⁴³⁶

3.2.4.1 Yaqazah in Malaysia

In Malaysia, among the earliest claim of *Yaqazah* came from a group called the Al-Arqam movement⁴³⁷. This movement was popular among the highly educated and skilled young Malays before it was banned. The Al-Arqam was established by Ashaari Muhammad⁴³⁸ (d.2010), who was a disciple of Abdullah Suhaimi (d.1925). Abdullah

⁴³⁵ Other similar stories regarding the meeting with the Prophet (p.b.u.h) in a dream and in the state of wakefulness can be read in a book called *Tuhfat al-Ahbab* written by as-Sakhawi, *Tanwir al-Halak fi Imkan Ru'yatu an-Nabi wa al-Malak* written by As-Suyuti, *Jami' Karamat al-Awliya'* written by an-Nabhani, *Mu'jam man ra'a Rasulallah fi al-naum wa al-yaqazah* written by Mahyuddin al-Ta'umi, etc.

⁴³⁶ Al-Qurtubi Abu Abbas Ahmad ibn Umar, *Al-Mufhim lima Ashkala min Talkhis Kitabi Muslim*, 1st Edition, Vol.6, Beirut, Lebanon: Dar Ibn Kathir, 1996, pp.24-25

⁴³⁷ Dar al-Arqam movement established in 1968, led by Ashaari Muhammad. At the beginning of its establishment, Ashaari and his friends gathered in a rental house and had a religious study circle in Dato Keramat, Kuala Lumpur. In 1973, the group adopted the name Dar al-Arqam and established its main model Islamic village on a five-hectare plot of land encompassing a mosque, lecture hall, dormitory offices school, houses and shops. Dar al-Arqam was a Sufi movement following the spiritual practise of Awrad-Muhammadiyah. In 1994, the chairman of the National Fatwa Committee announced the banning of this movement. After the ban, Ashaari Muhammad tried to re-establish his teaching by renaming his movement to Rifaqa. The new organisation was again banned by the government. The movement remains until now by using yet another name called Global Ikhwan Sdn Bhd. Global Ikhwan is a company involved in a multitude of business ventures. In 2011, the Global Ikhwan established an Obedient Wives Club and a Polygamy Club as an attempt to revive and disseminate the al-Arqam's teachings. See Timothy P. Daniels, **Living Sharia: Law and Practise in Malaysia**, United States of America: University of Washington Press, 2017, p.122.

⁴³⁸ Ashaari Muhammad or known as "Abuya" by his followers, was the leader of the Al-Arqam movement. He was born on 30 October 1937 in Kampung Pilin, Rembau, Negeri Sembilan. He was formerly a religious teacher who was also a member of PAS (Malaysian Islamic political party). See

Suhaimi was also the founder of the Awrad-Muhammadiyah Order. Abdullah Suhaimi claimed to have received the *ijaza* of his Order from Prophet Muhammad (p.b.u.h) in front of the *Kaaba*, while in the state of wakefulness.

Ashaari Muhammad claimed to have communicated with the Prophet (p.b.u.h) through his master, Abdullah Suhaimi, as the mediator⁴³⁹. He argued that the prospect of *Yaqazah* was also braced by several scholars. For example, As-Suyuti wrote favourable views in *Tanwir al-Halak fi Imkan Ru'yatu an-Nabi wa al-Malak*; as well as Al-Qastalani in *Al-Mawahib al-Ladunniyyah bil Manhaj al-Muhammadiyah*, and Al-Subki in *Tabaqat al-Shafiyyah al-Kubra*.

Practitioners of the Al-Arqam movement, not only believe in the possibility of meeting the Prophet while in the state of wakefulness, but also in meeting their masters--i.e., Abdullah Suhaimi and Ashaari Muhammad---through *Yaqazah*. A special event was usually held by the Al-Arqam movement called '*Majlis Yaqazah*' (Gathering of Awakening), purportedly attended by the Prophet (p.b.u.h), *Khulafa' al-Rashidin* and Abdullah Suhaimi.

The movement claimed that during the event, the Prophet's spirit could be transferred to another body. The spirits of *Khulafa' al-Rashidin* and Abdullah Suhaimi could also be summoned to enter a mediator's body, with whom they could converse.

The mediator of the '*Majlis Yaqazah*' alleged that during every single *majlis*, the faces of the Al-Arqam practitioners could change into animals---such as dog, pig or horse--due to their sins. The practitioners were hence asked to repent earnestly because the Prophet (p.b.u.h) was listening to their repentance. Thereafter, the mediator declared that the practitioners' sins had been forgiven by Allah. The mediator also named several practitioners who were alleged to have entered paradise⁴⁴⁰.

Farahwahida Mohd Yusof, *Al-Arqam dan Ajaran Aurad Muhammadiyah Satu Penilaian*, 1st Edition, Johor, Malaysia: Percetakan Info Meditiasi, 2007, pp.2-6.

⁴³⁹ Judith Nagata, Alternative Models of Islamic Governance in Southeast Asia: Neo-Sufism and the Arqam Experiment in Malaysia, *Global Change, Peace and Security*, Vol.16, No.2 (2004), pp.104-106.

⁴⁴⁰ Farahwahida Mohd Yusof, p.133.

Aizam Mas'od advocated that the claim of *Yaqazah* with the Prophet (p.b.u.h), his Companions, Abdullah Suhaimi and Ashaari Muhammad during the '*Majlis Yaqazah*' gathering was a 'big lie'. Aizam Mas'od argued that the group's deviance was evident since even scholars who were in favour of the *Yaqazah*, firmly believed that the *Yaqazah* could only happen with the Prophet, not any other than him. The *Yaqazah* is considered as part of the *Karamah* of the saints. The *Karamah* of the saints is a miracle which could neither be learned nor requested⁴⁴¹.

Aizam Mas'od asserted that the event could not be considered as *Yaqazah*. Instead, it should be called as *Tahdhir al-Arwah* (invoking or evoking the spirits of the dead), or *Istinzal al-Arwah* (possessing the spirit of the dead). These kind of events are unlawful and prohibited by the *Shara'* because they invoke the devils⁴⁴².

As a result, the National *Fatwa* Council banned the Al-Arqam movement on 5 August 1994 for allegedly espousing and spreading Sufi teachings labelled as deviant and deviationist⁴⁴³. The charges against the Al-Arqam were not only associated with theological issues but also to non-theological issues. Apart from the Islamic perspective, the movement was also deemed as dangerous, and thus, a threat to national security. The Al-Arqam practitioners were also accused of having extreme political ambitions since Ashaari Muhammad---who was the founder---conspired to become a Prime Minister⁴⁴⁴.

Ashaari Muhammad repudiated the allegations by stating that the discrepancies of opinion derived primarily from the sources used to buttress each other's arguments. He argued that his basis of arguments came from orthodox Sunni scholars, such as Abu al-Hassan al-Ashaari (d.936) and Abu al-Mansur al-Maturidi (d.944). In contrast, the Islamic authorities relied upon Wahhabi scholars, such as Ibn Taymiyya and Muhammad ibn Abd al-Wahhab. Thus, Ashaari Muhammad accused the authorities of applying

⁴⁴¹ Mohd Aizam Mas'od, 2015, p.114.

⁴⁴² *Ibid.*

⁴⁴³ Ahmad Fauzi Abdul Hamid, The Challenge of Religious Pluralism in Malaysia with Special Reference to the Sufi Thought of Ustaz Ashaari Muhammad, **Comparative Islamic Studies**, (2015), p.19.

⁴⁴⁴ Ahmad Fauzi Abdul Hamid, The Banning of Darul Arqam in Malaysia, *Review of Indonesia and Malaysian Affairs*, Vol.39, No.1 (2005), p.94.

Wahhabi theological doctrines, which contradict with the Sunni school of thought and spiritual Sufi matters⁴⁴⁵.

3.2.4.2 Fatwas on Yaqazah by the Islamic Authorities in Malaysia

The *Yaqazah* issue became known in Malaysia after the JFMKI issued a *fatwa* banning the Al-Arqam movement. The JFMKI was the first Malaysian Islamic Authority which issued a *fatwa* against the movement in 1994, followed by other state authorities.

The Federal Territory Sharia Law *Fatwa Committee* in 2012 listed forty-five characteristics of deviant teachings in Malaysia, out of which include the *Yaqazah*⁴⁴⁶. The Federal Territory Sharia Law *Fatwa Committee* listed forty-five characteristics of deviant teachings in Malaysia and mentioned *Yaqazah* as one of them. The Committee agreed that the listed features were against the teachings of *Ahlus-Sunnah Wal-Jama'ah* and contradicted to the real Islamic creedal, thereby prohibited its practice. In 2015, the Mufti of Federal Territory was asked about the practice of *Yaqazah*. He answered by recommending the questioner to refer to JAKIM website⁴⁴⁷.

In 2015, the Perlis Mufti Department issued a non-gazetted *fatwa* regarding the issue of *Yaqazah*⁴⁴⁸.

Details of the *fatwa* on *Yaqazah* issued by the Malaysian Islamic Authorities are listed as follows:

<i>Fatwas on Yaqazah</i>			
No	Year	State	Type of Fatwa
1	2012	Federal Territory	Non-Gazetted <i>Fatwa</i>
2	2015	Perlis	Non-Gazetted <i>Fatwa</i>

⁴⁴⁵ *Ibid*, pp.98-99.

⁴⁴⁶ The *Fatwa* of Federal Territory Mufti Office, ***Ciri-ciri Ajaran Sesat yang Menyalahi Pegangan Ahli Sunnah Wal Jamaah***, 2012, See <http://e-smaf.islam.gov.my/e-smaf/fatwa/fatwa/find/pr/11439>

⁴⁴⁷ Upon combing through the referred JAKIM's official website, this author found no explanation offered on the banning of *Yaqazah* practice. Emails have also been sent to the persons in-charge in the Federal Territory *Fatwa Committee* to query about the issue, but failed to receive any response.

⁴⁴⁸ The *Fatwa* of Perlis Mufti Department, ***Dakwaan Melihat Nabi Secara Jaga (Yaqazah)***, 2015, See <http://e-smaf.islam.gov.my/e-smaf/fatwa/fatwa/find/pr/12473>

Table 10: *Fatwas* on *Yaqazah*

The Perlis Sharia Committee issued a *fatwa* on *Yaqazah* in four points. Firstly, the committee suggested that after the death of the Prophet (p.b.u.h), there were no narrations found in any authentic sources to support the claims of meeting with the Prophet (p.b.u.h), either his physical or spirit form. Neither was there any similar claim during the time of the Prophet's Companions, even during their times of difficulties and conflicts; nor during the time of the *Tabieen* thenceforth. The Mufti of Perlis in a YouTube video reiterated that if the Prophet (p.b.u.h) could appear after his demise, then his Companions should be the first to meet him, especially during the periods of conflict between Aisha (r.a) and Ali (r.a), and also between Ali (r.a) and Muawiyya (r.a)⁴⁴⁹.

Secondly, highly acclaimed scholars such as An-Nawawi (d.1277), Ibn Taimiyyah, Ibn Kathir (d.1373), Ibn Hajar al-Asqalani, Al-Sakhawi (d.1497) and Al-Qushayri have unanimously rejected the claims of meeting with the Prophet (p.b.u.h) while in the state of wakefulness.

Besides, the Perlis Sharia Committee believe that the claims were inconsistent with one another. The claims of *Yaqazah* are inconsistent because there were claims that ones see the Prophet (p.b.u.h) through *Wijdan* (the eyes of the heart), other claimed to see him between the states of sleep and awake, and others claimed to see the Prophet's shadows or other forms. All of these claims could be interpreted in various ways, which might not necessarily reflect the *Yaqazah*.

Lastly, the Perlis Sharia Committee held that the claims of meeting the Prophet (p.b.u.h) while in the state of wakefulness could entrap the claimer with the devil's deceptions. It could also mislead the claimer when used for *Ujub* (self-conceit) and *Sum'ah* (showing off with the desire that others will hear about one's good acts). Thus, the Committee asserted that any claim of meeting the Prophet (p.b.u.h) in a dream or the state of wakefulness which relates to the Islamic beliefs, Islamic rulings, and Hadith

⁴⁴⁹ Promediatajdid Short Video, **Dr. Asri- Dakwaan Nabi Hadir dalam Majlis Qasidah**, (Youtube), 18th May 2014. See <https://www.youtube.com/watch?v=XeqGwlDEMro>.

authenticity valuation are all wrong and deviant. Similarly, the claim that reading of special verses could evoke the Prophet (p.b.u.h) to attend a ceremony, was without basis.

To sum up, the Perlis Mufti Department declared that the experience of *Yaqazah* is not part of Islamic teaching. The summary of their opinions with regards to this issue is as follows:

1. The Perlis Sharia Committee held that the *Yaqazah* had never happened neither during the period of the Companions nor the *Tabieens*.
2. The Perlis Sharia Committee, in its *fatwa*, named several established scholars who have unanimously rejected the possibility of meeting the Prophet (p.b.u.h) while in the state of wakefulness, and
3. The Perlis Sharia Committee announced that the Sufi's *Yaqazah* is 'unbelievable and unacceptable', especially when the claims are accompanied with amendments to the Islamic beliefs, rulings, and Hadith authenticity valuation.

3.2.4.3 Analysis of the Fatwas on Yaqazah Experience

In 2010, the JAKIM published a paper on the issue of *Yaqazah*⁴⁵⁰. The JAKIM's *Aqeedah* Research Committee established that the claim of meeting with the Prophet (p.b.u.h) while in the state of wakefulness originated from another doctrine which was later absorbed to the *Yaqazah*.

According to the paper, the experiences of *Yaqazah* reported by the Sufis were merely reports from individual experiences, and not *Ma'sum* (infallible). Therefore, personal experiences are lack credibility and thus unacceptable, especially in matters related to religious beliefs and practices. The *Aqeedah* Research Committee thus declared that any claims with regards to meeting the Prophet (p.b.u.h) while in the state of wakefulness, as unacceptable in Sharia.

⁴⁵⁰ The paper was prepared by JAKIM as a guideline for officers working with JAKIM and State Religious Department.

In 2012, the Federal Territory Sharia Law *Fatwa* Committee also issued a similar opinion as the JAKIM on the issue of *Yaqazah*. However, it did not provide enough explanation about the practice. The analysis of the *Yaqazah fatwas* will henceforth only focuses on the *fatwa* issued by the Perlis Mufti Department, as follows:

3.2.4.3.1 The Malaysian Islamic Authorities' Arguments on the Possibility of Yaqazah

The National Islamic Authority refuted the possibility of *Yaqazah* because its acceptance would consequently imply that the Sharia---as stated in the Quran and Sunnah---was incomplete. The claims degraded the revelation of the Quran and the missionary character of the Prophet (p.b.u.h). The authority has also decided that communications with the dead are impossible since they are against both divine revelation and immutable laws of nature. Besides, the authenticity of references used to justify the possibility of the *Yaqazah* was also questionable⁴⁵¹.

Aizam Mas'od agreed with the National Islamic Authority's statement. He suggested that Ashaari Muhammad's claim of having received the Awrad-Muhammadiyya from the Prophet (p.b.u.h), via a *Yaqazah*, was false. He reasoned that Ashaari Muhammad's claim had not only contradicted with the *Tabligh* (conveyer) attribute of the Prophet; but also with a verse in the Quran which states that the revelation for the Islamic religion was complete⁴⁵². Allah said in the Quran: "*This day, I perfected your religion*⁴⁵³".

