

THE POSITION OF NAQSHABANDI ORDER IN THE ISLAMIC LAW
BY SHAYKH ISLAM WAN SULAIMAN WAN SIDEK
(d.1354H/1935M)

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Abstract:

*Sufi Order in the Malay World at 19th century is misunderstood as deviant teaching from Islam by some of Malay Muslim society. Reflecting on this, Wan Sulaiman bin Wan Sidek, a shaykh Islam and Malay Sufi scholar at 19th, he played a crucial role in clarifying this issue properly in his Malay Jawi script epistles, namely *Fakihah Janiyyah fi Bayan Ma'rifah al-Ilahiyyah al-Mutabaqah Li'ayan al-Shari'ah al-'Aliyyah* and *Mizan al-'uqala wa al-Udaba'*. However, some studies from contemporary Malay contested his Sufi's thought, particularly Naqshabandi Order's position in Islamic law. This study aims to expose Wan Sulaiman's understanding and justification in Sufis Order, specifically Naqshabandi Order in shariah. This study is a historical and textual analytical study. The finding of this study indicates that Wan Sulaiman's idea is clear and has strong argumentation from the authentic Sufi sources that show the Sufi Order is legal and has a good position and core teaching in Islamic law.*

Keywords: *Sufi Order, Islamic law, Naqshabandi*

A. Introduction

Wan Sulaiman b. Wan Sidek (d.1354H/1935M), a 19th century Malay scholar and a practitioner of the Naqshabandi Mujaddidi Ahmadi order from Kedah, a state in northwest Malaysia, bordering Thailand. He held a position in the Kedah governmental administration as Shaykh Islam of Kedah to administrate and advise the Sultan of Kedah about Islamic affairs. He played an essential role in rectifying his Malay society's misperception toward the position of Naqshabandi Order in Islamic law. So he wrote some pivotal epistles in Malay scripts such as *Fakihah Janiyyah fi Bayan Ma'rifah al-Ilahiyyah al-Mutabaqah Li'ain Al-Shari'ah al-'Aliyyah*. Completed in 25 *Rabi' al-Awwal* 1335H/ Thursday 18 January 1917M *Mizan al-'uqala' wa al-Udaba'*, completed in 11 *Dhu al-Hijjah* 1350H/ Sunday

17 April 1932M.¹ Sufi Order has a vital position in Islamic law (*shari'ah*). The Islamic law is not human-made teaching; in fact, it is the holy divine regulations containing a code of law consist of all the instructions and prohibitions taught in detail by the Prophet Muhammad (peace be upon him) from his speech, deed, and affirmation. The Islamic law comprises belief, act and ethics and all aspects of human life to measure their betterment life in this world and hereafter

B. Brief Historical Background of Naqshbandi Order

Naqshabandi Order is a *tariqah* established by Muhammad Baha al-Din (d.791H/1389M) from al-Bukhara, a region in Central Asia. The word Naqshabandi consists of two combinations of Persian words meaning painting in the heart with the word Allah. Figuratively it indicates his heart having a perpetual presence to Allah. From this spiritual experience's impact, the term Naqshabandi is applied persistently until today, by his serial heirs over the world. Naqshabandi's spiritual lineage ends to the Prophet Muhammad SAW via Abu Bakar al-Siddiq (d.12H/634M).²

The origin of the Naqshabandi order³ was carried out by the Malay society nowadays, coming from the impact and revival of Ahmad al-Sirhindi (d.1032H/1623M) from India and his outstanding heirs. Thus, the Naqshabandi Order originally from Central Asia has founded in the Malay World transmitted from India, then to Mecca, and then arrived in the Malay World, taught by the Malay adherents. They learned it during their domicile in Mecca for study and in pilgrimage season. In the Malay World, Naqshabandi Mujaddidi had been identified to be dominated by two significant lines; the first from Khalid Ahmad (d.1242H/1827M), afterward recognized as Naqshabandi Mujaddidi Khalidi, and the second from Ahmad Said Abi Sa'id (d.1287H/1871M), later known as Naqshabandi Mujaddidi Ahmadi. Wan Sulaiman

¹ Muhammad Khairi Mahyuddin, Zakaria Stapa, and Faudzinaim Badaruddin, "The Arrival of Naqshabandi Order from Hijaz to the Malay World: 16th until the Early 19th Century," *International Journal of Business and Social Science* 4, no. 1 (2013): 206–12; Muhammad Khairi Mahyuddin, "Wahdah Al-Wujud Oleh Ulama Melayu Naqshabandi Kurun Ke 19, Shaiykh Islam Wan Sulaiman Wan Sidek," *Al-Abqari* 17, no. 1 (2017): 7–16, <https://doi.org/https://doi.org/10.33102/abqari.vol10no1.120>.

² Aziz Ahmad, "The Naqshabandi Reaction," in *Studies in Islamic Culture in the Indian Environment* (Oxford: Clarendon Press, 1964); Elizabeth Sirriyeh, "The Naqshabandi Recluse," in *Sufi Visionary of Ottoman Damascus: Abd Al-Ghani Al-Nabulusi, 1641-1731* (London: Routledge, 2004), 50–67, <https://doi.org/10.4324/9780203341377-8>; Madelain Habib, "Some Notes on the Naqshabandi Order," *The Muslim World* 59, no. 1 (January 1969): 40–49, <https://doi.org/10.1111/j.1478-1913.1969.tb00472.x>; Saiful Umam, "The Guardian of the Integral Vision of Islamic Practice: The Naqshabandi Sufi Order in Indonesia," *Studia Islamika* 13, no. 2 (August 31, 2006), <https://doi.org/10.15408/sdi.v13i2.568>; Muhammad Khairi Mahyuddin, Stapa, and Badaruddin, "The Arrival of Naqshabandi Order from Hijaz to the Malay World: 16th until the Early 19th Century"; Mahyuddin, "Wahdah Al-Wujud Oleh Ulama Melayu Naqshabandi Kurun Ke 19, Shaiykh Islam Wan Sulaiman Wan Sidek."

³ Itzhak Weismann, *The Naqshbandiyya: Orthodoxy and Activism in a Worldwide Sufi Tradition* (London: Routledge, 2007), <https://doi.org/10.4324/9780203947432>.

Wan Siddik participated in Naqshabandi order from the lineage of Ahmad Said b Abi Said at the hand of Muhammad Andakhawi al-Bukhari (d.1320H/1903M) in Mecca.⁴

C. An Explanation of ‘*Ilm al-Ma’rifah, al-Fiqh, al-Tasawwuf* and *al-Tariqah*

To perceive the position of Sufi Order⁵ in the Islamic law, Wan Sulaiman divides the fundamental of the Islamic law into three foundations; intuitive knowledge (*‘ilm al-ma’rifah*), jurisprudent knowledge (*‘ilm al-fiqh*) and Sufism (*‘ilm al-tasawwuf*). For the first, Wan Sulaiman comprehends that intuitive knowledge (*‘ilm al-ma’rifah*) is a fundamental teaching in the Islamic law. It deals with the belief in the heart of Allah's existence, His Name, and Qualities in a transcendental manner.

