THE DOCTRINE AND PRACTICE OF NAQSHABANDIYYAH KHALIDIYYAH OF THE PROF. DR. H. KADIRUN YAHYA FOUNDATION
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ABSTRACT

The Naqshabandiyyah Khalidiyyah attached to the Prof. Dr. Kadirun Yahya Foundation is one of those sufi order found in Indonesia and subsequently Malaysia. In Malaysia the fraternity was banned in early 80’s on the ground of deviations in its doctrine and practice. This article attempts to look into the doctrine and practice of the order in which a cross check against the canonical references of the Khalidiyyah is done. In doing so, the study employ both both library and field data collection methods. The field data collection involved mainly the methods of interview and observation. It is concluded despite its certain unique feature compared to other Khalidiyyah in the milieu, the fraternity is undeniably typical of those ‘classical’ Khalidiyyah.

Keywords: Doctrine and Practice, Naqshabandiyyah Khalidiyyah, The Prof. Dr. H. Kadirun Yahya Foundation

1. INTRODUCTION
The Naqshabandiyyah Khalidiyyah order of the Prof. Kadirun Yahya Foundation is a typical of Naqshabandiyyah Khalidiyyah, with the exception that they are unique in their approach. But to arrive to that conclusion, we must first and foremost, prove that they pass the most essential test that is the test of steadfastness to the Islamic Aqidah and Sharīᶜah.

2. DENOMINATION
The order has declared that they profess the creed of Ahl al-Sunnah Wa al-Jamaah and adhering to the Shafie madhhab in matters of jurisprudence (fiqh)\(^1\) similar to the overwhelming majority of the Muslim population in the region.

3. SOURCE OF REFERENCE OF THE ṬARĪQAH
Prof Kadirun Yahya asserted that ṭarīqah Naqshabandiyyah has existed from time immemorial, has been instrumental in the spread of Islam as it has proven its sustainability in facing the tests of time. This is consistent with their claim that ṭarīqah is none other than the practice of Islam itself. Being followers of their forefathers in the practice of Islam and the Naqshabandiyyah to which therefore they are of no difference to other fellow naqshabandi brethrens around the world.

Being so, they are steadfast to the following as their core guide\(^2\):
1. The Quran
2. The Sunnah
3. The Consensus of Ulama’ (al-Ijma’\(^3\))
4. Deductive Analogy (al-Qiyas)\(^3\)

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5. The law of nature of the universe - *Sunnatullāh* (the Technology of al-Quran) based on certain Quranic verses particularly the verse 4

\[ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِلأولِي الألْبَابِ (٠٩١) \]

And verse 5

\[ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَََّّ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ (٥٣) \]

4. NAQSHABANDIYYAH KHALIDIYAH OF THE PROF. DR. H. KADIRUN YAHYA FOUNDATION AS A TYPICAL KHALIDIYAH FRATERNITY

Similar to the practice of other fraternities of Naqshabandiyah that are to be found elsewhere in the world, the Naqshabandiyah Khalidiyyah of the Prof. Kadirun Yahya Foundation claims that they are essentially of no difference. On the general terms they are practicing the Naqshabandiyah Khalidiyyah whose foundation was laid down by Shaykh Bahā’ al-Dīn Naqshabandi and Shaykh Khalid al-Shahrazuri al-Mujaddidi al-Uthmani who were the 15th and the 29th *murshid* respectively in the Naqshabandi genealogy, while Prof. Kadirun Yahya himself was the 35th. As such Djamaan Nur, a disciple of Prof. Kadirun Yahya has authored an account of the sufism and ṭariqah of Naqshabandiyah as professed by the fraternity entitled “Tasawuf Dan Tarekat Naqshabandiyah Pimpinan Prof. H. Saidi Syekh Kadirun Yahya”.

On page 7 of the book, Djamaan Nur acknowledged that the fraternity subscribes to Sufism and ṭariqah, contained therein.

They share the same teachings and practices, except perhaps with few minor variations here and there in terms of observation of certain etiquettes (*adab*). For example, while some other

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3 The Qiyas is mentioned as a source of reference by Prof. Dr. KH Djamaan in his *Tasawuf dan Tarekat Naqsyabandiyah Pimpinan Prof. Dr. Saidi Syekh Kadirun Yahya* but was however not enlisted in the *Ulasan Balas* requested by JAIS, most likely due to unintended error. This omission is therefore not taken seriously.

4 Al-Quran. *Al-Imran* 3: 190-191 of which translations: 190. Behold! In the creation of the heavens and the earth, and the alternation of night and day,- there are indeed Signs for men of understanding,- 191. Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation In the heavens and the earth, (with the thought): "Our Lord! not for naught hast Thou created (all) this! glory to Thee! give us salvation from the penalty of the Fire. All Quranic translation in this work are based on Abdullah Yusuf Ali. 1989. *The Holy Qur’an, Text, Translation and Commentary*. Maryland: Amana Corporation.

5 Al-Quran. *Al-Māidah* 5 : 35. O ye who believe! do your duty to Allah, seek the means of approach unto him, and strive with might and main In His cause: that ye may prosper.