Moreover, he also believed that the reason behind the authorities' rejection of the *Yaqazah* was due to its alleged abuse, particularly so by groups such as the Al-Arqam. He acknowledged, however, the various opposing opinions on the *Yaqazah*. Scholars, such as Al-Suyuti for instance, has supported the possibilities of a *Yaqazah*.

⁴⁵¹ Ahmad Fauzi Abdul Hamid, p.96.

⁴⁵² Mohd Aizam Mas'od, 2015, p.114.

⁴⁵³ The Quran, Surah Al-Maidah, Verse 3.

On the other hand, the National Islamic Authority has also maintained that *Yaqazah* has never been mentioned in stories related to the Prophet's Companions. The Companions were undoubtedly more in need for the Prophet's guidance and directions, especially during the conflicts besetting the Muslims. The views of the National Authority was in line with the *fatwa* of the Perlis Mufti Department.

The Mufti of Perlis affirmed against the claims of *Yaqazah* as false since the closest Companions of the Prophet (p.b.u.h), such as Abu Bakr (r.a) and Umar (r.a), have never talked about such occurrences. He gave an example of the disagreement between Abu Bakr (r.a) and Umar (r.a) regarding the people who refused to pay the zakat. According to the Mufti, there was no narration which reported that either Abu Bakr (r.a) or Umar (r.a) said 'Let us ask the Prophet!'. Likewise, none of the Companions has ever claimed to visit the Prophet's grave to summon his spirit and judge which group was right. After all, these two above-mentioned Companions were nobler and of higher status (in terms of *Taqwa* and loving the Prophet)⁴⁵⁴.

3.2.4.3.2 The Malaysian Islamic Authorities' Arguments on the Refutation of Scholars on the Concept of *Yaqazah*

The Perlis Mufti Department, in its *fatwa*, listed six scholars who disagreed with the *Yaqazah* namely Al-Qushayri, An-Nawawi, Ibn Taimiyyah, Ibn Kathir, Ibn Hajar al-Asqalani, and As-Sakhawi. However, no specific explanation of the scholars' disagreements was offered.

The earliest disagreement on the issue of *Yaqazah* came from a great Sufi scholar, Al-Qushayri. He disapproved the possibility of meeting the Prophet (p.b.u.h) while in the state of wakefulness. He maintained that several Sufi scholars also agreed that (the meeting with the Prophet) could not happening during wakeful moments. Al-Qushayri believed that while it is indeed possible to see the Prophet (p.b.u.h), the

⁴⁵⁴ Malaysia Kini, Mufti of Perlis Dato' Dr. Asri Zainul Abidin,, 2004, "*Bila mimpi and ilham jadi hujah*" (When the dreams and inspiration become argument), 2004, See <https://www.malaysiakini.com/columns/252658> (7 November 2019).

Prophet's Companions and the righteous predecessor in a dream, such is not the case while in the state of wakefulness⁴⁵⁵.”

Meanwhile, An-Nawawi (d.1277) offered two interpretations of the Hadith of *Yaqazah*. The first interpretation of the possibility of meeting the Prophet (p.b.u.h) while in the state of wakefulness was only limited to the ones who lived during the Prophet's lifetime. Meaning that the possibility only applies to the Companion who saw the Prophet (p.b.u.h) in his dreams but did not migrate to Medina with him. The Companion later migrated to Medina and saw the Prophet (p.b.u.h) in the state of wakefulness.

An-Nawawi's second interpretation of the Hadith stated that the ones who dreamt of seeing the Prophet (p.b.u.h) in this world; would be able to see him while awake in the hereafter⁴⁵⁶.

Ibn Taymiyyah, on the other hand, asserted his concerns on the possibilities of the devil appearing---during the mediator's state of wakefulness---claiming as the Prophet (p.b.u.h) or the Companions. The devils, Ibn Taymiyyah reiterated, may appear in a dream or while awake, may take the form or image of human beings, and may even claim to be a master or scholar⁴⁵⁷.

Ibn Taymiyyah quoted the words of Ibn 'Abd al-Barr (d.1071) who said: *'Woe to you (the one who believes that there is a possibility to ask from the Prophet after he passed away). Do you think that this person is better than al-Sabiqin al-Awwalin (The first generation who embraced Islam) from Muhajirin and Ansar? Is there any Muhajirin and Ansar people who ever ask the Prophet (after he passed away) and he answered them? Indeed, the daughter of the Prophet (p.b.u.h), Fatima (r.a) had a disagreement in the case of inheritance from the Prophet, but she never asks the Prophet, and he never answered hers.'*⁴⁵⁸.

⁴⁵⁵ Abu al-Qasim al-Qushayri, *Al-Risalah al-Qushayriyah*. Cairo, Egypt: Mu'asasah Dar al-Sha'ab, 1989, p.607.

⁴⁵⁶ An-Nawawi, *Sahih Muslim bi Sharh an-Nawawi*, Vol.15, Beirut, Lebanon: Dar al-Fikr, 1995, p.21-22.

⁴⁵⁷ Ibn Taymiyyah Ahmad ibn Abd al-Halim, *Majmu' al-Fatawa*, Vol.10, Medina, Kingdom of Saudi Arabia: Mujamma' al-Malik Fahd li Taba'ah al-Mushaf al-Sharif, 2004, p.233.

⁴⁵⁸ Ibid, pp.406-407.

Correspondingly, As-Sakhawi concurred with Ibn ‘Abd al-Barr and Ibn Taymiyyah. As-Sakhawi’s stand was recited by his disciple, Al-Qastalani (d.1517). Al-Qastalani recounted that his master has never received any news of the *Yaqazah* ever happened during the Companions’ era or the era thenceforth. The latter gave the example of the Prophet’s daughter, Fatima (r.a) who was in intensified grief upon her father’s demise. Even though Fatima (r.a) house is nearby to the Prophet’s grave, there was no narration which indicated that she ever saw him during this period”. Fatima (r.a) passed away six months later due to the intense sadness⁴⁵⁹.

Ibn Hajar al-Asqalani, who was among the 14th century scholar, argued that the meeting of the Prophet (p.b.u.h) during the state of wakefulness would be a very problematic experience. This is so because anyone who claimed to meet the Prophet (p.b.u.h) while in the state of wakefulness would automatically be considered as one of the Prophet’s Companions.⁴⁶⁰ Thus, according to Ibn Hajar, if the experience of *Yaqazah* was accepted as part of the religion, then the number of “the Prophet’s Companions” would not cease until the Day of Judgment.

3.2.4.3.3 The Malaysian Islamic Authorities’ Arguments on the Verification of *Yaqazah*

The Mufti of Perlis suggested that the truth of any claims related to religion could only be proven based on the evidence from the Quran and Sunnah. At the same time, the consensus of scholars and the conclusion of *Qiyas* should also be taken from these two sources. According to the Mufti, the evidence from the Quran and Sunnah can be understood, shared and evaluated. In contrast, the evidence which came from dreams, *Ilham* (inspiration) or *Kasf* (intuition) could neither be proved nor evaluated since they are ‘unseen things’.⁴⁶¹

⁴⁵⁹ Al-Qastalani Ahmad ibn Ahmad, *Al-Mawahib al-Ladunniyyah bil Manhaj al-Muhammadiyah*, Vol.2, Beirut, Labanon: Al-Maktab al-Islami, 2004, p.669.

⁴⁶⁰ Al-Asqalani Ahmad ibn Ali Ibn Hajar, *Fath al-Bari bi Sharh Sahih al-Bukhari*, Vol.14, Beirut, Lebanon: Dar al-Fikr, 1995, p.413.

⁴⁶¹ Malaysia Kini, Mufti of Perlis, 2004.

The Mufti accentuated that the claim of *Yaqazah* could not be evaluated by anybody, not even by the scholars since it is associated with a person's experience. If the experience is accepted as a source of religious authority, then anyone could claim anything, thus the efforts of Islamic scholars since the time of the Prophet (p.b.u.h) would be rendered useless. For instance, the Hadith scholars who have been struggling to check the authenticity of a Hadith would come to nought when suddenly a man claimed that he saw the Prophet (p.b.u.h) and revealed the status of the Hadith⁴⁶².

Aizam Mas'od had also questioned the verification of the *Yaqazah*. He believed that the claim of *Yaqazah* is impossible to be verified because there were differences between *Imkaniyat al-Wuqu'* (the possibility of the things to happen) and *Ithbat al-Wuqu'* (the confirmation that the things happen). He also believed that although a *Yaqazah* was possible, however, the verification of its authenticity would be impossible. Thus, Aizam Mas'od concluded that the claim of *Yaqazah* would lead to deviations⁴⁶³.

As a result, scholars differed in giving *fatwas* on the *Yaqazah*. Proponents believed that it was possible to meet the Prophet (p.b.u.h) while in the state of wakefulness, while its opponents rejected the possibility. The opponents argued against the *Yaqazah* since such experience would be impossible to be verified.

The claim of meeting the Prophet (p.b.u.h) or any pious people while in the state of wakefulness is more dangerous than the claim of meeting in a dream. This is so because a dream is open to interpretation in various ways, and someone may be unsure of what was seen in the dream. By contrast, the claimer of meeting the Prophet (p.b.u.h) or pious people during the state of wakefulness, would be confident with what he saw, specifically, the image or essence who claimed to be the Prophet (p.b.u.h) or assumed as the Prophet (p.b.u.h).

The Mufti of Perlis highlighted the problems associated with a *Yaqazah* claim whereby the claimer might be entrapped with the devil's deceptions. Moreover, it could also lead the claimer to the feeling of *Ujub* and *Sum'ah*. The situation could worsen if the

⁴⁶² Ibid

⁴⁶³ Aizam Mas'od, (2020, Jan, 21), Personal Interview.

claimer introduces new teachings, using his experience of meeting the Prophet (p.b.u.h) as a tactic to win followers and influence. Thus, after the banning of the Al-Arqam movement, the Islamic Authorities in Malaysia took a cautious approach by reminding the people not to believe in such claims. This was to prevent the spreading of another deviant teaching in Malaysia.

3.2.5 The Practice of Tabarruk

‘*Tabarruk*’ is derived from an Arabic word ‘*Barakah*’ which means growth and increase,⁴⁶⁴ while its derivation means benediction or to seek goodness and gain blessings in the form of non-material in life⁴⁶⁵. The practice of *Tabarruk* is not a new practice by the Muslims since the Prophet’s Companions were the first generation to have practised it. There are various types of *Tabarruk*, but the most common is the *Tabarruk* with the Prophet (p.b.u.h) and his relics.

The consensus of scholars agreed as to the permissibility of *Tabarruk* with the Prophet (p.b.u.h) and his relics, evident from the Sunnah which proved its permissibility. For example, the Companions used to receive blessings from the Prophet’s body parts, such as from his hand, hair, saliva, sweat, and blood. The Companions also took blessings from anything touched by the Prophet’s body, such as his clothes or the balance from his drinks or ablution.

Apart from seeking blessings from the Prophet’s body and his relics, the Sufis were also known to seek help from pious people, either alive⁴⁶⁶ or after their demise. The Sufis used to go to the graves of pious people to seek blessings⁴⁶⁷. However, this sub-

⁴⁶⁴ Ibn Manzur, *Lisan al-Arab*, Vol.10, Beirut, Lebanon: Dar al-Sadr, 2010, p.395.

⁴⁶⁵ Muhammad Qal’aji, *Mu’jam Lughah al-Fuqaha*, Beirut, Lebanon: Dar al-Nafais, 1998, p.120.

⁴⁶⁶ Al-‘Iraqi was quoted as saying: In the case of kissing noble places or kissing the hands or legs of pious people, it is good and recommended if done for *Tabarruk*. There is a narration of Thabit al-Banani, he did not leave the hand of Anas ibn Malik (r.a) until he kisses it and said: ‘The hand which touched the Prophet’s hand’. See Yusuf ibn Ismail an-Nabhani, *Jawahir al-Bihar fi Fadha’il an-Nabiyy al-Mukhtar*, Vol.3, Beirut, Lebanon: Dar al-Kotob al-Ilmiyyah, 2010, p.2005.

⁴⁶⁷ Al-Ghazali in *Ihya* allowed the practice of *Tabarruk* from graves. He said: Going to graveyards is permissible for the purpose of remembering death and taking lessons. Besides, visiting the graves of the saints is also permissible for the purpose of *Tabarruk* and taking lessons. See Al-Ghazali, Vol.4, pp.506-507.

chapter will not discuss further regarding that issue because the *fatwas* issued by Malaysian Islamic Authorities only focuses on *Tabarruk* with the Prophet (p.b.u.h) and his relics.

3.2.5.1 Fatwas on the Practice of Tabarruk by the Islamic Authorities in Malaysia

The *fatwas* on *Tabarruk* was issued by two Islamic authorities in Malaysia as a reaction to an exhibition themed ‘*Lantunan Mahabbah Rasulullah, Ramadhan Bersama Athar Rasulullah*’ (The Love for the Prophet, Ramadan with the Relics of the Prophet) held on 24 June 2016, in Kedah. The event was organised by the Alor Setar City Council, in collaboration with other Non-For Profit Organisations.

The exhibition provided the public with the opportunity to see, touch and kiss the relics of the Prophet (p.b.u.h). More than 300 locals attended the exhibition to seek blessings and benefits from the relics of the Prophet (p.b.u.h), such as his hair, footprint, and swords.⁴⁶⁸ The practice of *Tabarruk* during the event was accused of having the elements of excessiveness.

The *fatwas* on the practice of *Tabarruk* are listed in Table 11 as follows:

<i>Fatwas on the Practice of Tabarruk</i>			
No	Year	State	Type of <i>Fatwa</i>
1	2016	Kedah	Non-Gazetted <i>Fatwa</i>
2	2016	Perlis	Non-Gazetted <i>Fatwa</i>

Table 11: *Fatwas* on the Practice of *Tabarruk*

The Kedah Mufti Department issued the first *fatwa* on the issue of *Tabarruk*⁴⁶⁹. The Kedah *Fatwa* Committee proclaimed in their *fatwa* that the act of *Tabarruk* with the Prophet’s relics was permissible and did not contradict with the teachings of *Ahlus-*

⁴⁶⁸ My Metro. “*Tidak disokong Jabatan Mufti Kedah*”, 26 June 2016. See <https://www.hmetro.com.my/node/148092>

⁴⁶⁹ The *Fatwa* of Kedah Mufti Department, *Hukum Bertabarruk*, 2016, See <http://e-smaf.islam.gov.my/e-smaf/fatwa/fatwa/find/pr/15875>

Sunnah Wal-Jama'ah. According to the *fatwa*, scholars of the *Ahlus-Sunnah Wal-Jama'ah* agreed that the act of *Tabarruk* with the Prophet's relics could serve as an intermediary to achieve goodness and blessings.

However, the committee asserted not to kiss or uphold the relics excessively because it can lead to *Khurafat* (superstition) and *Shirk*. The committee advised the people to be modest when seeking blessings from the relics of the Prophet (p.b.u.h) by reciting *Du'a* and *Salawat*. Last but not least, the committee warned the people that the benefits to be attained from the Prophet's relics can only be obtained from the original relics, not replicas. Thus, the relics which claimed to be original should also come with authentic chains, otherwise, the act of *Tabarruk* would be useless.