Wan Sulaiman defines that intuitive knowledge is an expression of experiential knowledge and virtuous (*al-ma’rifah* as *‘ibaratun ‘an al-wujdaniyyah wa al-ihسانيyyah*). It is identical to *tawhid* as the intuitive knowledge (*ma’rifah*). It is also similar to the connotation of direct perception of truth (*al-idrak*) in a pure heart. It constitutes an intuitive knowledge and direct tastes to be perceived by heart the existence of Allah's oneness that is impossible to be perceived by the external sense of human's physical body.⁶

He views that intuitive knowledge (*ma’rifah*) is identical to the direct perception of truth (*idrak*). The direct perception of reality has been facilitated in every born individual as an inborn permanent natural inclination that can be nurtured. He referred to the hadith mentioned that every child was born with the permanent innate nature until he testified by his tongue his religion so that his parent is responsible for nurturing him whether he becomes a Jewish or Christian or Zoroastrian. He deduced that one's innate nature could be contaminated by two significant factors: applying the analogy of the invisible through the visible (*qiyas al-ghaib ‘ala al-shahid*) and spiritual forgetfulness. The first alludes to the corruption that occurs throughout one's employment of sensible, logical analogy. It implies the interrelation of sensible qualities of the material natures to demonstrate the reality of God's existence and His quality.⁷

⁴ Muhammad Khairi Mahyuddin, Stapa, and Badaruddin, "The Arrival of Naqshabandi Order from Hijaz to the Malay World: 16th until the Early 19th Century."

⁵ Che Zarrina Sa'ari et al., "SUFII ORDER IN MALAYSIA: A Historical Approach of Ahmadiyyah Idrisiyyah Tariqah in Kelantan," *Teosofia*, 2016, <https://doi.org/10.21580/tos.v1i1.615>; Ayis Mukholik, "HUMAN SPIRITUALITY PHASES IN SUFISM: The Study of Abū Naṣr Al-Sarrāj's Thought in The Book of Al-Luma'," *Teosofia: Indonesian Journal of Islamic Mysticism*, 2017, <https://doi.org/10.21580/tos.v6i1.1699>; James A. Bellamy and J. Spencer Trimmingham, "The Sufi Orders in Islam," *Journal of the American Oriental Society* 95, no. 1 (January 1975): 138, <https://doi.org/10.2307/599261>.

⁶ Wan Sulaiman Wan Sidek, *Mizan Al-Uqala' Wa Al-Udaba' Iaitu Pada Menyatakan Makna Shari'ah, Tariqah, Haqiqah, Dan Ma'rifah* (Penang: Matba'ah United dato Keramat Road, 1933), 7.

⁷ Wan Sulaiman Wan Sidek, *Fakihah Janiyyah Fi Bayan Ma'rifah Al-Ilahiyyah Al-Mutabaqah Li'ain Al-Shari'ah Al-'Aliyyah* (Pulau Pinang: Persama Press, 1916), 4–5.

The outcome of the reasoning analogy by the physical sense is unreachable to permeate God's reality. This is because the reason and the senses are influenced by mind imagination and the illusion of syaitan from this corporeal world. This ends with inaccuracy about God's transcendental belief and His qualities that are absolute dissimilar from the tangible physical creation. The reason and sensible senses alone cannot wholly grasp God's reality in an ethereal manner unless by the pure heart. The second is the spirit that forgets his potency in preserving his covenant to God to carry out the *tawhid* and His command. The spirit loses its sight and memory because of the affection in the extreme captivation in the darkness and requirement of intense material magnetism demand.⁸

From Wan Sulaiman's sufi notion above, it can be perceived that Allah implants the power of direct perception (*al-idrak*) in the heart. The heart is not a physical organ in man's left breast, but it is an immaterial spiritual intellect. It has excellent capability to believe intuitively by direct taste the existence of God. Hence, it is spiritual insight located in one's heart as permanent innate nature. It has the potentiality to retrieve and to taste the existence of God intuitively. It necessarily drives one to perform concurrently necessary worship (*al-'ibadah al-idtirariyyah*) and optional worship (*al-'ibadah al-ikhtiyariah*) by his willing as a result of one's total obedience and self-abasements to God. The direct perception of truth (*al-idrak*) causes one to act naturally in worshipping Allah and to obey His sacred law in the form of instructions and prohibitions both physically and spiritually.

Wan Sulaiman's clarification denotes that the meaning of intuitive knowledge is not a mystical incident experienced by the heart to witness the various immaterial forms, images of realities, colors, and lights, but it rather a direct perception of the truth (*al-idrak*) located in the pure heart. His apprehension on the meaning of intuitive knowledge (*al-ma'rifah*) as direct perception to truth (*al-idrak*) is similar to teaching by Husayn b. 'Ali Wa'iz al-Kashifi (d. 937H/1531M) in his *al-rashahat*. The description of intuitive knowledge (*al-ma'rifah*) is a direct perception of truth (*al-idrak*) in the heart with many similarities to other Sufi scholars such as 'Abd al-Karim b. al-Hawazin al-Qushayri (d.438H/1047M), Abu Muhammad bin Muhammad al-Ghazzali (d. 505H/1111M) and others.⁹

For the second, Wan Sulaiman defines that Islamic jurisprudence knowledge as it investigates the law of Allah to be imposed on the behaviour of obligated people with the sacred law with degrees of obligatory, illegal, undesirable, commendable, and permissible. (*'ilm al-fiqh* as *'ilm yubhath 'an ma'rifah ahkam Allah fi af'al al-*

⁸ Sidek, 4–5.

⁹ Ali Husayn al-Wa'iz Al-Kashifi, *Terjemah Rasyahat 'ain Al-Hayat Al-Asli*, trans. Muhammad Murad Abdullah, n.d., 131; Ihsan Muhammad Dahlan, *Siraj Al-Talibin Sharh Al-Shaykh Ihsan Muhammad Dahlan Al-Jampasi Al-Kediri 'ala Minhaj Al-'Abidin Ila Jannah Rabb Al-'Alamin* (Surabaya: al-Haramayn, 1997), 401.

mukallifin wujuban wa nadban wa haraman wa karahatan wa ibahatan). He affirms that Islamic jurisprudent knowledge (*fiqh*) is also interrelated with intuitive knowledge (*ma'rifah*) as said in al Quran, men whom neither trade nor sale diverts them from the remembrance of Allah (with heart and tongue) (al-Nur 24:37). This is because Allah's command demands the heart of a servant perpetually observes the Essential One Essence Being (*dhat wajib al-wujud*) during the performance of all divine obligations.¹⁰

It can be seen that Wan Sulaiman's understanding denotes that Islamic jurisprudent knowledge (*'ilm al-fiqh*) is not limited to merely following the divine law physically. It also deals with the heart that must frequently remember God. The term Islamic juristic (*fiqh*) also connotes a sense of intuitive knowledge (*ma'rifah*) that teaches one to deal with God and His commands with the perpetual presence of Him alone. His notion is impelled by his master's thought, Shaykh Muhammad al-Khayyat. Wan Sulaiman's view of Islamic jurisprudent knowledge (*fiqh*) is identical to intuitive knowledge (*ma'rifah*) deduced from Quranic verses. In fact, Islamic jurisprudent knowledge (*fiqh*) deals with Islamic law's obligations and ways to perform the law, but it never instructs one to lose sight of God in the heart. It demonstrates after having the firm belief in God to prove his belief by voluntarily accepting His command and performing it with the heart continuously recollecting Him. In this way, intuitive knowledge (*ma'rifah*) resembles total compliance to His command in Islamic law.