6 Al-Quran. *Fuṣṣilat* 41: 53. Soon will we Show them Our Signs In the (furthest) regions (of the earth), and In their own souls, until it becomes Manifest to them that This is the Truth. is it not Enough that Thy Lord doth witness all things?


fraternity use the turban cloth to cover their face during tawajjuh, the fraternity of Prof. Kadirun Yahya Foundation suffice themselves by having the eyes being closed.

5. THE GENELOGY OF NAQSHABANDIYYAH KHALIDIYYAH YAYASAN PROF DR. H. KADIRUN YAHYA

There is no doubt that the study of the silsilah enables us to trace the geneological tree of any particular tarīqah and thus the authenticity of the tarīqah can be verified. The geneology of the Naqshabandiyyah Khalidiyyah under the leadership of Prof. Dr Kadirun Yahya (of the Saiyidina Abu Bakr genealogy) is as follows: 10

1. Sayyidina Abu Bakr al-Siddiq (d. 634)
2. Sayyidina Salman al-Farsiyy (d. 653)
3. Sayyidina Qasim b Muhammad b Abu Bakr al-Siddiq (d. 726)
4. Shaykh Abi Yazid Tayfur b Isa al-Bistamiyy (d. 874)
5. Shaykh Abu al-Hasan, Ali b. Abi Ja'far al-Khirqaniyy (d. 1033)
6. Shaykh Abu al-Hasan, Fadhl b Muhammad al-Khirqaniyy (d. 1080)
7. Shaykh Abu Yaqub Yusuf al-Hamadaniyy b Ayyub (d. 1140)
8. Shaykh Abd al-Khalîq al-Ghujdawaniyy (d. 1179)
9. Shaykh Arif al-Ryukariyy (d. 1238)
10. Shaykh Arif al-Ryukariyy (d. 1238)
11. Shaykh Mahmud al-Anjiriyy Paghawawi (d. 1317)
12. al-Imam Ṭarīqah al-Azizan) (d. 1321)
13. Shaykh Muhammad Baba al-Samasiyy (d. 1354)
14. Shaykh al-Sayyid Amīr Kulal b al-Sayyid Hamzah (d. 1371)
16. Shaykh Ṭarīqah al-Dīn al-ʿAttar al-Bukhariyy al-Khawarizmiyy (d.1399)
17. Shaykh Yaʿqūb al-Jurkhiyy (d.1446)
18. Shaykh Nāṣir al-Dīn Ubaidillah al-Ahrar al-Samarqandiyy (d.1490)
19. Shaykh Muhammad al-Zahid (d.1520)
20. Shaykh Darwish Muhammad al-Samarqandiyy (d.1562)
21. Shaykh Muhammad al-Khawajakiyy al-ʿAmkanakiyy al-Samarqandiyy (d.1590)
22. Shaykh Muayyid al-dīn Muhammad al-Bāqi Billah (d.1603)
23. Shaykh Ahmad al-Faruqiyy al-Sirhindiyy (al-Imam al-Rabbani Mujaddid al-Alf al-Thaniyy) (d.1624)
24. Shaykh Muhammad al-Maṣūm (d.1687)
25. Shaykh MuhammadSaif al-Dīn (d.1683)
26. Shaykh al-Sharīf Nūr Muhammad al-Badwaniyy (d.1722)
27. Shaykh Shams al-Dīn Habīb Allah Jan Janan Muzahhar al-ʿAlawiyy (d.1781)
28. Shaykh Abd Allah al-Dahlawiyy al-ʿAlawiyy (d.1824)

10 The whole genealogy therefore starts from the Prophet SAW, to Sayyidina Abu Bakr R.A., down to Shaykh Bahā’ al-Dīn Naqsband (No. 15), then down to Shaykh Khālid (No. 29) then further down until Shaykh Prof. H. Kadirun Yahya. The present shaykh of the fraternity is Shaykh Abdul Khaliq Fajduani.
29. Shaykh Dhiyā’ al-Din Maulana Khālid al-Ṣ-Uthmaniyy (d.1827).
30. Sayyidi Shaykh Abd Allah Affandi
31. Sayyidi Shaykh Sulayman Qarimiyy
32. Sayyidi Shaykh Sulayman Zuhdi
33. Sayyidi Shaykh ‘Ali Ridha
34. Sayyidi Shaykh Muhammad Hashim al-Khalidiyy (d.1954)
35. Sayyidi Shaykh Prof Dr. Kadirun Yahya (d. 2001)
36. Sayyidi Shaykh Hj. Iskandar Zulkarnain (d. 2005)/ Sayyidi Shaykh Abd Khalik Fajduani.

Although Prof Kadirun is claimed to have never cited his complete silsilah in his works, as he arguably only mentioned his immediate shaykh, his silsilah can be found in the work of his disciple - KH. A. Ravai R St. Hidayat’s Kata Sambutan Pada hari Guru ke-57, Djamaan Nur’s Tasawuf Dan Tarekat Naqsyabandiyah, Silaturahmi Tharekat Serumpun Naqshabandiyah al-Khalidi, Ulasan Balas and many other sources.