The Perlis Mufti Department was the second Islamic authority which issued the *fatwa* on *Tabarruk*⁴⁷⁰. In October 2016, the Perlis Sharia Committee issued a *fatwa* entitled '*Hukum Bertabarruk Dengan Peninggalan Nabi SAW*' (Legal Ruling on *Tabarruk* with the Prophet's Relics), as a continuance of the *fatwa* issued by the Kedah Mufti Department. The Sharia Committee agreed with the Kedah *Fatwa* Committee that the act of *Tabarruk* with the Prophet's relics was permissible. Even so, the Sharia Committee incorporated two conditions to be followed. The first was that the practitioners must believe that the blessings which they have asked for came only from Allah, not from the relics. The second condition was that the relics used to seek blessings must be the original relics of the Prophet (p.b.u.h). The Perlis Sharia Committee had also asserted that excessiveness, while performing *Tabarruk*, was strictly prohibited. The *Tabarruk* cannot be the focus of worship.

The *fatwa* pointed out that contemporary scholars have researched and come to the conclusion that there are no remains from the Prophet's body or his relics which exist at present time accompanied with a valid certification. The Mufti of Federal Territory agreed on the statement and publicised it on his official website. He reasoned that the hair

⁴⁷⁰ The *Fatwa* of Perlis Mufti Department, *Hukum Bertabarruk dengan Peninggalan Nabi saw*, 2016, See <http://e-smaf.islam.gov.my/e-smaf/fatwa/fatwa/find/pr/15486>

and beard which were claimed to belong to the Prophet (p.b.u.h) were not authentic due to time factor, war, and defamation.

The Perlis Sharia Committee has also warned that the act of creating any logo, replica, emblem or anything similar which could lead to the claim as the Prophet's relics; or as a source to seek blessing from is forbidden and considered as innovation in Islam. This is so because if the act was allowed, then it would indirectly encourage the public to build idols in the form of various replicas, diagrams, illustrations and amulets which could appear in the shape of the Kaaba, sandals, camels, or footprint which would be used to seek blessings.

Nonetheless, exceptions were given for the handling of several Islamic symbols, such as emblems of the moon, stars, crescent, Kaaba, palm date tree, sword, and similar objects. The use of these symbols was allowed as long as they were not used for *Tabarruk* purposes.

In summary, the Kedah Mufti Department and the Perlis Mufti Department issued a relatively similar *fatwa* in response to the issue of *Tabarruk*, as follows:

1. The Kedah Mufti Department, in its *fatwa*, stated that the *Scholars of Ahlus-Sunnah Wal-Jama'ah* sanctioned the *Tabarruk* with the Prophet (p.b.u.h) and his relics. The Perlis Sharia Committee also agreed that the practice is permissible as long as the practitioners believe that the blessings came from Allah, not from the relics.
2. The Kedah Mufti Department asserted that excessiveness in *Tabarruk* could lead to *Khurafat* and *Shirk*. At the same time, the Perlis Sharia Committee reiterated that seeking blessings from relicts' replica could be considered as innovation.
3. The Kedah Mufti Department also warned the public to seek blessings from original relics; otherwise, the action will be useless. Whereas the Perlis Sharia Committee believed that there were no original relics remain at present.

3.2.5.2 Analysis of the Fatwa on Tabarruk

The Kedah and Perlis Mufti Departments both agreed that the practice of *Tabarruk* with the Prophet (p.b.u.h) and his relics was permissible. The *fatwas* were said to run parallel with the views of the *Ahlu-Sunnah Wal-Jama'ah*'s scholars. On the other hand, the Kedah Mufti Department and the Mufti of Federal Territory held that there were no authentic relics remain which could be attributed to the Prophet (p.b.u.h) presently.

Discussions of the *fatwas* are as follows:

3.2.5.2.1 The Malaysian Islamic Authorities' Arguments on the Permissibility of Tabarruk with the Prophet's relics

The scholars of *Ahlu-Sunnah Wal-Jama'ah* were unanimous in the permissibility of *Tabarruk* with the Prophet (p.b.u.h) and his relics. The book of authentic Hadith reported that the Companions sought blessings from the Prophet's body parts and his relics either during the time of the Prophet (p.b.u.h) or after his death. When the Prophet (p.b.u.h) was alive, the Companions practised the *Tabarruk* with his hair, saliva, leftover ablution water, and clothes.

Tabarruk with the Prophet's hair.

There were several Hadiths which narrated the actions of the Companions who practised *Tabarruk* with the Prophet's hair. One was the story of Anas (r.a) who said: *When the Prophet (p.b.u.h) went to Mina, he came to Jamrat al-Aqabah and threw pebbles at it. After that, he went to his lodge in Mina and sacrificed. Then he called for a barber and turning his right side to him, let him shave him, after which he turned to his left side, he distributed his hair among the people*⁴⁷¹.

Tabarruk with the Prophet's saliva.

⁴⁷¹ Imam Muslim, Hadith.1305, p.591.

The narration of the practice of *Tabarruk* with Prophet's saliva came from Asma' (r.a). She was pregnant while in Mecca and gave birth in Quba'. She went to the Prophet (p.b.u.h), and the Prophet (p.b.u.h) placed the child on his lap, then requested for dates to be brought in. The Prophet (p.b.u.h) then chewed the dates and placed the saliva in the child's mouth. Asma' (r.a) said: *"The first thing which went into his stomach was the saliva of the Prophet (p.b.u.h)"*⁴⁷².

There was also a story of a young boy who did not want to miss the chance to drink from the Prophet's leftover water to gain *barakah* from it. Sahl ibn Sa'd (r.a) reported that the Prophet (p.b.u.h) drank water, while there was a boy who sat on his right and some older men on his left. The Prophet (p.b.u.h) said to the boy: *"Do you permit me to give it to them? The boy said: "In the name of Allah, I will not give preference at your hand over me in my share."*⁴⁷³

Tabarruk with the Prophet leftover ablution

It was narrated from Ibn Shihab that the Companions took the Prophet's leftover ablution water to gain *barakah* from them. He narrated: *"Whenever the Prophet (p.b.u.h) performed ablution, his Companions were nearly fighting for the remains of the water"*⁴⁷⁴.

Tabarruk with the Prophet's clothes

The Sahih Al-Bukhari's Hadith narrated about a Companion who had asked for the clothes which the Prophet (p.b.u.h) wore to gain *barakah*. Abu Hazim narrated the story of a woman who gave the Prophet (p.b.u.h) clothes to wear. The Prophet (p.b.u.h) wore it, and upon seeing the Prophet (p.b.u.h) wearing it, a man among his Companions asked the Prophet (p.b.u.h) to give the clothes to him. The Prophet (p.b.u.h) gave it to him and left. The Companions blamed the man and said: *"It not nice on your part to ask the Prophet for it while you know that he took it because he needed it, and you also know that the Prophet never turns down anybody's request that he might be asked for."* The man

⁴⁷² Imam Muslim, Hadith.2146, p.1029.

⁴⁷³ Ibid, Hadith.2030, p.975.

⁴⁷⁴ Imam Al-Bukhari, Hadith.89, p.59.

said: “I just wanted to have its blessing as the Prophet (p.b.u.h) had put it on, so I hoped that I might be shrouded in it⁴⁷⁵”.

After the Prophet (p.b.u.h) passed away, the Companions and the *Tabi'eens* continued to seek blessings from the Prophet's hair and other relics, such as clothes, sandals, and container. Muslim narrated from Asma (r.a) that she said: “Here is the cloak of the Prophet (p.b.u.h). It was with Aisha (r.a) until she died, and when she died, I got possession of it. The Prophet (p.b.u.h) used to wear the cloak, and we now wash it for the sick and sought cure thereby.⁴⁷⁶”

The Hadiths mentioned above were among the justifications of the permissibility of *Tabarruk* with the Prophet (p.b.u.h). The consensus of scholars agreed that Muslims could take *barakah* from the Prophet (p.b.u.h) and his relics because of the blessings in them.

3.2.5.2.2 The Malaysian Islamic Authorities' Prohibitions on the Excessiveness in Tabarruk

The practice of *Tabarruk* is permissible in Islam, but with limits. The Mufti of Perlis in his *fatwa* emphasised that the practitioners of *Tabarruk* should believe that the blessings came from Allah, not the relics. Once the practitioners believe that the relics have power or *barakah*, then they may inadvertently involve in *Shirk* while doing *Tabarruk*⁴⁷⁷.

The Mufti of Perlis asserted that the great Companion of the Prophet (p.b.u.h), Umar (r.a) taught Muslims that the act of *Tabarruk* was merely a ritual practised to follow the Prophet's footsteps, without the belief that the relics could yield benefit or harm. Imam Muslim (d.875) narrated 'Umar's (r.a) actions and words when he was kissing the

⁴⁷⁵ Ibid, Hadith.6036, p.1512-1513.

⁴⁷⁶ Imam Muslim, Hadith.2069, p.997.

⁴⁷⁷ Jabatan Mufti Negeri Perlis, *Tanya Mufti: Isu Tabarruk Secara Berlebihan*, (Facebook), 29 June 2016. See <https://www.facebook.com/watch/?v=1630090843975070>

Hajar al-Aswad (black stone). He said: “*I am kissing you, whereas I know you are just a stone, but I saw the Prophet (p.b.u.h) kissing you; that is why I kiss you*”⁴⁷⁸.

The Mufti also added that the Prophet (p.b.u.h) had taught Ibn Abbas (r.a) in a long Hadith that neither people nor objects could bring benefit or harm except with Allah’s permission. The Prophet (p.b.u.h) said: “... *Remember that if all the people gather to benefit you, they will not be able to benefit you except that which Allah had foreordained for you, and if all of them gather to harm you, they will not be able to afflict you with anything other than what which Allah had predestined against you*...”⁴⁷⁹.

3.2.5.2.3 The Malaysian Islamic Authorities’ Arguments on the Authenticity of the Prophet’s relics

The Kedah Mufti Department warned the people not to seek *barakah* from replicas of the Prophet’s relics because the *Tabarruk* were applicable only with original relics. The Perlis Mufti Department and the Mufti of Federal Territory have also questioned the originality of the Prophet’s relics which currently in existence, especially the hair and beard.

The Mufti of Federal Territory, in his article,⁴⁸⁰ questioned the authenticity of the Prophet’s relics due to the ageing factor. He expressed doubts as to how the relics could remain intact even after more than 1400 years of the Prophet’s passing. Not to mention the various wars and government instabilities which happened from time to time.

The Mufti quoted the opinions of scholar Nasir ibn Abd ar-Rahman al-Jadi’ who wrote in his book that there was evidence to prove that the relics of the Prophet (p.b.u.h) no longer exist these days. The first evidence brought by Al-Jadi’ was from the Sahih Al-Bukhari Hadith. The Hadith was narrated by ‘Amr ibn al-Harith who said: “*When the*

⁴⁷⁸ Imam Muslim, Hadith.1270, p.578.

⁴⁷⁹ Hadith narrated by At-Tarmidhi. See An-Nawawi, Hadith.62, p.53.

⁴⁸⁰ Zulkifli Mohamad al-Bakri, Bayan Linnas Siri ke 19: ***Pameran Athar Rasulullah (SAW), hukumnya.*** See <https://muftiwp.gov.my/ms/artikel/bayan-linnas/3489-bayan-linnas-siri-ke-19-pameran-athar-rasulullah-saw-hukumnya-pedang-dan-rambut-serta-janggut-rasulullah-saw>. (18 November 2019).

*Prophet (p.b.u.h) died, he left neither a dinar nor a dirham nor a male slave nor a female slave, nor anything else except his white riding mule, his weapons and his land which he had given in charity to wayfarers.*⁴⁸¹

The Hadith proved that there were not many things left by the Prophet (p.b.u.h) after he passed away. Al-Jadi' also said that the relics of the Prophets (p.b.u.h) have disappeared due to the time factor, war, and defamation. He gave an example of the Prophet's ring, which fell into the well of Aris,⁴⁸² and other relics attributed to the Prophet (p.b.u.h)⁴⁸³.

The Mufti of Federal Territory also quoted the author of *Al-Athar an-Nabawiyyah*⁴⁸⁴ who said: "There is no doubt that some of the relics are authentic, except we did not find any reliable researcher who approved or denied its authenticity. Thus Allah knows the truth. However, we cannot deny that we doubted in our heart about its authenticity. Thus it is hard to decide on this issue."⁴⁸⁵

The Mufti of Federal Territory concluded in his *fatwa* with a proclamation that all relics would be considered as inauthentic until proven otherwise. The Mufti decided that the views which questioned the relics' authenticity were much stronger. He also believed that it was better to remain silent unless supported by evidence. The Prophet (p.b.u.h) in a Hadith had advised his grandchildren by saying: "Give up what is doubtful to you for that which is not doubtful, for the truth is the peace of mind and falsehood is doubt"⁴⁸⁶.

Hence, the Mufti has decided that it was not permissible to hold a relics exhibition for the hair and beard of the Prophet (p.b.u.h). Such was the case since there was no reliable figure throughout the history of Islam who could confidently confirm the

⁴⁸¹ Hadith narrated by al-Bukhari. See An-Nawawi, Hadith.475, p.176.

⁴⁸² Hadith narrated by al-Bukhari and Muslim. See Imam Muslim, Hadith.2091, p.1005.

⁴⁸³ Nasir ibn Abd ar-Rahman al-Jadi', *At-Tabarruk, anwa'uhu wa Ahkamuhu*, 5th Edition, Riyadh, Kingdom of Saudi Arabia: Maktabah ar-Rushd, 2000, pp.256-260.

⁴⁸⁴ He was Ahmed Tawfik Taymour Pasha who was an Egyptian writer and historian. He was born in 1871 and died in 1930. His father was a Kurdish while his mother was a Turkish. See <https://www.revolvy.com/page/Ahmed-Taymour> (26 December 2019).

⁴⁸⁵ Ahmad Taymor Pasha, *Al-Athar an-Nabawiyyah*, Cairo, Egypt: Dar al-Kotob al-'Arabi, 1951, p.79.

⁴⁸⁶ Hadith narrated by At-Tirmidhi. See An-Nawawi, Hadith 55, p.51.

originality of the hair and beard ascribed to the Prophet (p.b.u.h). Instead, all the claims were mere assumptions. Thus, he believed that to say or describe something inaccurate in relations to the Prophet (p.b.u.h) would not correspond to the methodologies of Islamic scholars.

In conclusion, the Kedah and Perlis Mufti Departments have both agreed that the practice of *Tabarruk* with the Prophet's body and relics has its basis in Islam. However, the public was warned to seek blessings from original relics, with the belief that the grace comes from Allah. Both authorities also prohibited exaggerations during *Tabarruk*.

The Mufti of Federal Territory declared that the authenticity of a relict can only be accepted if it comes with evidence. He suggested staying silent on the status of a relict until there is evidence to support its authenticity. To date, some relics of the Prophet (p.b.u.h), such as his swords, are believed to be kept in the Topkapi Museum in Turkey and several other places. Whereas other relics from the Prophet's body parts, such as his hair, beard, and blood, are believed not to be original.