It can be said safely that Wan Sulaiman's elucidation of the idea of Islamic jurisprudent knowledge is more expansive and is similar to Abu Hamid Muhammad b Muhammad al-Ghazzali's teaching. Al-Ghazzali maintained that Islamic jurisprudent knowledge (*fiqh*) does not allude to formal Islamic legal opinion (*fatwa*) only, but refers to the apprehension to God and knowledge of the soul, and the deeds that merit penalty from Him. The more one apprehends God in the heart, the more fear he has of Him by performing His Law in a sincere state.¹¹

For the third, Wan Sulaiman defines that Sufism (*'ilm al-tasawwuf*)¹² is a way to drive one to the perfect soul to preserve humanity. He describes it as a science that leads people of perfection to undergo the methods of pursuing divine happiness (*'ilm al-tasawwuf* as *'ilm yu'rafu bihi kaifiyyat taraqqi ahli al-kamal min al-naw' al-insani fi madarij sa'adatihim*). He further clarified that Sufism requires a servant to observe God's existence in every moment and not to forget Him, as he witnesses Allah or

¹⁰ Sidek, *Fakihah Janiyyah Fi Bayan Ma'rifah Al-Ilahiyyah Al-Mutabaqah Li'ain Al-Shari'ah Al-'Aliyyah*, 8; Sidek, *Mizan Al-Uqala' Wa Al-Udaba' Iaitu Pada Menyatakan Makna Shari'ah, Tariqah, Haqiqah, Dan Ma'rifah*, 7.

¹¹ Muhammad Al-Ghazzali, *Ihya' 'Ulum Al-Din*, vol. 1 (Bayrut: Dar al-Fikr, 1995), 35.

¹² Alexander Knysh, "Sufism," in *The New Cambridge History of Islam* (Cambridge: Cambridge University Press, 2000), 60–104, <https://doi.org/10.1017/CHOL9780521838245.004>; A. J. Arberry, *Sufism: An Account of the Mystics of Islam*, *Sufism: An Account of the Mystics of Islam*, 2013, <https://doi.org/10.4324/9780203706848>; Din Wahid, "Sufism and the 'Modern' in Islam," *Studia Islamika* 10, no. 3 (March 30, 2014), <https://doi.org/10.15408/sdi.v10i3.628>.

otherwise, that Allah sees him. It is identical to virtuous station (*ihsan*) that demands one to worship his God like as he can see Him; otherwise, He sees him.¹³

Sufism (*'ilm al-tasawwuf*) therefore, does not direct one to be apathetic, passive and submissive, effortless, and motionless. It disciplines one to direct the heart, contemplating God's presence in taste and direct experience within the full commitment to Islamic law. This is the purpose of man's creation to worship God is to know Him and to affirm His Unity It does not teach one to break the law and disrespect the commitment to the Islamic law obligation. This notion is in line with Junayd al-Baghdadi (d.298H/910M) that he clarified to the wrong perception of gnosis (*ma'rifah*) that it is discounting the application of Islamic law. His viewpoint denotes that the idea of gnosis excluding the application of Islamic law drives one to heresy or disbelief. In fact, the heretic position is worsened than a corrupted or sinful individual.¹⁴

The fourth is Sufi Order refers all the devotion and practices in agreement to shariat guided by a shaykh. It is a combination of knowledge and practice supervised by a shaykh to attain sincerity and behaving with praiseworthy qualities. The Sufi Order is more specific. It instead refers to the exercise (*riyadah*) and strives (*mujahadah*) against lust desire through certain rituals such as recollection to attain the ultimate end of Allah's perpetual remembrance in the heart. When one has achieved this end, he no longer requires that recollection at that time. This stage is the ultimate station and perfection for the perfect people of intuitive knowledge in this world.¹⁵

Wan Sulaiman views that the terminology of intuitive knowledge (*ilm al-ma'rifah*) Islamic jurisprudent knowledge (*'ilm al-fiqh*), Sufism (*'ilm al-tasawwuf*), and Sufi Order (*tariqah*) does not indicate a dichotomy of the Islamic law. These four terms are the verbal expression as an apparatus to properly understand the teachings of Islamic law in a holistic manner. Wan Sulaiman's thought is influenced by his master's verification, Shaykh Muhammad Andakhawi al-Bukhari that the word *fiqh*, *tasawwuf*, and *tariqah* do not convey a massive difference in meaning but rather represent and clarify the detailed content Islamic teaching.¹⁶

Wan Sulaiman represents that the sciences of intuitive knowledge (*'ilm al-ma'rifah*), Islamic jurisprudent knowledge (*'ilm al-fiqh*), and science of Sufism

¹³ Sidek, *Fakihah Janiyyah Fi Bayan Ma'rifah Al-Ilahiyyah Al-Mutabaqah Li'ain Al-Shari'ah Al-'Aliyyah*, 7-8; Sidek, *Mizan Al-Uqala' Wa Al-Udaba' Iaitu Pada Menyatakan Makna Shari'ah, Tariqah, Haqiqah, Dan Ma'rifah*, 7.

¹⁴ Dahlan, *Siraj Al-Talibin Sharh Al-Shaykh Ihsan Muhammad Dahlan Al-Jampasi Al-Kediri 'ala Minhaj Al-'Abidin Ila Jannah Rabb Al-'Alamin*, 402.

¹⁵ Sidek, *Fakihah Janiyyah Fi Bayan Ma'rifah Al-Ilahiyyah Al-Mutabaqah Li'ain Al-Shari'ah Al-'Aliyyah*, 7-8; Sidek, *Mizan Al-Uqala' Wa Al-Udaba' Iaitu Pada Menyatakan Makna Shari'ah, Tariqah, Haqiqah, Dan Ma'rifah*, 7.

¹⁶ Sidek, *Fakihah Janiyyah Fi Bayan Ma'rifah Al-Ilahiyyah Al-Mutabaqah Li'ain Al-Shari'ah Al-'Aliyyah*, 5.

knowledge (*'ilm al-tasawwuf*) are conceptual or theoretical. These subjects cannot extend one to have high certainty in taste and direct experience in the heart with God's constant recollection. These subjects must be assisted by Sufi Order (*tariqah*) and disciplined by a wise shaykh. The role of a wise shaykh is to guide the way to practice and to demonstrate the theoretical knowledge in intuitive knowledge (*ma'rifah*), namely Islamic jurisprudent knowledge (*fiqh*), and Sufism (*tasawwuf*) to the level of spiritual tasted and direct experience. Therefore, Sufi order is both knowledge and practice. The Sufi Order can be regarded as a unity in diversity (*fard jami'*). It comprises of intuitive knowledge (*ma'rifah*), Islamic jurisprudent knowledge (*fiqh*), and Sufism (*tasawwuf*) as a total package.

Therefore, Wan Sulaiman considers that the Sufi Order is the root of religion. He puts the position of Sufi Order in Islam is similar to a tree to its branches and leaves or a brain or spirit to the body. This is because the genuine Sufi order actually covers the intuitive knowledge (*'ilm al-ma'rifah*), Islamic jurisprudent knowledge (*'ilm al-fiqh*), and science of Sufism (*'ilm al-tasawwuf*) as one substance to attain the real gnosis internal and externally.¹⁷

Wan Sulaiman's perception of Sufi Order (*tariqah*) as a combination of knowledge and practice are in line with al-Ghazzali's thought. Al-Ghazzali's testifies that the Sufi Order (*tariqah*) realization cannot be perceived merely by knowledge but by both knowledge and practice. It guides one to withdraw the blameworthy qualities in the bottom of the soul until nothing exists in it, but Allah alone.¹⁸ Wan Sulaiman's thought indicates no contradiction between the Sufi Order (*tariqah*) and the other subjects. Indeed, it is the essence of Islam. He has a relevant justification by the opinion that the Sufi Order is all-encompassing and consists of intuitive knowledge (*ma'rifah*), Islamic jurisprudent knowledge (*fiqh*), and Sufism (*tasawwuf*). It becomes a medium to demonstrate theoretical knowledge into the state of tasting in the heart. This idea is in line with other Sufi scholars such as Abd al-Wahhab al-Sha'rani (d.973H/1565M), Abdul Samad al-Falimbani (d.1247H/1832M), and Ihsan Dahlan al-Kediri (d.1371H/1952M).

To grasp further Wan Sulaiman's idea, it can be elucidated that the Sufi Order (*tariqah*) teaches one to have sincere devotion. Sincerity is a deed in Islamic law when worldly dirty causes are removed. One who perceives the Sufi Order (*tariqah*) as an independent science is sound, or one who concludes it as a core in Islamic law is also correct. This is because the gist devotion in Islamic law is to have God's frequent presence in the heart called real worship (*al-'ibadah al-haqiqiyyah*) or otherwise as symbolic worship (*al-'ibadah al-suriyyah* or *al-rasmiyyah*). Thus, the Sufi Order

¹⁷ Sidek, 10–11.

¹⁸ Muhammad Al-Ghazzali, *Al-Munqiz Min Al-Dalal* (Bayrut: Dar al-Kutub al-Ilmiyyah, n.d.), 57.

(*tariqah*) is the origin of all sciences, whereas other sciences are its branches.¹⁹ Since the Sufi Order (*tariqah*) is both knowledge and practice, Wan Sulaiman defines the *tariqah* as worship, course of action, and practice in line with the Holy Sacred Law (*al-tariqah hiya al-'ibadah wa al-suluk wa al-'amal bi muqtada al-shari'at al-'aliyyah al-mutahharah*).²⁰

Wan Sulaiman elaborates further on the Sufi Order (*tariqah*) in particular by referring to Naqshabandi Order. He believes that Naqshabandi is the authorized Sufi Order based on the Islamic law as certificated by Ibn Hajar al-Haytami (d. 974H/1566M) in *al-Fatawa al-Hadithiyyah*. Ibn Hajar al-Haytami is a student of Zakaria al-Ansari (d.926H/1519M) and representing the foremost resource for legal opinion (*fatwa*) in the entire late Shafi'i's School. Ibn Hajar al-Haytami viewed that Naqshabandi order is trustworthy Sufi Order as a medium to obtain the objective in Islamic law because of its teaching and ritual in line with Quran and Sunnah as well as free from illegal religious innovation. He testifies that the Naqshabandi Order is a secured order exempted from ignorant Sufi practice. In fact, it is the path of the companions.²¹

Wan Sulaiman urges one to firmly hold the Naqshabandi Order without considering its opponents' remarks. The reliance on Ibn Hajar's statement is regarded as a strong authority as he is among the reputable scholars in Islamic law. His conclusion on the Naqshabandi rite and belief is based on his in-depth research from Islamic sources and Islamic law principles.²²

However, Wan Sulaiman's viewpoint on the Naqshabandi Mujaddidi Ahmadi Order's role and position in achieving Islamic law aims is critiqued by Ahmad Abdul Garni. He contests Naqshabandi Mujaddidi Ahmadi order over the other Sufi orders, signified that the other Sufi orders are low and less important in Islamic law. Ahmad Abdul Garni's conclusion denotes that Wan Sulaiman's conviction in the Naqshabandi Order's supremacy over the other Sufi orders is inaccurate.²³

Ahmad Abdul Garni's criticism on this matter can be examined to study Wan Sulaiman's justification and his argument in his favor to Naqshabandi Order. It is perceived that Wan Sulaiman does not deny absolutely the function of the other Sufi

¹⁹ Abd al-Wahhab Al-Sha'rani, *At-Thabaqat Al-Kubra* (Bayrut: Dar Al-Khatb Al-Ilmiya, n.d.), 114; Dahlan, *Siraj Al-Talibin Sharh Al-Shaykh Ihsan Muhammad Dahlan Al-Jampasi Al-Kediri 'ala Minhaj Al-'Abidin Ila Jannah Rabb Al-'Alamin*, 4.

²⁰ Sidek, *Mizan Al-Uqala' Wa Al-Udaba' Iaitu Pada Menyatakan Makna Shari'ah, Tariqah, Haqiqah, Dan Ma'rifah*, 7.

²¹ Sidek, *Fakihah Janiyyah Fi Bayan Ma'rifah Al-Ilahiyyah Al-Mutabaqah Li'ain Al-Shari'ah Al-'Aliyyah*, 14; Ahmad Shihabuddin Ibn al-Hajar al-Haytami, *Al-Fatawa Al-Hadithiyyah* (Bayrut: Dar al-Fikr, n.d.), 240.

²² Wan Sulaiman Wan Sidek, *Inilah Risalah Bernama Nihayah Al-Matlub Li Tasfiyyah Al-Qulub* (Pulau Pinang: Persama Press, 1918), 23.

²³ Ahmad Abdul Garni Said, "Tuan Husain Kedah," *Latihan Ilmiah* (Malaysia, 1977), 63–64.

Orders in the Islamic law. It is viewed that his notion of the Naqshabandi's advantages is based on its nature and its training system to God and Islamic law as testified by reputable Sufi scholars in Naqshabandi literature.

As examined from Naqshabandi literature such as *al-Maktubat* of Ahmad al-Sirhindi and others, it is founded that Wan Sulaiman's justification is relevant. Naqshabandi Order is superior to other Sufi orders that can be viewed from several aspects. From the aspect of its spiritual lineage, Naqshabandi spiritual lineage meets with the Prophet (PBUH) through Abu Bakar al-Siddiq as dominated and popularly stated by Naqshabandi masters. Abu Bakar is considered the closest and the most excellent companion who engages closely in the companionship with Prophet Muhammad (PBUH).²⁴

Whereas the other Sufi orders, its line mostly ends to the Prophet (PBUH) through 'Ali b. Abi Talib (d.61H/680M). Thus, Naqshabandi Order is the companions' Order based on companionship with the Prophet (PBUH) to earn constant presence of heart and a strong belief in God. Consequently, the Naqshabandi makes the companionship to the shaykh necessary to get the said virtues as achieved by the companions. Disciples can associate the result of the companionship of the Prophet (PBUH) with their shaykh, who inherits spirituality from the Prophet via Abu Bakar (d. 13H/634M). However, the disciple does not attain the state of *sahabah* in this sense.²⁵

In the training system, the Naqshabandi Order instructs its disciples in their striving and exercise not to be excessive in hunger, sleeplessness, and other forms of striving. It only demands the mode of moderation by following the path of the Prophet (PBUH) and Islamic law strictly in the strictest way (*'azimah*) and forbidding them from performing accommodation (*rukhsah*) such as dancing and music. The Naqshabandi begins with hidden recollection (*dhikr sir*), by recollecting single name (*ism al-mufrad*) or the noble pronunciation (*lafdh al-jalalah*) Allah-Allah and ending with the constant presence of meaning in the heart.²⁶

The Naqshabandi spiritual system of God is in circulation (*dairi*). It begins in the world of command (*'alam al-amr*), a world created without physical form by Allah's power of the word '*kun*' and immaterial and purely spiritual brought into being direct without intermediary and cause. Then to the world of creation (*'alam al-khalq*), it is a world created by intermediaries and grounds by the Will of Allah. The recollection of Allah –Allah in all spiritual subtitles has its origin in the world of command (*'alam al-*

²⁴ Ahmad b 'Abd al-Ahad Al-Sirhindi, *Mua'rrab Al-Maktubat Al-Shari'ah Al-Marsum Bi Al-Durr Al-Maknunat Al-Nafisah*, trans. Muhammad Murad Al-Qazani (Istanbul: Siraj Kitabevi, n.d.), 78.

²⁵ Al-Sirhindi, 78.