In short, there is no objection that the practice of *Tabarruk* with the Prophet's relics is permissible. However, the act must not have the element of excessiveness because it leads to *Shirk*. The practitioners also are encouraged to seek blessings only with authentic relics, not the replica one. So the irresponsible party does not misuse the symbol of the Prophet's relics or its replica for the wrong purpose, such as to do business and to win followers.

3.2.6 The Practice of Madad and Istighasa

Madad in the Arabic dictionary means asking aid, help or assistance,⁴⁸⁷ while *Istighasa* means asking for support or calling for salvation from trouble and danger⁴⁸⁸.

⁴⁸⁷ Ahmad Mukhtar Umar, p.2076.

⁴⁸⁸ Ibrahim Anis et al, p.665.

Scholars have no objection to the practice of *Istighasa* from Allah because such practice was cited both in the Quran and the Sunnah of the Prophet (p.b.u.h).

The word of *Istighasa* was used to describe the Battle of Badr when Allah revealed in the Holy Quran: “*When you (the Prophet (p.b.u.h) were seeking the help (Istighasa) of your Lord, so He answered you prayers that ‘I will help you with a row of thousands of angels*⁴⁸⁹”.

The Prophet (p.b.u.h) had also taught the *ummah* to seek help from Allah via a Hadith narrated by Anas ibn Malik who reported: “*Whenever a matter would distress him, the Prophet (p.b.u.h) would say Ya Hayyu Ya Qayyum bi Rahmatika Astaghith (O living, O Self-Sustaining Sustainer, In Your Mercy do I seek relief)*⁴⁹⁰”.

Malaysian researchers Nur Adilah et al suggested that there are two types of *Istighasa*. First is a permissible *Istighasa*; while the second, a prohibited *Istighasa*. The permissible *Istighasa* is further sub-divided into two, first being *Istighasa* with Allah’s name. Whereas the second *Istighasa* subdivision is seeking help from human beings, i.e., the Prophet, pious or ordinary people as long as they are still alive and can hear the requests.

The prohibited *Istighasa* is also sub-divided into two. The first is seeking help from human beings beyond their capabilities, such as giving forgiveness, avoiding torture of the hell or something similar. Second is the *Istighasa* from the deceased, be it a prophet or layman. Since the deceased could not hear the *Istighasa*, thus they were incapable of fulfilling the request⁴⁹¹.

⁴⁸⁹ The Quran, Surah Al-Anfal, Verse 11.

⁴⁹⁰ At-Tirmidhi Abu Isa Muhammad ibn Isa, *Al-Jami’ al-Kabir*, 1st Edition, Vol.6, Beirut, Lebanon: Dar al-Gharb al-Islami, 1996. Hadith.3524, p.497.

⁴⁹¹ Nur Adilah Amiruddin et al, *Analisis Model Pendalilan Golongan Habib: Amalan Tawassul dengan Orang Mati dan Tawassul dengan Perkataan Madad*, *Al-Banjari*, Vol.17, No.2 (2018), p.218.

3.2.6.1 Fatwas on the Practice of Madad by the Islamic Authorities in Malaysia

There were two *fatwas* issued by the Islamic Authorities in Malaysia regarding the practice of *Madad* and *Istighasa*. The first *fatwa* was from the Perlis Mufti Department⁴⁹², while the second was from the Mufti of Federal Territory⁴⁹³. The issue attracted the Authorities' attention after the spreading of a *Qasidah*, with the lyrics 'Al-Madad Ya Rasulullah' (O Prophet, help!).

The *Qasidah* was first performed by Habib Syech bin Abd al-Qadir Assegaf during a live performance named 'Malaysia Mega Mawlid with Hisham Kabbani and Habib Syech'. These two figures were well-known as the disciples of the Naqshbandi-Haqqani Order, which was banned by the JFMKI in 2000.

The *fatwas* on the practice of *Madad* and *Istighasah* are listed in Table 12 as follows:

<i>Fatwas on the Practise of Madad and Istighasah</i>			
No	Year	State	Type of Fatwa
1	2016	Perlis	Non-Gazetted <i>Fatwa</i>
2	2016	Federal Territory	Mufti's Personal <i>Fatwa</i>

Table 12: *Fatwas* on the *Madad* and *Istighasa*

The Perlis Mufti Department issued the first *fatwa* on the practice of *Madad* and *Istighasa* in 2016. The Department's Sharia Committee declared in its *fatwa* that the phrase 'Al-Madad Ya Rasulullah' which means 'Please help, O Messenger of Allah' is a form of *Istighasa*. This kind of phrase is forbidden in Islam because it contains *Shirk* element in the *Du'a* according to the Quran and Sunnah.

The second *fatwa* issued on the *Istighasa* was an opinion-*fatwa* from the Mufti of Federal Territory. The Mufti, in his official website, talked about the issue upon

⁴⁹² The *Fatwa* of Perlis Mufti Department, ***Ungkapan al-Madad Ya Rasulullah***, 2016, See <http://e-smaf.islam.gov.my/e-smaf/fatwa/fatwa/find/pr/12571>

⁴⁹³ The *Fatwa* of the Federal Territory's Mufti, 2016, Zulkifli Mohamad al-Bakri, (16th May 2016), Al-Kafi Li Al-Fatawi, Soalan 270, ***Ucapan Madad Ya Rasulullah***, Umar Mukhtar Mohd Noor, See <https://muftiwp.gov.my/artikel/al-kafi-li-al-fatawi/1314-al-kafi-270-ucapan-madad-ya-rasulullah>

answering an enquiry from one of his followers. He explained the issue in two points. First, the Mufti declared that since there was no evidence from Sharia on the phrase '*Al-Madad Ya Rasulullah*', therefore its practice was not encouraged. Second, the act of seeking *Al-Madad* (help) from the Prophet (p.b.u.h) is only allowed during his lifetime. However, after the Prophet's death, scholars have different views as to the permissibility of such phrases. Some scholars allowed it while some others think otherwise.

The summary of the *fatwas* are as follows:

1. The Perlis Sharia Committee decided that the phrase '*Al-Madad Ya Rasulullah*' cannot be used as a *Du'a* because the word contains an element of *Shirk*.
2. The Mufti of Federal Territory has decided that asking help from the Prophet (p.b.u.h) could only be done while he was alive. However, after he passed away, scholars have different opinions on its permissibility. Nonetheless, he suggested the use of other words to be used in their *Du'as*.

3.2.6.2 Analysis of the Fatwas on Madad and Istighasa Practices

The Perlis Sharia Committee has suggested that the practice of *Madad* with the Prophet (p.b.u.h) contains an element of *Shirk*. While the Mufti of Federal Territory has decided that the practice is not recommended because its permissibility was not unanimous by the scholars. Unfortunately, the authorities did not offer detailed information on who the scholars were.

The analysis of the *fatwas* are as follows:

3.2.6.2.1 Arguments on the Practice of Madad which leads to Shirk by the Perlis Mufti Department

The accusation that the practice of *Madad* contains an element of *Shirk* came from the Perlis Mufti Department's *fatwa*. The Mufti, via a video published on YouTube⁴⁹⁴, stressed that Allah ordered his slaves to seek help only from Him. Allah commanded in the Quran: "*You alone we worship and You alone we turn for help*"⁴⁹⁵.

The Mufti cited a Hadith narrated by Ibn Abbas (r.a) where the Prophet (p.b.u.h) said: "*O boy, I will instruct you in some matters. Be watchful of Allah, and he will preserve you. Safeguard His Rights, and He will be ever with you. If you beg, beg of Him alone, if you need assistance, supplicate to Allah alone for help*"⁴⁹⁶.

The Perlis Sharia Committee stated in the *fatwa* believes that the practice of *Madad* is part of ritual supplications, which it supposes to be addressed to Allah. The *fatwa* runs parallel with several scholars, specifically Al-Shawkani. Al-Shawkani suggested said that the ritual of evoking help from other than Allah in a *Du'a* is part of *Shirk* because according to him, Muslims can only address their supplications to Allah, not other than Him⁴⁹⁷.

The basis behind the Perlis Mufti Department and Al-Shawkani's argument derived from a Hadith of the Prophet (p.b.u.h): "*Supplication (Du'a) is itself the worship. (He then recited :) 'And your Lord said: Call on Me, I will answer you'.*"⁴⁹⁸

From the Hadith, the Prophet (p.b.u.h) defined *Du'a* as part of *Ibadah* (worship). Thus, the act of worship to other than Allah can lead to *Shirk*. Likewise, the act *Istighasa* (asking for help) from anyone other than Allah may lead to *Shirk* too. This viewpoint was accepted by the Perlis Sharia Committee.

⁴⁹⁴ Worldkuliah, "*Dr Asri- Qasidah Ya Madad 'Pasal Apa Nak Seru Selain Dari Allah'*", (Youtube) 12th April 2015, See <https://www.youtube.com/watch?v=-4V95VFckPw>

⁴⁹⁵ The Quran, Surah Fatiha, Verse 5.

⁴⁹⁶ An-Nawawi, Hadith.62, p.53.

⁴⁹⁷ Abdullah Numusuk, *Manhaj al-Imam al-Shawkani fi al-Aqeedah*, 1st Edition, Riyadh, Kingdom of Saudi Arabia: Maktabah Dar al-Qalam wa al-Kitab, 1994, p.478.

⁴⁹⁸ Hadith narrated by At-Tirmidhi and Abi Daud. See At-Tirmidhi

3.2.6.2.2 The Accusation by the Mufti of Perlis on the Practice of Madad as a Shia and Sufi Extremist practice

In addition to the *fatwa* by the Perlis Mufti Department, the Mufti of Perlis---via a video published on YouTube---has also alleged that the *Al-Madad* expressions were commonly practised by the Shias and Sufi extremists⁴⁹⁹. For example, the Shias regularly cited Ali, Hassan and Husayn's names whenever they are in trouble or need⁵⁰⁰. The Mufti asserted that there are several common expressions used by the Shias when seeking for help, including 'Ya Ali *Madad*' (O Ali, give us support!), 'Ya Ali *Adrikni*' (O Ali, look at me!), and 'Ya Ali *Aghitstni*' (O Ali, help me!).

Nonetheless, the Mufti's decision contradicted to the views of the scholars of the Shafi'i school of thought: Al-Ramli and Al-Zahrawi. Al-Ramli (d.1671) had approved the *Madad* expression in a *Du'a*. Al-Ramli was once queried on the status of several Sufis who had summoned their respective master's names in their *Du'a*: 'Ya *Shaykh Abd al-Qadir*!', 'Ya *Shaykh Ahmad*!', or 'Ya *Rifa'i*!'. He replied that no one from the Shafii *madhab* rejects the possibility of an *awliya's Karamah* after they were dead⁵⁰¹.

Al-Zahrawi (d.1863) supported the Al-Ramli's views and added that it is common for Muslims to beseech: 'Ya *Abd al-Qadir al-Jilani Adrikni*' (O Abd al-Qadir al-Jilani look at me!), and 'Ya *Badawi Madad*' (O Badawi give us support!)⁵⁰² in their *Du'as*.

⁴⁹⁹ Maratussolehah mmh, *Dr Asri: Bolehkah sebut Madad Ya Rasullullah*, (Youtube), 19th June 2013, See <https://www.youtube.com/watch?v=xthORU2uFiM>

⁵⁰⁰ Pertubuhan Jaringan Ummah Kelantan, *Syiah Sesat*, *Risalah Pemurnian Akidah*, 5th Edition, Pertubuhan Jaringan Ummah Kelantan, 2017, p.4.

⁵⁰¹ Khayr al-Din Ramli, *Fatawa Khayriyya*, 2nd Edition, Vol.2, Egypt: Al-Kubra al-Miriyyah, 1882, p.180

⁵⁰² Ibid. p.84.

3.2.6.2.3 Scholars' Legal Arguments on the Practice of Madad and Istighasa by the Mufti of Federal Territory

The Mufti of Federal Territory declared that scholars have different opinions on the issue of *Madad* and *Istighasa* without offering specific detail about the scholars or the context of their arguments.

Nur Adilah et al claimed that a group of Habibs⁵⁰³ recognizes the practice of *Istighasa* from dead persons. The Habibs argued that calling for help from a pious person is permissible no matter whether the person is alive or after his death. Habib Munzir⁵⁰⁴ reasoned that seeking help from pious Muslims after their death does not necessarily mean asking for help the dead; instead, they merely serve as intermediaries. The Habib offered an analogy of *Istighasa* with a dead person as akin to those seeking help from a doctor when ill. It was Allah who cures an illness with His supreme power, not the doctor. Under such conditions, the practice of *Istighasa* is thus permissible.

Habib Munzir has also tendered the tsunami disaster in Banda Aceh to support his argument. He suggested that Allah had saved a mosque in Aceh---which placed the tombs of righteous people--- the locals took refuge there and survived. He perceived it as a signal from Allah glorifying the bodies of the dead who were close to Him.

Yet another argument forwarded by Habib Munzir in support of the *Istighasa* from the dead was a story of orphans described in Surah al-Kahf⁵⁰⁵. In the story, Allah has saved the orphans' wealth as a blessing for their parents' piousness. The story proves that the blessings of pious people continue even after their death⁵⁰⁶.

Adilah et al, however, rejected the permissibility of *Istighasa* with the dead since humans cannot seek help from the deceased. She believed that the status of someone living and dead are different, and could not be compared. The act of equating the power

⁵⁰³ They are Habib Munzir Fuad al-Musawa, Habib Novel bin Muhammad and Habib 'Ali al-Jufri.

⁵⁰⁴ He is Munzir Fuad al-Musawa or known as Habib Munzir al-Musawa who was born into a noble family whose lineage connected to Huseyn (r.a). He was born in West-Java Indonesia. See Titin Husnul, Habib Munzir al-Musawa Pendiri Majelis Rasulullah SAW (**Master's Thesis, UIN Sunan Ampel Surabaya, Indonesia, 2017**), p.22.

⁵⁰⁵ The Quran, Surah Al-Kahf, Verse 82.

⁵⁰⁶ Nur Adilah Amiruddin et al, pp.119-220.

of the spirit of living and dead is also unacceptable. She argued that such belief could lead to *Shirk*, as revealed in the Quran on the story of Prophet Nuh's (a.s)⁵⁰⁷.

Prophet Nuh (a.s) lived among the people who worshipped idols as gods. The gods were originally righteous men who had lived among them. Upon their deaths, the people erected statues to remember their piousness. However, after some time, people began to worship these statues. *Iblis* trapped and misled these people by associating Allah with others.

In conclusion, both the Perlis Mufti Department and the Mufti of Federal Territory disagreed on the practice of *Madad* and *Istigahasa* by beseeching the Prophet's name. According to the Mufti of Federal Territory, although scholars, in general, did not deny the possibility of the Prophet's intercession, however Muslims are encouraged to beseech Allah's names alone while making supplications, not a prophet or a religious master.

The Mufti of Federal Territory did not deny the possibility of the Prophet's intercession and his position as a prophet which recite as *Salawat* in the *Du'a*. However, he suggested people change the wording used in the phrase from '*Al-Madad ya Rasulullah*' to '*Madad ya Rabba Rasulillah*' (Please help me, O the Almighty Prophet's God). The latter phrase was considered more in line with the verses and texts in the Quran and the Hadith, respectively.