²⁶ Muhammad Murad Abdullah Al-Qazani, *Kitab Tarjamah Rashahat 'ayn Al-Hayat Al-Asli Li Al-Shaykh Al-'Arif Billah Ali b Husain Al-Wa'iz Al-Kashifi Al-Harawi* (Mecca, 1890), 205–10.

amr), effecting as well all spiritual subtleties in the world of creation (‘*alam al-khalq*’) that can shape human tawhid and attitudes.²⁷

Thus this is the fastest way to the presence of God. In the Naqshabandi Order, the world of command is the lowest, and the world of creation is highest. This is because the world of creation is a location of worshipping to God. In contrast, the other Sufi Orders permit dancing and music in its rite. They also mostly begin with vocal recollection and ending in its meaning to the heart. Their way to God is horizontal that start in the world of creation then the world of command where the second is regarded higher than the first.²⁸

It is supported by the recognition and genuine experience of Sufi, such as Ahmad al-Sirhindi and others. For instance, Ahmad al-Sirhindi, although in his earlier, was affiliated with several Sufi Orders such as the al-Qadiri founded by ‘Abd al-Qadir al-Jilani (d. 561H/1165M), al-Chishti initiated by Abu Ishaq Shami (d. 940M/1533M), al-Kubrawi established by Najm al-Din al-Kubra (d. 618H/1221M) and al-Suhrawardi order founded by Diya’ al-Din Abu al-Najib al-Suhrawardi (d. 563H/1168M). After he participated in the Naqshabandi Order, he realized its spiritual advancement and rite that can drive to God in the fastest way with Islamic law's strict conformity.²⁹

Salamah al-Quda’i al-’Azami (d. 1386H/1966M) also testifies Naqshabandi supremacy after affiliation in al-Khalwatiyyah Order. Due to his spiritual preparedness and capacity, he joined the Naqshabandi Order under the supervision of Muhammad Amin al-Kurdi, subsequently, he regularly dreamed of the Prophet (PBUH).³⁰ ‘Abd al-Haq Sayf al-Din al-Dihlawi (d. 1042H /1642M), a commentator of al-*Tabrizi’s Mishkat al-Masabih*, also remarks on Naqshabandi advantages. In his early stage, he had affiliated with the al-Qadiri Order. After he participated in the Naqshabandi, he concludes that to get spiritual affairs throughout the annihilation process and subsistence in the Naqshabandi Order is better than the other orders. It is the mother of

²⁷ Al-Sirhindi, *Mua’rribat Al-Maktubat Al-Shari’ah Al-Marsum Bi Al-Durr Al-Maknunat Al-Nafisah*, 139; Muhammad Amin Al-Kurdi, *Tanwir Al-Qulub Fi Mu’amalah ’Allam Al-Quyub* (Bayrut: Dar al-Fikr, 1994), 234–35; Al-Qazani, *Kitab Tarjamah Rashahat ’ayn Al-Hayat Al-Asli Li Al-Shaykh Al-’Arif Billah Ali b Husain Al-Wa’iz Al-Kashifi Al-Harawi*, 205–10; Uwais ’Abd Allah Al-Mujtabi’, *Al-Isharat Al-Sunniyyah Li Saliki Al-Tariqah Al- Naqshabandiyyah* (Hadhramaut: Dar al-Mustafa, 2002), 64.

²⁸ Al-Sirhindi, *Mua’rribat Al-Maktubat Al-Shari’ah Al-Marsum Bi Al-Durr Al-Maknunat Al-Nafisah*, 139; Al-Kurdi, *Tanwir Al-Qulub Fi Mu’amalah ’Allam Al-Quyub*, 234–35; Al-Qazani, *Kitab Tarjamah Rashahat ’ayn Al-Hayat Al-Asli Li Al-Shaykh Al-’Arif Billah Ali b Husain Al-Wa’iz Al-Kashifi Al-Harawi*, 205–10; Al-Mujtabi’, *Al-Isharat Al-Sunniyyah Li Saliki Al-Tariqah Al- Naqshabandiyyah*, 64.

²⁹ Al-Sirhindi, *Mua’rribat Al-Maktubat Al-Shari’ah Al-Marsum Bi Al-Durr Al-Maknunat Al-Nafisah*, 139.

³⁰ Salamah al-Quda’i Al-’Azami, *Furqanul-Qur’an Bayn Sifatil-Khaliq Wa Sifatil-Akwan* (Beirut: Dar Ihya’ al-Turath al-’Arabi, n.d.), 539–40.

all Orders because it consists of all realities. Its rite is incredible, so that many Sufi scholars acknowledge its virtues.³¹

To perceive the position of Naqshabandi Order in the Islamic law clearly, Wan Sulaiman elaborates the fundamental of the Islamic law into three foundations: intuitive knowledge (*'ilm al-ma'rifah*), jurisprudent knowledge (*'ilm al-fiqh*), and Sufism (*'ilm al-tasawwuf*). For the first, Wan Sulaiman comprehends that intuitive knowledge (*'ilm al-ma'rifah*) is a fundamental teaching in the Islamic law. It deals with the belief in the heart of Allah's existence, His Name, and Qualities in a transcendental manner.

Wan Sulaiman defines that intuitive knowledge is an expression of experiential knowledge and virtuous (*al-ma'rifah* as *'ibaratun 'an al-wujdaniyyah wa al-ihsaniyyah*). It is identical to *tawhid* as the intuitive knowledge (*ma'rifah*). It is also similar to the connotation of direct perception of truth (*al-idrak*) in a pure heart. It constitutes an intuitive knowledge and direct tastes to be perceived by heart the existence of Allah's oneness that is impossible to be perceived by the external sense of human's physical body.³²

He views that intuitive knowledge (*ma'rifah*) is identical to the direct perception of truth (*idrak*). The direct perception of reality has been facilitated in every born individual as an inborn permanent natural inclination that can be nurtured. He referred to the hadith mentioned that every child was born with the permanent innate nature until he testified by his tongue his religion so that his parent is responsible for nurturing him whether he becomes a Jewish or Christian or Zoroastrian. He deduced that one's innate nature could be contaminated by two significant factors: applying the analogy of the invisible through the visible (*qiyas al-ghaib 'ala al-shahid*) and spiritual forgetfulness. The first alludes to the corruption that occurs throughout one's employment of sensible logical analogy. It implies the interrelation of sensible qualities of the material natures to demonstrate the reality of God's existence and His quality.³³

The outcome of the reasoning analogy by the physical sense is unreachable to permeate God's reality. This is because the reason and the senses are influenced by mind imagination and the illusion of syaitan from this corporeal world. This ends with inaccuracy about God's transcendental belief and His qualities that are absolute dissimilar from the tangible physical creation. The reason and sensible senses alone cannot wholly grasp God's reality in an ethereal manner unless by the pure heart. The

³¹ Mahmud 'Abd Allah Al-Alusi, *Al-Fayd Al-Warid Sharh Mar'iyyah Mawlana Khalid Al-Naqshabandi* (Bayrut: Dar al-Kutub al-'Ilmiyyah, 2011), 255.

³² Sidek, *Mizan Al-Uqala' Wa Al-Udaba' Iaitu Pada Menyatakan Makna Shari'ah, Tariqah, Haqiqah, Dan Ma'rifah*, 7.

³³ Sidek, *Fakihah Janiyyah Fi Bayan Ma'rifah Al-Ilahiyyah Al-Mutabaqah Li'ain Al-Shari'ah Al-'Aliyyah*, 4-5.

second is the spirit that forgets his potency in preserving his covenant to God to carry out the *tawhid* and His command. The spirit loses its sight and memory because of the effects in the extreme captivation in the darkness and requirement of intense material magnetism demand.³⁴

The concept of intuitive knowledge (*ma'rifah*) can be perceived that Allah implants the power of direct perception (*al-idrak*) in the spiritual heart. The spiritual heart is not a physical organ in man's left breast, but it is an immaterial spiritual intellect. It has excellent capability to believe intuitively by direct taste the existence of God. Hence, it is spiritual insight located in one's heart as permanent innate nature. It has the potentiality to retrieve and to taste the existence of God intuitively. It necessarily drives one to perform concurrently necessary worship (*al-'ibadah al-idtirariyyah*) and optional worship (*al-'ibadah al-ikhtiyariah*) by his willing as a result of one's total obedience and self-abasements to God. The direct perception of truth (*al-idrak*) causes one to act naturally in worshipping Allah and to obey His sacred law in the form of instructions and prohibitions both physically and spiritually.

Wan Sulaiman's clarification denotes that the meaning of intuitive knowledge is not a mystical incident experienced by the heart to witness the various immaterial forms, images of realities, colors, and lights, but it rather a direct perception of the truth (*al-idrak*) located in the pure heart. His apprehension on the meaning of intuitive knowledge (*al-ma'rifah*) as direct perception to truth (*al-idrak*) is similar to teaching taught by Husayn b. 'Ali Wa'iz al-Kashifi (d. 937H/1531M) in his *al-rashahat 'ain al-hayat*, a historical book about the teachings and biographies of the Naqshabandi masters in Central Asia between the 10th and 15th centuries.³⁵ The description of intuitive knowledge (*al-ma'rifah*) is a direct perception of truth (*al-idrak*) in the heart with many similarities to other Sufi scholars such as 'Abd al-Karim b. al-Hawazin al-Qushayri (d.438H/1047M), Abu Muhammad bin Muhammad al-Ghazzali (d. 505H/1111M).

For the second, Wan Sulaiman defines that Islamic jurisprudence knowledge as it investigates the law of Allah to be imposed on the behavior of a person who is responsible with the Islamic duties and ruling such as obligatory (*wajib*), illegal (*haram*), undesirable (*makruh*), commendable (*mandub*), and permissible (*mubah*). (*'ilm al-fiqh as 'ilm yubhath 'an ma'rifah ahkam Allah fi af'al al-mukallifin wujuban wa nadban wa haraman wa karahatan wa ibahatan*). He affirms that Islamic jurisprudent knowledge (*fiqh*) is also interrelated with intuitive knowledge (*ma'rifah*) as said in al Quran, men whom neither trade nor sale diverts them from the remembrance of Allah (with heart and tongue) (al-Nur 24:37). This is because Allah's

³⁴ Sidek, 4–5.

³⁵ Al-Kashifi, *Terjemah Rasyahat 'ain Al-Hayat Al-Asli*, 131.

command demands the heart of a servant perpetually observes the Essential One Essence Being (*dhat wajib al-wujud*) during the performance of all divine obligations.³⁶

It can be seen that Wan Sulaiman's understanding denotes that Islamic jurisprudent knowledge (*'ilm al-fiqh*) is not limited to merely following the divine law physically. It also deals with the heart that must frequently remember God. The term Islamic juristic (*fiqh*) also connotes a sense of intuitive knowledge (*ma'rifah*) that teaches one to deal with God and His commands with the perpetual presence of Him alone. His notion is impelled by his master's thought, Shaykh Muhammad al-Khayyat. Wan Sulaiman's view of Islamic jurisprudent knowledge (*fiqh*) is identical to intuitive knowledge (*ma'rifah*) deduced from Quranic verses. In fact, Islamic jurisprudent knowledge (*fiqh*) deals with Islamic law's obligations and ways to perform the law, but it never instructs one to lose sight of God in the heart. It demonstrates after having the firm belief in God to prove his belief by voluntarily accepting His command and performing it with the heart continuously recollecting Him. In this way, intuitive knowledge (*ma'rifah*) resembles total compliance to His command in Islamic law.

It can be said safely that Wan Sulaiman's elucidation of the idea of Islamic jurisprudent knowledge is similar to Abu Hamid Muhammad b Muhammad al-Ghazzali's teaching. Al-Ghazzali maintained that Islamic jurisprudent knowledge (*fiqh*) does not allude to formal Islamic legal opinion (*fatwa*) only but refers to the apprehension to God and knowledge of the soul, and the deeds that merit penalty from Him. The more one apprehends God in the heart, the more fear he has of Him by performing His Law in a sincere state.³⁷

For the third, Wan Sulaiman defines that Sufism (*'ilm al-tasawwuf*) is a way to drive one to the perfect soul to preserve humanity. He describes it as a science that leads people of perfection to undergo the methods of pursuing divine happiness (*'ilm al-tasawwuf* as *'ilm yu'rafu bihi kaifiyyat taraqqi ahli al-kamal min al-naw' al-insani fi madarij sa'adatihim*). He further clarified that Sufism requires a servant to observe God's existence in every moment and not to forget Him, as he witnesses Allah or otherwise, that Allah sees him. It is identical to virtuous station (*ihsan*) that demands one to worship his God like as he can see Him; otherwise, He sees him.³⁸

Sufism therefore, does not direct one to be apathetic, passive and submissive, effortless, and motionless. It disciplines one to direct the heart, contemplating God's presence in taste and direct experience within the full commitment to Islamic law. This is the purpose of man's creation to worship God is to know Him and to affirm His

³⁶ Sidek, *Fakihah Janiyyah Fi Bayan Ma'rifah Al-Ilahiyyah Al-Mutabaqah Li'ain Al-Shari'ah Al-'Aliyyah*, 8; Sidek, *Mizan Al-Uqala' Wa Al-Udaba' Iaitu Pada Menyatakan Makna Shari'ah, Tariqah, Haqiqah, Dan Ma'rifah*, 7.

³⁷ Al-Ghazzali, *Ihya' 'Ulum Al-Din*, 1:35.

³⁸ Sidek, *Fakihah Janiyyah Fi Bayan Ma'rifah Al-Ilahiyyah Al-Mutabaqah Li'ain Al-Shari'ah Al-'Aliyyah*, 7-8; Sidek, *Mizan Al-Uqala' Wa Al-Udaba' Iaitu Pada Menyatakan Makna Shari'ah, Tariqah, Haqiqah, Dan Ma'rifah*, 7.

Unity It does not teach one to break the law and disrespect the commitment to the Islamic law obligation. This notion is in line with Abu al-Qasim al-Junayd b. Muhammad al-Baghdadi (d.298H/910M) that he clarified to the wrong perception of gnosis (*ma'rifah*) that it is discounting the application of Islamic law. His viewpoint denotes that the idea of gnosis excluding the application of Islamic law drives one to heresy or disbelief. In fact, the heretic position is worsened than a corrupted or sinful individual.³⁹

The fourth is Sufi Order refers all the devotion and practices in agreement to Islamic law guided by a wise and knowledgeable shaykh. It is a combination of knowledge and practice supervised by a shaykh to attain sincerity and behaving with praiseworthy qualities. The Sufi Order is more specific. It instead refers to the exercise (*riyadah*) and spiritual striving (*mujahadah*) against lust desire through certain rituals such as recollection to attain the ultimate end of Allah's perpetual remembrance in the heart. When one has achieved this end, he no longer requires that recollection at that time. This stage is the ultimate station and perfection for the perfect people of intuitive knowledge in this world.⁴⁰

Wan Sulaiman views that the terminology of intuitive knowledge (*ilm al-ma'rifah*) Islamic jurisprudent knowledge (*'ilm al-fiqh*), Sufism (*'ilm al-tasawwuf*), and Sufi Order (*tariqah*) does not indicate a dichotomy of the Islamic law. These four terms are the verbal expression as an apparatus to properly understand the teachings of Islamic law in a holistic manner. Wan Sulaiman's thought is influenced by his master's verification, Shaykh Muhammad Andakhawi al-Bukhari that the word *fiqh*, *tasawwuf*, and *tariqah* do not convey a massive difference in meaning but rather represent and clarify the detailed content Islamic teaching.⁴¹