The Mufti also added that avoiding the matter of *khilaf* (legal controversy) is one of the scholars of Islamic jurisprudence maxims. The maxim stated that: "*To avoid and leave the matter of khilaf is preferable and be encouraged*"⁵⁰⁸.

In short, the Malaysian Islamic Authorities believed that the practice of *Istighasa* using *Madad* word was forbidden. The practice was rejected to circumvent its practitioners from *Shirk*. Besides, *Istighasa* is known as one of the practices of Shia, an ideology which has been banned by all fifteen Islamic authorities in Malaysia since 1996.

⁵⁰⁷ Ibid, p.214.

⁵⁰⁸ Muhammad Sidqi ibn Ahmad al-Ghazzi, *Mawsu'ah al-Qawa'id al-Fiqhiyyah*, 1st Edition, Beirut, Lebanon: Dar ibn Hazm, 2000, p.278.

Consequently, the authorities have decided to ban the *Istighasa* and *Madad* to avoid Shia's influences to spread within the Malaysian Sunni communities.

3.2.7 The Effects of Fatwas on Sufi Practices

The Malaysian Islamic Authorities have banned six Sufi orders via the issuance of various *fatwas* against the practices of Sufi *Sama'*, *Rabita*, *Khalwa*, *Yaqazah*, *Tabarruk*, and *Madad* and *Istighasa*. The banned Sufi orders include the Naqshbandiyya-Khalidiyya-Kadirun-Yahya Order, Naqshbandiyya-Haqqaniyya Order, Naqshbandiyya-Md-Aleh Order, Naqshbandiyya-Haji-Ishak Order, Tijaniyya Order, and Hasaniyya Order.

The first Order affected from *fatwas* against Sufi practices was the Naqshbandiyya-Khalidiyya-Kadirun-Yahya Order. The Order was among the earliest Sufi orders to be banned due to its practice of *Rabita* and other deviations. The Order was banned by five Islamic authorities namely: JFMKI in 1981⁵⁰⁹, Malacca Mufti Department in 1985⁵¹⁰, Federal Territory Mufti Office in 1988⁵¹¹, Terengganu Mufti Department in 1989⁵¹², and Selangor Mufti Department in 1995⁵¹³.

The JFMKI was the first Islamic authority to ban the Naqshbandiyya-Khalidiyya-Kadirun-Yahya Order. The Order's teachings were considered astray from the teachings of Islam, and those who practice the Order were considered as deviants.

⁵⁰⁹ The *Fatwa* of JFMKI, ***Tarekat Naqsyabandiah Khalidiah Kadirun Yahya***, 1981, See <http://e-smaf.islam.gov.my/e-smaf/fatwa/fatwa/find/pr/15298>

⁵¹⁰ The *Fatwa* of Malacca Mufti Department, *Tariqat Naqsyabandiah Kadirun Yahya*, 1985, See <file:///C:/Users/USER/Documents/YL%20tasavvuf/litearture%20Review/Fatwa/Cetakan%20fatwa/Diwar-takan/Melaka%20Tarikat%20Naqsyabandiah%20Kadirun%20Yahya.pdf>

⁵¹¹ The *Fatwa* of Federal Territory Mufti Office, ***Tariqat Naqsyabandiah Kadirun Yahya***, 1987, See <http://e-smaf.islam.gov.my/e-smaf/fatwa/fatwa/find/pr/11839>

⁵¹² The *Fatwa* of Terengganu Mufti Department, ***Tarekat Naqsyabandiyyah Qadirun Yahya***, 1989, See <http://e-smaf.islam.gov.my/e-smaf/fatwa/fatwa/find/pr/11547>

⁵¹³ The *Fatwa* of Selangor Mufti Department, ***Fatwa tentang Tarikat Naqsyabandiah Kadirun Yahya***, 1995, See <file:///C:/Users/USER/Documents/YL%20tasavvuf/litearture%20Review/Fatwa/Cetakan%20fatwa/Diwar-takan/Selangor%20Tarikat%20Naqsyabandiyah%20Kadirun%20Yahya.pdf>

A similar ban against the Naqshbandiyya-Khalidiyya-Kadirun-Yahya Order was issued by the Malacca Mufti Department, via a gazetted *fatwa*. The Department has determined that the Order has deviated from Islamic creedal, and its practices contradict against the Sharia. The Order was, hence, declared as deviant.

On the other hand, the Federal Territory Mufti Office was the only authority to have banned the Naqshbandiyya-Khalidiyya-Kadirun-Yahya Order and offered explanations as to the deviations existed in its teachings. The Mufti Office declared---via a *fatwa*---that Kadirun Yahya and his disciples' practise of *Rabita* as deviant. Additionally, the Order was also alleged to have misinterpreted the Quran and to have practised other deviations. Singaporean researcher, Yew-Foong Hui claimed that the Naqshbandiyya-Khalidiyya-Kadirun-Yahya Order was banned by the National Islamic Authorities in Malaysia due to the practitioners' belief in *Nur Muhammad* and practice of *Khalwa*. The Order's practitioners believe that *Nur Muhammad* was passed down through the Prophet's lineage to the founder of the Order, Kadirun Yahya. The practitioners also practised seclusion and meditation as part of their ritual in Pancapudi, Medan Indonesia⁵¹⁴.

The Terengganu Islamic Authority concurred with the JFMKI's decision and consequently, had also decided to ban the Naqshbandiyya-Khalidiyya-Kadirun-Yahya Order in 1989. The Terengganu *fatwa* committee suggested that the Order contained contradictory teachings and affected Islamic beliefs. People were advised to be cautious before engaging in any Sufi order to avoid deviations, which may affect their *Aqeedah*.

The Selangor Mufti Department responded against the Naqshbandiyya-Khalidiyya-Kadirun-Yahya Order later, in 1995. The Selangor Sharia Committee declared that the Order's practices could lead to *Shirk* and deviated from the real Islamic teaching. Thus, Muslims were forbidden to practice this Order. Any Muslim who was previously initiated into the Order needs to repent and asks for forgiveness from Allah.

⁵¹⁴ Yew-Foong Hui, **Encountering Islam: The Politics of Religious Identities in Southeast Asia**, Singapore, 2013, p.122.

There was no conflict between *fatwas* against the deviations of the Naqshbandiyya-Khalidiyya-Kadirun-Yahya Order because all five authorities issued similar action which resulted in its banning. However, each authority utilised a different *sighah* (phrase) in their respective *fatwas*.

Likewise, the Naqshbandiyya-Khalidiyya-Haji-Ishak Order was yet another Order affected from the authorities' *fatwa*. The Order was banned by the JFMKI in 1992 due to its practice of *Rabita* and *Khalwa*⁵¹⁵.

Since 2000, the Naqshbandiyya-Haqqaniyya Order was banned by six *fatwa* authorities due to the practitioners' beliefs in *Wahdat al-Wujud* and *Nur Muhammad*. The Order was also banned by the Sarawak Mufti Department due to their practice of *Yaqazah*. The authority accused the Naqshbandiyya Haqqaniyya Orders as deviant because of the practitioners claimed to communicate with Allah in a dream. Moreover, the Order's Sufi *Sama*' rituals resulted in discontentment by the national authority, JAKIM.

The Tijani Order was the fifth Sufi order affected by the authorities' *fatwa* against Sufi practices. The Order was banned by the Kelantan Islamic Authority in 2013 due to its belief and practices in the *Wahdat al-Wujud* and *Yaqazah*, respectively. The Kelantan *Jamaah Ulama'* declared that the Order used the words of its founder as the main source of teaching. Ahmad al-Tijani, the founder of the Order, claimed to have met the Prophet (p.b.u.h), and received the teachings of the Order directly from the Prophet (p.b.u.h). The teachings include matters related to the *Ibadah*, *Aqeedah* and daily life.

Ahmad al-Tijani was also honoured by his followers and revered with the seal of the saints. Practitioners of the Tijani Order believe that the Prophet (p.b.u.h) was always with Ahmad al-Tijani, and responsible for Al-Tijani and his Order's affairs until the Day of Judgement. As a result, the Kelantan Mufti Department decided to ban the Order because its teachings were believed to contradict with the *Ahlus-Sunnah Wal-Jama'ah*.

⁵¹⁵ The *Fatwa* of JFMKI, *Amalan Suluk (Bertapa) & Rabitah (Menghadirkan Wajah Guru dalam Tariqat Naqsyabandiah Khalidiah)*, 1992, See <http://e-smaf.islam.gov.my/e-smaf/fatwa/fatwa/find/pr/15306>

The Mufti of Pahang, however, had a different opinion about the Tijani Order. Despite the existence of *fatwa* against this Order from the Kelantan Mufti Department, the Mufti of Pahang maintained that Tijani's teachings were still in line with the *Ahlus-Sunnah Wal-Jama'ah*. He, thus, encouraged the people in Pahang to follow the Order because he is one of the followers of the Tijani Order. The contradiction between two *fatwas* of two different state Muftis -- the Kelantan Mufti Department and the Mufti of Pahang--, indirectly, led to confusion among Malaysian Muslims.

The other Sufi order affected by *fatwas* against Sufi practices was the Naqshbandiyya-Md-Aleh Order. The Selangor Islamic Authority banned this Order in 2015 due to its *Yaqazah* and *Khalwa* practices⁵¹⁶. The Order's founder, Md Aleh, claimed to experience a face to face communication with his master, Ayah Sin, at the latter's grave. Md Aleh had also allowed his followers to skip Friday prayers when they were in *Khalwa* state since the practice of *Khalwa* was claimed to be more important than the Friday prayers.

The final Sufi Order affected by the *fatwas* against Sufi practices was the Hasaniyya Order. Apart from the Order's conviction in *Nur Muhammad*, other alleged deviant practices include the *Rabita*, *Khalwa*, *Yaqazah* and *Tabarruk*.

The master of the Hasaniyya Order compelled all disciples to visualize his face while reciting *Du'a* while practising the *Rabita*. The master assured those who went into *Khalwa* for forty days while refraining themselves from speaking to anyone within that period, will be rewarded by Allah with 'lights into his heart'. Moreover, those while in the state of *Khalwa* were not allowed to communicate with others; were to turn their face away at the presence of others; as well as were not dismissed from their place of *I'tikaf* even if any of their family members fall ill or died.

⁵¹⁶ The *Fatwa* of Selangor Mufti Department, ***Fatwa Fahaman Tarikat Nasyabandiyyah Khalidiyyah di Bawah Pimpinan Md. Aleh Solohin Bin A. Sidiki***, 2015, See <file:///C:/Users/USER/Documents/YL%20tasavvuf/litearture%20Review/Fatwa/Cetakan%20fatwa/Diwartakan/Selangor%20tariqat%20naqsyandiyyah%20khalidiyyah%20md%20aleh.pdf>

The Selangor Islamic Authority has banned the Order because of its *Yaqazah* claim. The master of the Order claimed that he had met the Prophet (p.b.u.h) while in the state *Yaqazah* during his visit to the latter's grave in Medina.

In conclusion, since 1981, there were eighteen *fatwas* related to Sufi orders which have been banned by the Malaysian Islamic Authorities via the issuance of various *fatwas* against the Sufi beliefs and practices. Enforcement against the Orders, however, were only applicable to the states which have gazetted *fatwas*. This is because the implementation and enforcement of the *fatwa* are under the jurisdiction of each state government. The Malaysian Federal Constitution, which accorded the responsibility to regulate Islamic matters down to the state level, has resulted in conflicting *fatwas*. Such system rendered any efforts by the National-level *fatwa* authority to standardise the *fatwas*, futile and near impossible.

The problem confronted by the *fatwas* on Sufism occurred since only a limited number of institutions responded to the issue and published *fatwas*, while others remained silent. This led to confusion both within the Muslim society and the Sufis due to the ambiguity which guideline need be followed. It is evident, however, that the National *Fatwa* Committee---represented by JFMKI---is the most authoritative body in the issuance of *fatwas* related to Sufism, followed by Perlis, Selangor and the Federal Territory.

Also, the Muftis of Perlis and Federal Territory were most vocal in expressing their views regarding Sufism. They have each issued their personal opinion *fatwas* on *Wahadat al-Wujud*, *Nur Muhammad*, *Sufi Sama'* and *Madad*. Both Muftis, as mentioned earlier, are PhD holders who received their first-degrees from universities in Medina and Jordan. The *fatwas* issued by these two Muftis were also supported with a list of reliable and relevant facts. The Muftis' educational background, without a doubt, place a great influence behind the judgment of their *fatwa*.

CONCLUSION

The Sufis were always active in spreading Islam to the furthest corners of the world, apparent by their existence in the Malay World. The Sufi *Mubaligh*'s' relentless *da'wa* to spread Islamic knowledge in the region was one of the reasons behind the Malays' Islamisation. The Malays have been introduced to Sufism and Islamic teachings since the 12th century. However, started from the 17th century ---the era of Nuruddin ar-Raniri---, the Sufis, together with the teachings, beliefs and practices of Sufism, received a lot of criticism.

The research found that the Malaysian Islamic Authorities' perspective on Sufism differed from one another. In the analysis of the doctrines of *Wahdat al-Wujud* and *Nur Muhammad*, nine *fatwas* were issued by six Islamic authorities. The *fatwas* were from the JFMKI; the Kedah, Selangor, Federal Territories and Sarawak Mufti Departments, respectively; and a personal opinion from the Mufti of Perlis. Although all the authorities were unanimous in deciding the *Wahdat al-Wujud*'s contradiction against the doctrine of the *Ahlus-Sunnah Wal-Jama'ah*, some included other reasons as well.

Furthermore, the research also found that the conflict of *fatwas* occurred in the doctrine of *Nur Muhammad*. The JFMKI and the Mufti of Perlis rejected the doctrine and tendered evidence to support their stand. In contrast, the Sarawak Mufti Department insisted that the doctrine was a matter of *khilafiyya*.

In all, twelve *fatwas* on Sufi practices were discussed in this research, namely the *fatwas* on the Sufi *Sama'*, *Rabita*, *Khalwa*, *Yaqazah*, *Tabarruk*, and the practice of *Istighasa*. The *fatwas* were issued by the JFMKI, the Perlis and Perak Mufti Departments; and also a personal opinion of the Federal Territories Mufti. Upon analysing the *fatwas*, it was clear that there were various conflicting opinions on the issue of Sufi practices. Several Islamic authorities rejected the practices, while others permitted them.

The Negeri Sembilan *Tarekat Tasawwuf* Division Committee believed that the evidence stated in the Quran and Hadith led to the permissibility of the practice of Sufi *Sama'*. On the other hand, the Perlis Mufti Department and the Mufti of Federal Territory

decide that practice Sufi *Sama* ' is forbidden to be practised because the evidence offered to justify the practice was unrelated and erroneously misinterpreted.

Meanwhile, the JFMKI banned the practice of *Rabita* and *Khalwa*. The authority accused the practice as deviant from the teachings of Islam. However, the Mufti of Federal Territory approved the practice of *Rabita* subject to several conditions. The Perak Mufti Department had also approved the practice of *Khalwa* as long as the practitioners did not abandon their Friday prayer obligations.

Both the Perlis and Federal Territory disagree with the possibility of *Yaqazah* because it is not part of Islamic teaching and contradicted with the creedal doctrine of *Ahlus-Sunnah Wal-Jamaah*. On the other hand, the Perlis and Kedah Mufti Department have both agreed that the practice of *Tabarruk* with the Prophet's body and relics has its basis in Islam. However, the authorities had warned the public to seek blessings only from original relics and forbid the acts of exaggerations during *Tabarruk*.

Also, the Perlis Mufti Department and the Mufti of Federal Territory disagreed on the practice of *Madad* and *Istigahasa* by beseeching the Prophet's name. The authorities did not deny the possibility of the Prophet's intercession; however, the authorities had encouraged Muslims to beseech Allah's names alone while making supplications.

On the issue of Sufi orders, there were two general outcomes: the state authorities either approved or banned the Orders. Negeri Sembilan and three other states ----Selangor, Pahang and Johor---displayed a positive approach by approving the practices of specific Sufi orders. The approved Sufi orders include the Ahmadiyya Idrisiyya al-Rashidiyya al-Dandarawiyya Order, Naqshbandi-Khalidi Order lead by Abu Talib Rabit, Mohd Anua Mohd Zin and Abdul Manaf Jaya, Ja'fariyya al-Ahmadiyya al-Muhammadiyya Order, Shadhiliyya al-Darqawiyya Order, Qadirriyya wa Naqshbandiyya Order and Dusuqiyya Muhammadiyya Order.

Whereas, some Islamic authorities had taken the opposite approach by banning several Sufi orders. They banned several orders to be practised in their representative state due to the deviation of their beliefs and practices. The banned Sufi orders include the

Naqshbandiyya-Khalidiyya-Kadirun-Yahya Order, Naqshbandiyya-Haqqaniyya Order, Naqshbandiyya-Md-Aleh Order, Naqshbandiyya-Haji-Ishak Order, Tijaniyya Order, and Hasaniyya Order. There was no conflict of *fatwas* in the banning of Sufi orders, except for the Tijani Order. The Kelantan Mufti Department banned the Tijani Order for its deviation, but the Mufti of Pahang approved the Order due to his affiliation with the Order.

The research showed that there were no specific reasons behind the approval or banning of Sufi orders in Malaysia. State Islamic authorities tend to approve the practice of selected Sufi orders which were found to be in line with the teachings of the *Ahlus-Sunnah Wal-Jama'ah*. Whereas, several Sufi orders were banned when found to carry contradictory teachings of Islam, particularly those practising the elements of *Wahdat al-Wujud*, *Nur Muhammad*, *Sufi Sama'*, *Rabita*, *Khalwa*, *Yaqazah*, *Tabarruk*, or *Istighasa*.

The research found that some Islamic authorities tend to sway towards a particular school of thought. Some of the authorities such as Negeri Sembilan, Pahang and Johor Mufti Departments are Pro-Sufism, in compared to the National *Fatwa* Authority, Perlis and Federal Territory Islamic Authorities which considered to be a bit strict in issuing *fatwas* against Sufism and its teachings. The Mufti of Perlis and Federal Territory and their *fatwa* committees partially are the graduates from universities in Medina and Jordan, which their educational background indirectly influence the judgment of their *fatwa*.

Although the Malaysian Islamic Authorities published several *fatwas* that were considered against the teachings of Sufism, they did not reject it as a whole. In contrast to the approach of Wahhabis which always cynical and sceptical stand against Sufism and its teachings, the Malaysian Islamic Authorities did not issue the *fatwas* for opposing Sufism and its roots but to protect Malaysian Muslims from the false and wrong practices related to *Aqeedah* and *Ibadah*. In general, the Malaysian Islamic Authorities issued a *fatwa* to prevent the community from deviant teachings and to protect the *maslahah* (public interest) of Muslims in Malaysia.

Moreover, the Malaysian Islamic Authorities' approach to Sufism cannot be equated with the approach of Wahhabis because some of the authorities have issued *fatwas* against the ideology of Wahhabism. Five out of fifteen Islamic Authorities decided that the ideology of Wahhabism was believed to contradict with the *Ahlu-Sunnah Wal-Jama'ah*. The authorities mentioned earlier are the Perak, Pahang, Negeri Sembilan, Johor and Sabah Islamic Authorities.

This thesis has explored thirty-nine *fatwas* on the Sufi beliefs, practices and orders issued by the Malaysian Islamic authorities. Among the fifteen Islamic authorities, a few institutions were active in issuing *fatwas* on Sufism issues, while others remained silent. Even though the national-level *fatwa* committee (JFMKI) was formed to ensure the uniformity of *fatwas*, the committee apparently failed to co-ordinate and standardise the *fatwas* among the state-level authorities.

The research found that the main reason behind the *fatwa* institutions' deficiencies was attributed to its administrative structure. The Islamic affairs are under the jurisdiction of the state government, and hence, each state Mufti Department has a right either to issue or not to issue a *fatwa*. Accordingly, these state Mufti Departments also have the right to either agree or disagree with any *fatwa* issued by the JFMKI.

The calls to formalise the position of a Grand Mufti of Malaysia to represent all fourteen state Muftis to ensure the uniformity in *fatwas* may not necessarily solve the conflict of *fatwas*. Besides, the suggestion seems contrary to the Malaysian Federal Constitution.

Further research is needed to determine the best approach for Islamic authorities to deal with issues related to Sufism. The Negeri Sembilan *Tarekat Tasawuf* Enactment is an exemplary effort which can be emulated by other Islamic authorities to ensure that Sufi teachings and Sufi orders remain relevant, and in line with the teachings of *Ahlu-Sunnah Wal-Jama'ah*.

In conclusion, disagreements among Islamic scholars were a common issue which happened even during the Prophet's Companions era. Thus, the issue of harmonising the conflicts of *fatwas* in Malaysia is expected to continue, since human

beings – including scholars – always have different standpoints even when referring to the same Quran and Hadith of the Prophet (p.b.u.h).

The conflict of *fatwas* occurred in many instances, not only in the issue of Sufism and Sufi order institutions but also in other issues of *Aqeedah*, *Fiqh*, and *Muamalah*. However, the attitudes of Malaysian scholars, including ordinary people, toward the matter of *khilafiyya*, should be changed. People should discuss the matter with an open mind and tolerance without putting any unreasonable labels on opposing views. The matters of *khilafiyya* should be discussed rationally based on the evidence of the Quran and the Sunnah without bias towards one's group. In this manner, those who are in search for the truth shall find the truth, by the wills of Allah.

ATTACHMENTS

Fatwas issued by the Malaysian Islamic Authorities

GAZETTED FATWA																
	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	Total
Sufi Beliefs																(2)
<i>Wahdatul Wujud</i>			x									x				2
Sufi Practises																(2)
<i>Sufi Sama'</i>		x														1
<i>Khalwa</i>								x								1
Sufi Orders																(10)
The Naqshbandiyya Haqqaniyya Sheikh Nazim Order				x					x		x					3
The Naqshbandiyya Khalidiyya Md Aleh Order												x				1
The Naqshbandiyya Kadirun Yahya Order									x		x	x				3
The Hasaniyya Order												x		x		2
The Tijaniyya Order					x											1
Total	0	1	1	1	1	0	0	1	2	0	2	4	0	1	0	14

NON-GAZETTED FATWA																
	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	Total
Sufi Beliefs																(5)
<i>Wahdatul Wujud</i>	x		x												x	3
<i>Nur Muhammad</i>	x														x	2
Sufi Practises																(7)
<i>Tabarruk</i>		x	x													2
<i>Rabita</i>	x															1
<i>Khalwa</i>	x															2
<i>Yaqazah</i>		x									x					2
<i>Istighasa</i>		x														1
Sufi Orders																(7)
The Naqshbandiya Haqqaniyya Sheikh Nazim Order	x											x		x	x	4
The Naqshbandiyya Khalidiyya Haji Ishak Order	x															1
The Naqsyabandiya Kadirun Yahya Order	x					x										2
Total	7	3	1	0	0	1	0	0	0	0	0	1	0	1	3	19

MUFTI'S PERSONAL OPINION

	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	Total
Sufi Beliefs																(2)
<i>Wahdatul Wujud</i>		x														1
<i>Nur Muhammad</i>		x														1
Sufi Practises																(3)
<i>Sufi Sama'</i>											x					1
<i>Rabitah</i>											x					1
<i>Istighasa</i>											x					1
Sufi Orders																(1)
The Tijaniyya							x									1
Total	0	2	0	0	0	0	1	0	0	0	2	0	0	0	0	6
Grand Total	6	6	2	1	1	1	1	1	2	0	4	5	0	2	3	39

List of Fatwa Institutions in Malaysia

A	National Fatwa Council	I	Malacca Mufti Department
B	Perlis Mufti Department	J	Negeri Sembilan Mufti Department
C	Kedah Mufti Department	K	Federal Territory Mufti Office
D	Penang State Mufti Office	L	Selangor Mufti Department
E	Kelantan Mufti Department	M	Johor Mufti Department
F	Terengganu Mufti Department	N	Sabah Mufti Office
G	Pahang Mufti Department	O	Sarawak Mufti Department
H	Perak Mufti Department		

Several Example of the Fatwas

Fatwa on the Doctrine of *Wahdat al-Wujud*

 	
e-SMAF e-Sumber Maklumat Fatwa	
Tajuk	: Wahdatul Wujud
Kategori: Akidah Tahun: 2000 Status Pewartaan: N/A Negeri: N/A	
Keputusan	: Muzakarah Jawatankuasa Fatwa Majlis Kebangsaan Bagi Hal Ehwal Ugama Islam Malaysia (Jawatankuasa Muzakarah MKI) telah memutuskan bahawa: 1. Fahaman Wahdatul Wujud menyalahi akidah Ahli Sunnah Wal Jamaah dan bertentangan dengan ajaran Islam. 2. Bersetuju dengan Fatwa rasmi Negeri Johor yang telah diputuskan pada tahun 1948 oleh S.S. Syed Alawi Tahir Al-Hadad seperti berikut: "Mengikut pendapat ijma' ulama' fahaman Wahdatul WUjud adalah kufur. Sesiapa yang mempercayai dan mengamalkan adalah murtad. Jika fahamn pengamal tersebut mempunyai isteri, isterinya tertalak dan anaknya adalah anak luar nikah dan hartanya hendaklah diserahkan kepada Baitulmal". 3. Kitab Kasyf al-Asrar, al-Dar an-Nafis, Hidayah as-Salikin dan kitab-kitab lain yang mempunyai elemen-elemen al-Wujud tidak dibenarkan dipelajari di masjid-masjid dan di surau-surau.

Title: *Wahdat al-Wujud*

Category: *Aqeedah*

Year: 2000

Type of *Fatwa*: N/A

State: N/A

Decision: The National Council for Islamic Religious Affairs (JFMKI) decided that;

1. The doctrine was not part of the *Ahlus-Sunnah Wal-Jama'ah* Islamic creed, and thereby contradicted with the teachings of Islam.
2. The *fatwa* committee agreed with the official *fatwa* of the state of Johor which was decided by Mufti of Johor in 1948. The Mufti of Johor said, "*The scholars reached a consensus that believing in Wahdat al-Wujud is kufr (blasphemy). Anyone who believes and practises the doctrine is apostate. If the practising man has a wife, the wife is divorced; and if he has a child, his child is considered as a child out of wedlock; and his property should be submitted to Bait al-Mal.*"
3. Several books like *Kasyf al-Asrar*, *al-Durr al-Nafis*, *Hidayat as-Salikin* (and any other books) which have the elements of *Wahdat al-Wujud* should not be spread and taught in mosques and prayer places.

Fatwa on the Doctrine of Nur Muhammad

  	
Tajuk :	Nur Muhammad Menurut Ulama Ahlus Sunnah Wal Jamaah
	Kategori: Akidah Tahun: 2002 Status Pewartaan: Tidak Diwartakan Negeri: Sarawak
Keputusan :	Mesyuarat Lembaga Fatwa Negeri Sarawak kali ke 6 pada 8 Zulkaedah 1422H/ 22 Januari 2002M membuat kesimpulan dan cadangan bahawa : i) Tidak semua fahaman dan pegangan kepada "Nur Muhammad" itu sesat, kerana sebahagian ulama mu'tabar seperti Imam Ibnu Hajar Al-Haitami, Syaikh Ibrahim Al-Baijuri, Sayyidis-Syaikh Ja'far Al-Barzanji, Sulthanul Awliya' Syaikh Abdul Qadir Al-Jilani dan ramai lagi, menerima konsep ini dengan penafsiran yang sewajarnya tanpa melampaui batas 'aqidah dan syariah Islam. Dalam penafsiran mereka "Nur Muhammad" adalah seawal-awal makhluk ciptaan Allah swt, bersifat dengan sifat baharu (bukannya qadim) dan sekali-kali tidak mempunyai unsur-unsur ketuhanan. ii) Kesalahfahaman dan penyelewengan banyak berlaku kerana sebahagian kelompok telah tersalah atau dengan sengaja memberikan tafsiran yang salah kepada hadith-hadith yang menyebut bahawa 'Nur Muhammad' ini diciptakan daripada "nur allah" atau dengan tafsiran yang seolah-olah "Nur Muhammad" itu adalah satu jujuk daripada zat Allah s.w.t. yang mana tafsiran ini adalah nyata bercanggah dengan aqidah Islam dan tidak ada seorang pun ulama mu'tabar yang berpegang dengan penafsiran sedemikian. Tafsiran sebeginilah yang sesat lagi menyesatkan dan semestinya dibendung. iii) Konsep "Nur Muhammad" sebagaimana yang dipegang oleh sebahagian ulama mu'tabar, sewajarnya diletakkan dalam perkara khilafiyah yang sepatutnya ditanggapi diterima dengan fikiran http://e-smaf.islam.gov.my/e-smaf/fatwa/fatwa/find/pr/11417
v26/2018	JAQIM : E-SMAF V1
	terbuka dan rasa tasamuh yang tinggi. Percaya atau tidak kepada hal yang demikian tidaklah merosakkan aqidah
	iv) Oleh kerana tidak semua pegangan terhadap konsep "Nur Muhammad" itu sesat, maka sewajarnya kita janganlah bermudah-mudah untuk menyesatkannya tanpa usul periksa terlebih dahulu. Menyesatkan konsep "Nur Muhammad" secara keseluruhan akan mengakibatkan hukuman sesat kepada ramai ulama mu'tabar yang menjadi sandaran ummat
	Menurut Pengerusi salah faham mengenai "Nur Muhammad" hendaklah ditangani dengan memberikan penjelasan yang sewajarnya berpandukan para ulama terdahulu disamping menjaga adabul-ikhtilaf

Title: The Doctrine of *Nur Muhammad* According to the Scholars of *Ahlus-Sunnah Wal-Jama'ah*
Category: *Aqeedah*
Year: 2002
Type of *Fatwa*: Non-Gazetted *Fatwa*
State: Sarawak

Decision: The 6th meeting of *fatwa* Committee of Sarawak state which held on 8 Zulkaedah 1422H/ 22 January 2002 decided and suggested that:

(i) The Sarawak Sharia Committee Committee had decided that the doctrine of *Nur Muhammad* cannot be classified as all-deviant since firstly, several great scholars have accepted the doctrine and have interpreted it within the limits of *Aqeedah* and *Sharia*. Among the scholars include Ibn al-Hajar al-Haytami, Ja'far al-Barzanji, Ibrahim al-Bajuri, Shaykh Abd al-Qadir al-Jilani and others. The said scholars believed that *Nur Muhammad* is the earliest creation of Allah, is a new creature and not eternal. The *Nur Muhammad*, which was portrayed by these scholars, never possesses divine elements.