Wan Sulaiman represents that the sciences of intuitive knowledge (*'ilm al-ma'rifah*), Islamic jurisprudent knowledge (*'ilm al-fiqh*), and science of Sufism knowledge (*'ilm al-tasawwuf*) are conceptual or theoretical. These subjects cannot extend one to have high certainty in taste and direct experience in the heart with God's constant recollection. These subjects must be assisted by Sufi Order (*tariqah*) and disciplined by a wise shaykh. The role of a wise shaykh is to guide the way to practice and to demonstrate the theoretical knowledge in intuitive knowledge (*ma'rifah*), namely Islamic jurisprudent knowledge (*fiqh*), and Sufism (*tasawwuf*) to the level of spiritual tasted and direct experience. Therefore, Sufi order is both knowledge and practice. The Sufi Order can be regarded as a unity in diversity (*fard jami'*). It

³⁹ Dahlan, *Siraj Al-Talibin Sharih Al-Shaykh Ihsan Muhammad Dahlan Al-Jampasi Al-Kediri 'ala Minhaj Al-'Abidin Ila Jannah Rabb Al-'Alamin*, 402.

⁴⁰ Sidek, *Fakihah Janiyyah Fi Bayan Ma'rifah Al-Ilahiyyah Al-Mutabaqah Li'ain Al-Shari'ah Al-'Aliyyah*, 7-8; Sidek, *Mizan Al-Uqala' Wa Al-Udaba' Iaitu Pada Menyatakan Makna Shari'ah, Tariqah, Haqiqah, Dan Ma'rifah*, 7.

⁴¹ Sidek, *Fakihah Janiyyah Fi Bayan Ma'rifah Al-Ilahiyyah Al-Mutabaqah Li'ain Al-Shari'ah Al-'Aliyyah*, 5.

comprises of intuitive knowledge (*ma'rifah*), Islamic jurisprudent knowledge (*fiqh*), and Sufism (*tasawwuf*) as a total package.

Therefore, Wan Sulaiman considers that the Sufi Order is the root of religion. He puts the position of Sufi Order in Islam is similar to a tree to its branches and leaves or a brain or spirit to the body. This is because the genuine Sufi order actually covers the intuitive knowledge (*'ilm al- ma'rifah*), Islamic jurisprudent knowledge (*'ilm al-fiqh*), and science of Sufism (*'ilm al-tasawwuf*) as one substance to attain the real gnosis internal and externally.⁴²

Wan Sulaiman's perception of Sufi Order (*tariqah*) as a combination of knowledge and practice are in line with al-Ghazzali's thought. Al-Ghazzali's testifies that the Sufi Order (*tariqah*) realization cannot be perceived merely by knowledge but by both knowledge and practice. It guides one to withdraw the blameworthy qualities in the bottom of the soul until nothing exists in it, but Allah alone.⁴³ Wan Sulaiman's thought indicates no contradiction between the Sufi Order (*tariqah*) and the other subjects. Indeed, it is the essence of Islam. He has a relevant justification by the opinion that the Sufi Order is all-encompassing and consists of intuitive knowledge (*ma'rifah*), Islamic jurisprudent knowledge (*fiqh*), and Sufism (*tasawwuf*). It becomes a medium to demonstrate theoretical knowledge into the state of tasting in the heart. This idea is in line with other Sufi scholars such as Abd al-Wahhab al-Sha'rani (d.973H/1565M), Abdul Samad al-Falimbani (d.1247H/1832M), and Ihsan Dahlan al-Kediri (d.1371H/1952M).

To grasp further Wan Sulaiman's idea, it can be elucidated that the Sufi Order (*tariqah*) teaches one to have sincere devotion. Sincerity is a deed in Islamic law when worldly and blameworthy qualities are removed. One who perceives the Sufi Order (*tariqah*) as an independent science is sound, or one who concludes it as a core in Islamic law is also correct. This is because the gist devotion in Islamic law is to have God's frequent presence in the heart called real worship (*al-'ibadah al-haqiqiyyah*) or otherwise as symbolic worship (*al-'ibadah al-suriyyah* or *al-rasmiyyah*). Thus, the Sufi Order (*tariqah*) is the origin of all sciences, whereas other sciences are its branches.⁴⁴ Since the Sufi Order (*tariqah*) is both knowledge and practice, Wan Sulaiman defines the *tariqah* as worship, course of action, and practice in line with the Holy Sacred Law (*al-tariqah hiya al-'ibadah wa al-suluk wa al-'amal bi muqtada al-shari'at al-'aliyyah al-mutahharah*).⁴⁵

⁴² Sidek, 10–11.

⁴³ Al-Ghazzali, *Al-Munqiz Min Al-Dalal*, 57.

⁴⁴ Al-Sha'rani, *At-Thabaqat Al-Kubra*, 114; Dahlan, *Siraj Al-Talibin Sharh Al-Shaykh Ihsan Muhammad Dahlan Al-Jampasi Al-Kediri 'ala Minhaj Al-'Abidin Ila Jannah Rabb Al-'Alamin*, 4.

⁴⁵ Sidek, *Mizan Al-Uqala' Wa Al-Udaba' Iaitu Pada Menyatakan Makna Shari'ah, Tariqah, Haqiqah, Dan Ma'rifah*, 7.

Wan Sulaiman elaborates further on the Sufi Order (*tariqah*) in particular by referring to Naqshabandi Order. He believes that Naqshabandi is the authorized Sufi Order based on the Islamic law as certificated by Ahmad b Muhammad famously known as Ibn Hajar al-Haytami al-Makki (d. 974H /1566M) in *al-Fatawa al-Hadithiyyah*. Ibn Hajar al-Haytami viewed that Naqshabandi order is trustworthy Sufi Order as a medium to obtain the objective in Islamic law because of its teaching and ritual in line with Quran and Sunnah as well as free from illegal religious innovation. He testifies that the Naqshabandi Order is a secured order exempted from ignorant people. In fact, it is the path of the companions of the prophet Muhammad peace be upon him (*sahabat*).⁴⁶

Wan Sulaiman urges one to firmly hold the Naqshabandi Order without considering its opponents' remarks. The reliance on Ibn Hajar's statement is regarded as a strong authority as he is among the reputable scholars in Islamic law. His conclusion on the Naqshabandi rite and belief is based on his in-depth research from Islamic sources and Islamic law principles.⁴⁷

However, Wan Sulaiman's viewpoint on the Naqshabandi Mujaddidi Ahmadi Order's role and position in achieving Islamic law aims is critiqued by Ahmad Abdul Garni, a contemporary researcher. He contests Naqshabandi Mujaddidi Ahmadi order over the other Sufi orders, signified that the other Sufi orders are low and less important in Islamic law. Ahmad Abdul Garni's conclusion denotes that Wan Sulaiman's conviction in the Naqshabandi Oder's supremacy over the other Sufi orders is inaccurate.⁴⁸

Ahmad Abdul Garni's criticism on this matter can be examined to study Wan Sulaiman's justification and his argument in his favor to Naqshabandi Order. It is perceived that Wan Sulaiman does not deny absolutely the function of the other Sufi Orders in the Islamic law. It is viewed that his notion of the Naqshabandi's advantages is based on its nature and its training system to God and Islamic law as testified by reputable Sufi scholars in Naqshabandi literature.