(ii) The Committee believed that the misunderstandings against the *Nur Muhammad* doctrine happened because certain groups have misinterpreted or deliberately misinterpreted the Hadith, which mentioned that Allah created *Nur Muhammad* from His Light. Some have wrongly interpreted that *Nur Muhammad* is part of Allah's essences, which contradicted to the Islamic creedal. None of the scholars believed in this interpretation and concurred that this kind of argument which was undoubtedly deviant and misleading, should be prevented.

(iii) The Committee believed that the doctrine of *Nur Muhammad*, which obtained the support of several reputable scholars, should be considered as a matter of disagreement (*khilafiyya*). The people should discuss it with an open mind and full tolerance. The choice of believing or not believing in *Nur Muhammad* will not be detrimental to the *Aqeedah*.

(iv) Therefore, the Committee held that it should not be judged as deviant before its authenticity has been checked. The decision to declare *Nur Muhammad* as aberrant teaching will result in the claim that many scholars who are the reference of the people are accused of heresy.

According to the Sarawak Mufti Department's Chairman, the misunderstanding about *Nur Muhammad* should be dealt with a proper explanation, by referring the matter to authentic scholars, at the same time to preserve the manners of disagreement (*adab al-ikhtilaf*).

Fatwa on the Practice of Sufi *Sama*'

**MESYUARAT
JAWATANKUASA FATWA NEGERI PERLIS KALI KE-19/2015
TARIKH: 24-25 Ogos 2015 / 9-10 Zulkaedah 1436H**

FATWA ZIKIR MENARI

Menari bagi tujuan berzikir adalah bercanggah dengan nas-nas syara' dan tujuan pensyariaan zikir itu sendiri. Hal ini tidak pernah dilakukan oleh Rasulullah dan generasi al-Salaf al-Soleh. Zikir hendaklah dilakukan dalam keadaan khusyu' dan tenang.

Nas-nas yang cuba digunakan untuk membolehkan perbuatan menari dengan tujuan berzikir seperti takwilan terhadap ayat 191 surah Ali Imran, kisah Ja'far, peristiwa tarian Habasyah, tamayul beberapa Sahabah Nabi SAW dan lain-lain, adalah:

- a) Ditafsirkan secara salah, atau
- b) Riwayat itu tidak sahih, atau
- c) Pendalilan di luar konteks.

Adapun zikir dalam segala keadaan yang diizinkan oleh syara' seperti semasa bekerja, memandu, bersukan dan seumpamanya adalah sesuatu yang terpuji.

Maka seorang muslim hendaklah membezakan antara menari untuk berzikir sebagai satu ibadat, dengan zikir semasa melakukan aktiviti kehidupan.

Adapun menari untuk berzikir secara khusus mendekatkan diri kepada Allah adalah dilarang syara'. Sementara berzikir semasa melakukan aktiviti yang baik adalah sesuatu yang digalakkan.

Adapun tamayul (gerakan) yang berlaku secara spontan tanpa diniatkan sebagai ibadat semasa berzikir atau membaca al-Quran dan lain-lain adalah tidak dilarang.

The 19th Meeting of Perlis State Fatwa's Committees

Date: 24-25 August 2015 / 9-10

The *Fatwa* of Dancing *Dhikr*

Dancing while performing *dhikr* is considered as contradictory to the *Nusus al-Shar'iyya* (Islamic sacred texts). It reasoned that the ritual was neither practised by the Prophet (p.b.u.h), nor the *Salaf al-Salih* (righteous predecessors). Furthermore, the ritual also contradicts with the purpose of the *dhikr* itself, which is supposed to be practised in a calm and *khushu'* (focus/humility) manner. The verse relates to *Surah* Ali-Imran: 191, the story of Ja'far (r.a), the dancing event of Habasyah, and *tamayul* (movement) of several Companions are;

1. Misinterpreted, or
2. The narration is not authentic, or
3. The verses used to justify the ritual are out of context.

However, the committee agreed that the *dhikr* ritual is one of the good deeds and permissible by *Shara'* which can be practised while working, driving, or during exercise..

Muslims are encouraged to differentiate between *dhikr*-while-dancing as a ritual, and *dhikr*-while-doing daily-activities, each of which differs from one other. The committee believed that dancing to be closer to Allah is prohibited by *Shara'*, but practising *dhikr* while doing daily activities is considered as a good deed.

Nevertheless, a *tamayul* which occurs spontaneously while practising *dhikr* or reading the Quran is not prohibited.

Fatwa on the Practice of *Rabitah*



Tajuk : Amalan Suluk (Bertapa) & Rabitah (Menghadirkan Wajah Guru)
Dalam Tariqat Naqsyabandiah Khalidiah

Kategori: **Akidah**

Tahun: **1992**

Status Pewartaan: **N/A**

Negeri: **N/A**

Keputusan : Muzakarah Jawatankuasa Fatwa Majlis Kebangsaan Bagi Hal Ehwal Ugama Islam Malaysia (Jawatankuasa Muzakarah MKI) telah memutuskan bahawa "Amalan Suluk dan Rabitah dalam Tariqat Naqsyabandiah Khalidiah pimpinan Tuan Haji Ishak bin Mohd 'Arif adalah terkeluar daripada syariat Islam".

Title: The Practice of *Khalwa* (Isolation) & *Rabita* (Bring the image of the Shaykh) in the Naqshbandi-Khalidi order

Category: *Aqeedah*

Year: 1992

Type of *Fatwa*: N/A

State: N/A

Decision: The National Council for Islamic Religious Affairs (JFMKI) decided that the practice of *Khalwa* & *Rabita* in the Naqshbandi-Khalidi order, led by Tuan Haji Ishak bin Mohd 'Arif was not based from the Islamic tenets.

Fatwa on the Practice of *Khalwa*

GOVERNMENT OF PERAK GAZETTE

PUBLISHED BY AUTHORITY

Jil. 63
Bil. 12

10hb Jun 2010

TAMBAHAN No. 10
PERUNDANGAN

Pk. P.U. 20.

ENAKMEN PENTADBIRAN AGAMA ISLAM (PERAK) 2004

FATWA MENGENAI KEWAJIPAN MENDIRIKAN SOLAT JUMAAT

KETIKA BERSULUK OLEH PENGAMAL TAREQAT

BAHAWASANYA Jawatankuasa Fatwa, pada menjalankan kuasanya di bawah seksyen 36 dan seksyen 37 Enakmen Pentadbiran Agama Islam (Perak) 2004 [*Enakmen 4 tahun 2004*], telah menyediakan fatwa yang terkandung dalam ini:

Dan bahawasanya menurut seksyen 37 Enakmen yang sama, Duli Yang Maha Mulia Sultan Perak Darul Ridzuan telah memperkenankan penyiaran fatwa ini dalam *Warta* dan Kerajaan Negeri telah dimaklumkan tentang fatwa ini:

Maka, oleh yang demikian, pada menjalankan kuasa yang diberikan oleh seksyen 37 Enakmen Pentadbiran Agama Islam (Perak) 2004, Jawatankuasa Fatwa, dengan perkenan Duli Yang Maha Mulia Sultan, membuat dan menyiarkan fatwa yang berikut:

- (i) Amalan bersuluk atau khalwah oleh pengamal-pengamal tareqat tertentu tidak boleh dikategorikan sebagai keuzuran yang dibenarkan oleh syara' untuk tidak menunaikan solat Jumaat;
- (ii) Pengamal tareqat tertentu yang bersuluk diwajibkan menunaikan solat Jumaat ketika bersuluk;

- (iii) Tindakan undang-undang dikenakan ke atas mereka yang meninggalkan Solat Jumaat dengan alasan bersuluk walaupun sekali tanpa perlu menunggu tinggalan 3 kali berturut-turut.

Bertarikh 13 Mei 2010
[MNPk.A351.IST/01/7 Jld. 2;
PU.Pk. 07/2001]

Dengan Titah Perintah Duli Yang Maha Mulia Sultan

TAN SRI DATO' SERI (DR) HAJI HARUSSANI BIN HAJI ZAKARIA
*Mufti dan Pengerusi Jawatankuasa Fatwa
Negeri Perak Darul Ridzuan*

The Administration of Islamic Law Enactment (Perak) 2004

Fatwa Regarding the Obligation to Perform Friday Prayers for the Sufi Practitioners while in the State of Khalwa

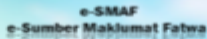
The *Fatwa* Committee had prepared this *fatwa* according to section 36 and 37 of the Administration of Islamic Law Enactment (Perak) 2004 (4th Enactment in 2004):

According to Section 37 in the same enactment, The Sultan of Perak had consent on the issuance of the *fatwa*, and the state government had informed him regarding the *fatwa* decision.

Therefore, in line with Section 37 in the Administration of Islamic Law Enactment (Perak) 2004 and with the consent of Sultan, the *Fatwa* Committee decided and issued the *fatwa* as follows:

- (i) The practitioners of Sufi orders were not excused by the Shara' from performing the Friday prayers, even when they were in a state of *Khalwa*.
- (ii) The practitioners of Sufi orders should perform the Friday prayer as one of the obligatory prayers even when they were in a state of *Khalwa*.
- (iii) Sufi practitioners who neglected the Friday prayers in favour of a *Khalwa* were subjected to legal action, even if the missed weekly prayers were less than three times in a row

Fatwa on the Concept of *Yaqazah*

  	
Tajuk	: Dakwaan Melihat Nabi Secara Jaga (<i>Yaqazah</i>)
Kategori: Akidah	
Tahun: 2015	
Status Pewartaan: Tidak Diwartakan	
Negeri: Perlis	
Keputusan	Mesyuarat Jawatankuasa Fatwa Negeri Perlis Kali Ke-18 yang bersidang pada 22 – 23 April 2015 telah membincangkan isu Dakwaan Melihat Nabi Secara Jaga (<i>Yaqazah</i>). Mesyuarat telah membuat keputusan seperti berikut: 1. Dakwaan seseorang melihat Nabi secara jaga (<i>yaqazah</i>) sama ada dalam bentuk hakiki ataupun ruh selepas kewafatan Baginda SAW tidak pernah dinukilkan melalui riwayat yang sahih berlaku kepada mana-mana sahabat RA, sekalipun ketika saat-saat getir, seperti ketika timbulnya perbezaan pendapat di kalangan mereka. Demikian juga generasi Tabi'ien dan Atba' al-Tabi'ien 2. Kemungkinan berlakunya <i>yaqazah</i> secara ruh adalah dakwaan yang diragui dan ditolak oleh para <i>muhaqqiqin</i> seperti al-Nawawi, Ibn Taimiyyah, Ibn Kathir, Ibn Hajar al-'Asqalani, al-Sakhawi. Begitu juga al-Qusyairi. 3. Demikian juga dakwaan melihat jasad nabi di zaman ini secara jaga adalah tertolak. Apa yang dinukilkan dari segelintir para ulama dalam hal ini adalah mengelirukan dan berlaku kontradik di dalam kenyataan mereka sendiri. Nukilan tersebut mempunyai berbagai versi yang berbeza-beza. Ada yang mendakwa melihat dengan <i>Wijdan</i> (pandangan hati), ada yang mendakwa melihat antara tidur dan jaga, ada pula yang mendakwa dengan hanya gambaran nabi (????? ??) dan berbagai lagi. Semua dakwaan ini boleh diberikan berbagai tafsiran yang tidak semestinya membawa makna <i>yaqazah</i> seperti yang difahami oleh sesetengah pihak. 4. Selain itu, dakwaan melihat Nabi secara jaga (<i>yaqazah</i>) juga terdedah kepada tipu daya syaitan. Ia boleh membuka pintu kerosakan dengan berbagai tujuan seperti '<i>Ujub</i> dan <i>Sum'ah</i>. Justeru apa-apa dakwaan melihat Nabi sama ada dalam mimpi mahupun jaga yang membabitkan implikasi syara' seperti pegangan akidah, hukum hakam syariat dan penilaian hadis adalah batil dan sesat. Begitu juga dengan dakwaan bacaan tertentu boleh menghadirkan Nabi ke dalam sesuatu majlis juga adalah tidak berasas.

<http://e-smaf.islam.gov.my/e-smaf/fatwa/fatwa/indipr/12473>

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1/26/2018

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Title: The Claim to Meet the Prophet in the State of Wakefulness (*Yaqazah*)

Category: *Aqeedah*

Year: 2015

Type of Fatwa: Non-Gazetted *Fatwa*

State: Perlis

Decision: The 18th meeting of *fatwa* Committee of Perlis state held on 22-23 April 2015 had discussed on the issue of meeting the Prophet in the state of wakefulness (*Yaqazah*). The meeting decided as follows:

1. There were no narrations found in any authentic sources to support the claims of meeting with the Prophet (p.b.u.h), either his physical or spirit form. Neither was there any similar claim during the time of the Prophet's Companions, even during their times of difficulties and conflicts; nor during the time of the *Tabieen* thenceforth.
2. Highly acclaimed scholars such as An-Nawawi, Ibn Taimiyyah, Ibn Kathir, Ibn Hajar al-Asqalani, Al-Sakhawi and Al-Qushayri have unanimously doubted and rejected the possibility of meeting with the Prophet (p.b.u.h) in the spirit form.
3. Likewise, the claim of meeting with the Prophet –in his physical form– is also rejected. The claims were inconsistent with one another. The claims of *Yaqazah* are inconsistent because there were claims that ones see the Prophet (p.b.u.h) through *Wijdan* (the eyes of the heart), other claimed to see him between the states of sleep and awake, and others claimed to see the Prophet's shadows or other forms. All of these claims could be interpreted in various ways, which might not necessarily reflect the *Yaqazah*.
4. Besides, the claim of *Yaqazah* could entrap the claimer with the devil's deceptions. It could also mislead the claimer when used for *Ujub* (self-conceit) and *Sum'ah* (showing off with the desire that others will hear about one's good acts). Thus, the Committee asserted that any claim of meeting the Prophet (p.b.u.h) in a dream or the state of wakefulness which relates to the Islamic beliefs, Islamic rulings, and Hadith authenticity valuation are all wrong and deviant. Similarly, the claim that reading of particular verses could evoke the Prophet (p.b.u.h) to attend a ceremony was without basis.

Fatwa on the Practice of *Tabarruk*



Tajuk : Hukum Bertabarruk

Kategori: **Akidah**

Tahun: **2016**

Status Pewartaan: **Tidak Diwartakan**

Negeri: **Kedah**

Keputusan : 1. Kenyataan media ini adalah maklumbalas terhadap program Lantunan Mahabbah Rasulullah Ramadhan Bersama *Athar* Rasulullah pada 24 Jun 2016 bertempat di Menara MBAS (Tingkat 7) anjuran Majlis Bandaraya Alor Setar, *Ibnu Sina Institutes*, Yayasan Restu serta Mahabbatur Rasul. Program ini telah menimbulkan kegusaran dalam kalangan masyarakat mengenai tindakan pihak berkenaan dalam mengambil *tabarruk* terhadap *athar* Rasulullah r.

2. Perlu ditegaskan bahawa Jabatan Mufti Negeri Kedah tidak pernah mengeluarkan sebarang persetujuan atau sokongan rasmi terhadap program ini. Oleh itu, tidak wajar jabatan ini dikaitkan dengan penganjuran program tersebut.

3. Adapun mengambil keberkatan daripada *athar* (bekas / tempat / barang peninggalan) Nabi Muhammad SAW adalah harus^[1]. Ini kerana perbuatan tersebut tidak bertentangan dengan aqidah Ahlus Sunnah wal Jamaah yang menerima *tabarruk* dengan *athar* Rasulullah r sebagai *wasilah* untuk mendapat kebaikan daripada perbuatan tersebut.

4. Walau bagaimanapun, sebagai umat Islam kita tidak digalakkan bertabarruk secara berlebihan seperti mencium, menjunjung replika *athar* Rasulullah r dengan gaya yang melampau dibimbangi dan dikhuatiri boleh membawa kepada khurafat atau syirik. Cukup hanya sekadar mengambil berkat dengan berdoa serta salawat kepada Rasulullah SAW .

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10/21/2019

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5. Ini berdasarkan firman Allah I dalam Surah al-Maidah ayat 77 yang bermaksud; "*Janganlah kamu melampaui batas dalam agama kamu secara yang tidak benar dan janganlah kamu menurut hawa nafsu suatu kaum yang telah sesat sebelum ini (sebelum kedatangan Nabi Muhammad r) dan telah menyesatkan banyak manusia serta mereka juga telah sesat (jauh) daripada jalan yang benar*".

6. Dalam hal ini, Jabatan Mufti Negeri Kedah berpendapat bahawa boleh mengambil berkat dengan *athar* Rasulullah SAW namun kaedah serta caranya itu perlulah bersederhana[2]. Sekiranya perlakuan mengambil berkat itu dilakukan secara berlebihan atau melampau dibimbangi boleh mengundang tohmah dan fitnah dalam kalangan masyarakat Islam itu sendiri. Ini berdasarkan kepada kaedah fiqhiyyah iaitu:

درء المفاسد مقدم على جلب المصالح

Maksudnya: Mencegah perkara-perkara yang keji adalah lebih utama daripada mengajak kepada kebajikan.

سد الدرائع

Maksudnya: Perlunya menutup pintu-pintu yang boleh membawa kemudharatan.

7. Oleh itu, *athar* Nabi Muhammad SAW yang mendapat keberkatan itu adalah yang asli melalui sanad yang sah sahaja, bukan replika atau seumpamanya. Jika diakui *athar* itu adalah yang sebenarnya melalui sandaran yang kukuh maka mudah-mudahan mendapat keberkatan namun jika sebaliknya perbuatan tersebut hanya sia-sia sahaja.

Title: The Ruling of *Tabarruk*
Category: *Aqeedah*
Year: 2016
Type of Fatwa: Non-Gazetted *Fatwa*
State: Kedah

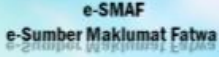
Decision:

1. This press statement is a reaction to an exhibition themed ‘*Lantunan Mahabbah Rasulullah, Ramadhan Bersama Athar Rasulullah*’ (The Love for the Prophet, Ramadan with the Relics of the Prophet) held on 24 June 2016, in Menara MBAS (Level 7). The event was organised by the Alor Setar City Council, in collaboration with Ibnu Sina Institute, Yayasan Restu and Mahabbatur Rasul associations. The program had caused public outrage over the practice of *Tabarruk* with the Prophet’s relics.
2. It should be noted that the Kedah Mufti Department has never issued any official approval or support for the program. Therefore, it is inappropriate for the authorities to be associated with the organisation of the program.
3. The act of seeking blessing from the Prophet’s (container/place/relic). The act of *Tabarruk* with the Prophet’s relics was permissible and did not contradict with the teachings of *Ahlu-Sunnah Wal-Jama’ah*. Scholars of the *Ahlu-Sunnah Wal-Jama’ah* agreed that the act of *Tabarruk* with the Prophet’s relics could serve as an intermediary to achieve goodness and blessings.
4. However, Muslims should not kiss or uphold the relics excessively because it can lead to *Khurafat* (superstition) and *Shirk*. People should be modest when seeking blessings from the relics of the Prophet (p.b.u.h) by reciting *Du’a* and *Salawat*.
5. It is based on the Quranic verses from Surah al-Maidah verse 77. Allah said: “*Do not exceed limits in your religion beyond the truth and do not follow the inclinations of the people who had gone astray before and misled many and have strayed from the soundness of the way*”.

6. In this case, the Kedah Mufti Department decided that seeking blessing from the Prophet's relics is permissible. However, it should be done modestly. If it is done excessively, it may cause criticism and slander among the Muslim community. Thus the department agreed with the maxims of Islamic jurisprudence called "preventing harm is prioritised than taking its benefits" and "closing the doors of harm".

7. Therefore, the Prophet's relics which believed can give a blessing, can only rely on the authentic relics which have authentic chains, not a replica or something similar to it. If the relic is proven to be authentic, hopefully, it can give benefit, but if it is not, the action of seeking blessing will be useless.

Fatwa on the Practice of *Madad*



Tajuk : **Ungkapan al-Madad Ya Rasulullah**

Kategori: **Akidah**
Tahun: **2016**
Status Pewartaan: **Tidak Diwartakan**
Negeri: **Perlis**

Keputusan : Ungkapan **al-Madad Ya Rasulullah** yang membawa maksud: **"Mohon bantuan wahai Rasulullah"** adalah sejenis al-Istighathah yang tidak dibenarkan di dalam Islam kerana ia perbuatan Syirik di dalam Doa berdasarkan nas-nas dari al-Quran dan al-Sunnah

Title: The Phrase of *Al-Madad Ya Rasulullah*

Category: *Aqeedah*

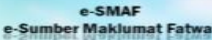
Year: 2016

Type of Fatwa: Non-Gazetted Fatwa

State: Perlis

Decision: The phrase of al-Madad Ya Rasulullah, which means 'Please help, O Messenger of Allah' is a type of *Istighasa*. This kind of *Du'a* is forbidden to be used in Islam because it contains *Shirk* element according to the Quran and Sunnah.

Fatwa on the Deviant Teachings

  	
Tajuk :	Ciri-Ciri Ajaran Sesat Yang Menyalahi Pegangan Ahli Sunnah Wal Jamaah
	Kategori: Akidah Tahun: 2012 Status Pewartaan: Tidak Diwartakan Negeri: N/A
Keputusan :	Mesyuarat Jawatankuasa Perundangan Hukum Syarak Wilayah Persekutuan Kali Ke-81 pada 19 April 2012 telah membincangkan dan memutuskan bahawa A) Bersetuju mengesahkan bahawa ciri-ciri ajaran sesat yang disenaraikan di bawah ini adalah merupakan amalan, upacara dan adat istiadat yang bertentangan dengan akidah Ahli Sunnah Wal-Jamaah. Ia adalah sesat dan menyeleweng dari akidah Islam yang sebenar serta haram dilakukan.
AKIDAH: 1. Mendakwa sebagai Tuhan; 2. Mendakwa Allah SWT bersifat selain daripada apa-apa sifat yang selayaknya bagi Allah SWT; 3. Mendakwa selain Allah SWT (makhluk) juga mampu mendatangkan sesuatu (manfaat dan mudharat); 4. Mendakwa setiap musibah datang makhluk halus (jin dan syaitan); JAKIM : E-SMAF V1 5. Mendakwa Allah SWT sebat di dalam diri (<i>Wahdatul Wujud atau God Spot</i>); 6. Mendakwa terima wahyu; 7. Mendakwa ghaib (tidak mati) dan akan muncul semula sebagai Imam Mahdi; 8. Mendakwa tahu perkara-perkara ghaib; 9. Mendakwa tahu bila kemunculan Imam Mahdi;	

<http://e-smaf.islam.gov.my/e-smaf/fatwa/fatwa/find/pr/12411>

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9/26/2018

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5. Mendakwa Allah SWT sebat di dalam diri (*Wahdatul Wujud atau God Spot*);

6. Mendakwa terima wahyu;

7. Mendakwa ghaib (tidak mati) dan akan muncul semula sebagai Imam Mahdi;

8. Mendakwa tahu perkara-perkara ghaib;

9. Mendakwa tahu bila kemunculan Imam Mahdi;

10. Mendakwa tahu nasib seseorang;
11. Mendakwa tahu huruf-huruf dalam kalimat tertentu mempunyai maksud yang tertentu;
12. Mendakwa mampu berinteraksi dengan orang mati, jin, syaitan atau malaikat secara langsung;
13. Mendakwa mampu memindah atau menangguk bala;
14. Mendakwa mampu terhubung terus dengan Allah SWT;
15. Mendakwa mampu menangguk Kiamat;
16. Mendakwa mampu melihat Allah SWT di dunia;
17. Mendakwa mampu melihat Rasulullah S.A.W secara sadar (*yaqazah*);
18. Mendakwa mampu memindahkan kekuatan luar biasa kepada seseorang;
19. Mendakwa layak mengesahkan keislaman, menentukan jaminan keampunan Allah SWT dan kesudahan neraka atau syurga bagi seseorang;

20. Mendakwa akan ditimpa bala seandainya mendedahkan isi-isi ajaran kepada umum;
21. Mendakwa roh orang mati mampu menjelma ke dalam jasad orang hidup;
22. Mendakwa roh orang mati mampu memberi pertolongan apabila diseru (kebiasannya berlaku di kuburan yang dipercayai mempunyai keramat);
23. Mendakwa ada nabi selepas nabi Muhammad S.A.W ;
24. Mendakwa memikul tugas nabi atau rasul secara khusus;
25. Mendakwa sebagai nabi atau rasul;
26. Mendakwa sebagai wakil nabi atau rasul untuk memberi syafaat;
27. Mendakwa sebagai Imam Mahdi;
28. Mendakwa sebagai wali Allah;
29. Mendakwa sebagai jelmaan sahabat-sahabat nabi S.A.W atau syeikh-syeikh tertentu;
30. Mendakwa sebagai insan mo'sum;
31. Mendakwa dapat nur daripada Allah SWT dan para rasulnya;
32. Mendakwa dapat jaminan keampunan Allah SWT atau jaminan syurga;
33. Mendakwa memiliki kunci syurga;
34. Mendakwa memiliki mukjizat;
35. Mendakwa memiliki mo'unah;

36. Mendakwa suara hati sebagai bisikan Allah SWT yang pasti benar untuk dituruti;
37. Mendakwa dosa dapat ditebus dengan wang;
38. Mendakwa nikmat atau azab kubur dan peristiwa-peristiwa selepas mati tidak wujud;
39. Mendakwa tidak perlu melaksanakan sebarang amal kebajikan kerana dosa dan pahala, neraka dan syurga telah ditentukan oleh Allah SWT sejak azali lagi;
40. Mendakwa semua yang lahir daripada diri adalah benar datang daripada Allah SWT, ia tidak perlu dipersoalkan dan wajib dituruti;
41. Mendakwa semua manusia didunia ini mukmin (dengan hujah, naluri asal manusia mengaku wujudnya tuhan) dan kesudahan setiap manusia di akhirat kekal di dalam syurga;
42. Mendakwa semua agama adalah sama (pluralisme agama);
43. Mendakwa Ahlul Bait atau sahabat-sahabat nabi S.A.W yang tertentu sebagai kafir dan wajib dimusuhi;
44. Menghina apa-apa ajaran Islam yang bertepatan dengan Al-Quran dan Al-Sunnah;
45. Menghina naskhah I-Quran melalui perkataan atau perbuatan;

Title: Characteristics of Deviant Teachings which Deviated from the Teachings of *Ahlus-Sunnah Wal-Jama'ah*

Category: *Aqeedah*

Year: 2012

Type of *Fatwa*: Non-Gazetted *Fatwa*

State: Federal Territory

Decision: The 81st meeting of *fatwa* Committee of Federal Territory held on 19th April 2012 discussed and decided that:

- A) The committee agreed to confirm that the characteristics of deviant teachings listed below are practices, rituals and customs that are contrary to the beliefs of the *Ahlus-Sunnah Wal-Jama'ah*. The listed is characteristics are astray and deviates from the real teachings of Islamic creeds and forbidden to be practised.

1	Claim to be the god	24	Claim to bear the duties of a prophet or apostle specifically
2	Claim that Allah is something other than His worthy attributes	25	Claim to be prophet or apostle
3	Claim that other than Allah, (His creations) can also give (benefits and harms)	26	Claim to be the representative of the prophet or apostle and can offer intercession

4	Claim that every calamity came from the jinn (genies) and satans (devils)	27	Claim to be Imam Mahdi
5	Claim that God is in man (<i>Wahdat al-Wujud</i> or God Spot)	28	Claim to be Allah's saint
6	Claim to receive revelation	29	Claim to be the embodiment of the Prophet's Companions or certain Shaykhs
7	Claim to be disappeared (not dead) and will reappear as Imam Mahdi	30	Claim to be <i>Ma'sum</i> (infallible)
8	Claim to know about unseen things	31	Claim to receive the light from Allah and His messengers
9	Claim to know about the time of emergence of Imam Mahdi	32	Claim to obtain the guarantee of Allah's forgiveness or heaven's guarantee
10	Claim to know about someone's destiny	33	Claim to have the key to paradise
11	Claim to know about letters in a particular sentence has a specific meaning	34	Claim to have <i>mu'jiza</i> (miracle)
12	Claim to have direct interaction with the dead, jinn, satan or angels	35	Claim to have <i>Ma'unah</i>
13	Claim to be able to transfer or suspend disaster	36	Claim to have an instinct or get a whisper from Allah which undoubtedly true and should be obeyed
14	Claim to have direct interaction with Allah	37	Claim that sins can be redeemed with money
15	Claim to be able to suspend Qiyamah (The Day of Resurrection)	38	Claim that favours or punishment of the grave and the events after death does not exist
16	Claim to be able to see Allah in this world	39	Claim that it is unnecessary to perform good deeds because Allah has determined the reward, the sin, and going to paradise or hell since the beginning
17	Claim to be able to see the Prophet (p.b.u.h) in the state of wakefulness (<i>Yaqazah</i>)	40	Claim that every action comes from Allah and it must be obeyed and will not be questioned
18	Claim to be able to transfer extraordinary powers to someone	41	Claim all humanity is a believer (with the argument that human instinct admitted the existence of Allah) and the destiny of every

			human being in the hereafter remains in heaven
19	Claim to be worthy of confirming one's Islamic belief, ascertaining the assurance of Allah's forgiveness and the end of hell or heaven for a person	42	Claim that all religions are the same (religious pluralism)
20	Claim that if someone discloses the contents of the teachings to the public will get calamity	43	Claim that the Prophet's family or his several Companions were disbelievers and should be opposed
21	Claim that the dead spirit could penetrate the body of the living	44	Insulting any Islamic teachings which in line with the Quran and the Sunnah
22	Claim that the dead spirit could assist when be called (typically happen in the graveyards which believed to have <i>karamah</i>)	45	Insulting the Quran with words or actions
23	Claim there is another Prophet after Prophet Muhammad (p.b.u.h)		

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