As examined from Naqshabandi literature such as *al-Maktubat* of Ahmad al-Sirhindi and others, it is founded that Wan Sulaiman's justification is relevant. Naqshabandi Order is superior to other Sufi orders that can be viewed from several aspects. From the aspect of its spiritual lineage, Naqshabandi spiritual lineage meets with the Prophet (PBUH) through Abu Bakar al-Siddiq as dominated and popularly stated by Naqshabandi masters. Abu Bakar is considered the closest and the most

⁴⁶ Sidek, *Fakihah Janiyyah Fi Bayan Ma'rifah Al-Ilahiyyah Al-Mutabaqah Li'ain Al-Shari'ah Al-'Aliyyah*, 14; Ibn al-Hajar al-Haytami, *Al-Fatawa Al-Hadithiyyah*, 240.

⁴⁷ Sidek, *Inilah Risalah Bernama Nihayah Al-Matlub Li Tasfiyyah Al-Qulub*, 23.

⁴⁸ Said, "Tuan Husain Kedah," 63–64.

excellent companion who engages closely in the companionship with Prophet Muhammad (PBUH).⁴⁹

Whereas the other Sufi orders, its line mostly ends to the Prophet (PBUH) through 'Ali b. Abi Talib (d.61H/680M). Thus, Naqshabandi Order is the companions' Order based on companionship with the Prophet (PBUH) to earn constant presence of heart and a strong belief in God. Consequently, the Naqshabandi makes the companionship to the shaykh necessary to get the said virtues as achieved by the companions. Disciples can associate the result of the companionship of the Prophet (PBUH) with their shaykh, who inherits spirituality from the Prophet via Abu Bakar (d. 13H/634M). However, the disciple does not attain the state of *sahabah* in this sense.⁵⁰

In the training system, the Naqshabandi Order instructs its disciples in their striving and exercise not to be excessive in hunger, sleeplessness, and other forms of striving. It only demands the mode of moderation by following the path of the Prophet (PBUH) and Islamic law strictly in the strictest way (*'azimah*) and forbidding them from performing accommodation (*rukhsah*) such as dancing and music. The Naqshabandi begins with hidden recollection (*dhikr sir*), by recollecting single name (*ism al-mufrad*) or the noble pronunciation (*lafdh al-jalalah*) Allah-Allah and ending with the constant presence of meaning in the heart.⁵¹

The Naqshabandi spiritual system of God is in circulation (*dairi*). It begins in the world of command (*'alam al-amr*), a world created without physical form by Allah's power of the word '*kun*' and immaterial and purely spiritual brought into being direct without intermediary and cause. Then to the world of creation (*'alam al-khalq*), it is a world created by intermediaries and grounds by the Will of Allah. The recollection of Allah –Allah in all spiritual subtitles has its origin in the world of command (*'alam al-amr*), effecting as well all spiritual subtitles in the world of creation (*'alam al-khalq*) that can shape human tawhid and attitudes.⁵²

Thus this is the fastest way to the presence of God. In the Naqshabandi Order, the world of command is the lowest, and the world of creation is highest. This is because the world of creation is a location of worshiping to God. In contrast, the other Sufi Orders permit dancing and music in its rite. They also mostly begin with vocal

⁴⁹ Al-Sirhindi, *Mua'rrab Al-Maktubat Al-Shari'ah Al-Marsum Bi Al-Durr Al-Maknunat Al-Nafisah*, 78.

⁵⁰ Al-Sirhindi, 78.

⁵¹ Al-Qazani, *Kitab Tarjamah Rashahat 'ayn Al-Hayat Al-Asli Li Al-Shaykh Al-'Arif Billah Ali b Husain Al-Wa'iz Al-Kashifi Al-Harawi*, 205–10.

⁵² Al-Sirhindi, *Mua'rrab Al-Maktubat Al-Shari'ah Al-Marsum Bi Al-Durr Al-Maknunat Al-Nafisah*, 139; Al-Kurdi, *Tanwir Al-Qulub Fi Mu'amalah 'Allam Al-Quyub*, 234–35; Al-Qazani, *Kitab Tarjamah Rashahat 'ayn Al-Hayat Al-Asli Li Al-Shaykh Al-'Arif Billah Ali b Husain Al-Wa'iz Al-Kashifi Al-Harawi*, 205–10; Al-Mujtabi', *Al-Isharat Al-Sunniyyah Li Saliki Al-Tariqah Al-Naqshabandiyyah*, 64.

recollection and ending in its meaning to the heart. Their way to God is horizontal that start in the world of creation then the world of command where the second is regarded higher than the first.⁵³

It is supported by the recognition and genuine experience of Sufi, such as Ahmad al-Sirhindi and others. For instance, Ahmad al-Sirhindi, although in his earlier, was affiliated with several Sufi Orders such as the al-Qadiri founded by ‘Abd al-Qadir al-Jilani (d. 561H/1165M), al-Chishti initiated by Abu Ishaq Shami (d. 940M/1533M), al-Kubrawi established by Najm al-Din al-Kubra (d. 618H/1221M) and al-Suhrawardi order founded by Diya’ al-Din Abu al-Najib al-Suhrawardi (d. 563H/1168M). After he participated in the Naqshabandi Order, he realized its spiritual advancement and rite that can drive to God in the fastest way with Islamic law's strict conformity.⁵⁴

Salamah al-Quda’i al-’Azami (d. 1386H/1966M) also testifies Naqshabandi supremacy after affiliation in al-Khalwatiyyah Order. Due to his spiritual preparedness and capacity, he joined the Naqshabandi Order under the supervision of Muhammad Amin al-Kurdi, subsequently, he regularly dreamed of the Prophet (PBUH).⁵⁵ ‘Abd al-Haq Sayf al-Din al-Dihlawi (d. 1042H /1642M), a commentator of al-*Tabrizi’s Mishkat al-Masabih*, also remarks on Naqshabandi advantages. In his early stage, he had affiliated with the al-Qadiri Order. After he participated in the Naqshabandi, he concludes that to get spiritual affairs throughout the annihilation process and subsistence in the Naqshabandi Order is better than the other orders. It is the mother of all Orders because it consists of all realities. Its rite is incredible, so that many Sufi scholars acknowledge its virtues.⁵⁶

D. Conclusion

In a nutshell, Wan Sulaiman’s exposition on the Naqshabandi Order in the Islamic law is clear. His description of the interconnection between *ilm al-’ma’rifah*, *ilm al-fiqh*, *ilm al-tasawwuf* and *tariqah* as an inseparable science is relevant. The dichotomy is only verbal and terminology. Wan Sulaiman’s idea is also vivid and has strong argumentation from the authentic Sufi sources indicating that Naqshabandi Order is legal and has a good position as a core teaching in Islamic law.

⁵³ Al-Sirhindi, *Mua’rrib Al-Maktubat Al-Shari’ah Al-Marsum Bi Al-Durr Al-Maknunat Al-Nafisah*, 139; Al-Kurdi, *Tanwir Al-Qulub Fi Mu’amalah ’Allam Al-Quyub*, 234–35; Al-Qazani, *Kitab Tarjamah Rashahat ’ayn Al-Hayat Al-Asli Li Al-Shaykh Al-’Arif Billah Ali b Husain Al-Wa’iz Al-Kashifi Al-Harawi*, 205–10; Al-Mujtabi’, *Al-Isharat Al-Sunniyyah Li Saliki Al-Tariqah Al-Naqshabandiyyah*, 64.

⁵⁴ Al-Sirhindi, *Mua’rrib Al-Maktubat Al-Shari’ah Al-Marsum Bi Al-Durr Al-Maknunat Al-Nafisah*, 139.

⁵⁵ Al-’Azami, *Furqanul-Qur’an Bayn Sifatil-Khaliq Wa Sifatil-Akwan*, 539–40.

⁵⁶ Al-Alusi, *Al-Fayd Al-Warid Sharh Mar’iyyah Mawlana Khalid Al-Naqshabandi*, 255.

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