In so far as we can ascertain, his genealogy was never discredited by other fellow Naqshabandis or by Bruinessen, despite his critical comments of Prof. Kadirun. Prof. Kadirun has categorically rejected Bruinessen’s conjecture that he claims strong authority over other Naqshabandis in term of the silsilah, but is of the opinion that what is important is a guru with sound silsilah while having a quality of Waliullah (Waliyyam Murshida).

6. THE ELEVEN PRINCIPLES OF NAQSHEBAINDIYYAH TEACHING
The eleven principles consist of the Shaykh Abd Khalid al-Ghujdawani’s eight principles and Shaykh Bahā’ al-Dīn’s three Wuqūfs. They are the basis of Naqshabandi spiritual practice and are all about attaining effective dhikr and murāqabah. The Naqshabandi spiritual practice including those of reformed sub-branches - all referred to these principles. These principles are briefly mentioned (in less than three pages from page 187 to 189) by Djamaan Nur’s Tasawuf Dan Tarekat Naqsyabandiyah Pimpinan Prof. Dr. Saidi Syekh Kadirun Yahya - so far the only source close to the fraternity we find to have mentioned those principles. It can be argued though that this minimal mention of the principle is because there was no practical need for it to be discussed further as they were unanimously agreed upon being the basic tenets of Naqshabandiyah when the real challenge practically is focused on its application. So, rather than discussing the principles (which are all solemnly accepted), effort is focused toward its practical implementation of these principles and most importantly the need for its practice.

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7. THE TWELVE KEYS TO THE PRACTICE OF FRATERNITY

With regards to the practice of Ṭarīqah, Prof. Kadirun Yahya outlined twelve basic guidelines to be observed by his disciples as follows:

1. Shari'ah Compliance. That is to be in accordance with the Shari'ah and never to deviate from it. Ṭarīqah is merely a technique in the practice of Sufism, rooted in the remembrance of Allah. It is in other words to practice and intensify the observance of the Shari'ah in the exercise of the remembrance of Allah. Illustrating the relation between Shari'ah and Ṭarīqah, Prof Kadirun Yahya gave the example of an onion, where the layers of an onion are in themselves the substance, right from the outer layer to its core. Ṭarīqah is in itself implementation of the Shari'ah.

2. The Wasīlah or Silsilah.
4. The Method (Kaifiah).
5. Seclusion (I'тикāf, Suluk or Khalwah) – that is for those who can afford it;
6. The Secret (Sirr)Dhikr,
7. Non Political And Non Interference, that is restraint from meddling in the affairs of the members of the fraternity (worldly and economically) and not having any sort of allegiance, agreement or binding contract.
8. The use of the Exact Science in the writings of Prof. Kadirun is but a mean in the explanation of the practice of remembrance of Allah (Dhikrullah) especially with regards to Wasīlah, murshid and Ṭarīqah and in no way serves as a manual for the practice of dhikrullah. With exact science being almost incapable of causing differences in opinion and interpretation, and further polemics it is hoped that it will end centuries of detrimental disputation and conflicts, upon realizing the tremendous energy of the Quran. This point on Exact Science brought about the order’s distinct uniqueness.
9. Propagation. Implementing the policy of propagation by showing a good example, towards educating mankind to observe the noble deeds (Akhlaq) based on the Shari'ah.
10. The Divine Based Etiquettes. For example in line with the spirit great emphasis is put forward for disciples to instill and develop good personal relation qualities (sifat-sifat silaturrahim).

18 In a visit to a ‘pos’ (a term signifying lower status place of zikr than the surau) in Brastagi, Tanah Karo, Sumatera Utara the researcher found two old items that were nicely framed and put on the wall of the surau, a charter (piagam) on the use of the surau and an advice from Prof. Kadirun Yahya, both dated in 1998 and 2001 respectively, in support to the point in question (Sharīah Compliance).
20 (For No. 2-7, See : Core Doctrine and Practice of the Fraternity, p.7 onwards)
21 Towards revering the High names of Allah, high regard for the Prophet SAW and to only discuss the good things of other fellow disciples, as well as inputs for the betterment of all. Otherwise it is best to observe silence and be in the remembrance of Allah bearing in mind the spirit of a tradition of the Prophet that the tongue could land oneself in the hellfire in the afterlife. Ulasan Balas. p. 12.
11. **Petoto**. They are merely helpers (*khadam*), only meant in places of *dhikr* (*surau* or *alkah*), and must always keep the nature of making worship, and as such must not meddle in the affairs of the other disciples in their homes.

12. Upholding the Islamic brotherhood based on the relationship with Allah and with humankind (*Hablun min Allāh* and *Hablun min al-Nās*), that is not to be in violation of any enforced law of the country, or the local customs and must be in concord with the *Sharīʿah*. Compliant to the law of the country and in the spirit of maintaining unity of the ummah based on the Islamic brotherhood, it was clearly stated that the exercise of *ṭarīqah* must be in accordance to the Indonesian Pancasila and the UUD 1945, to which any suggestion of likelihood of treason and threat to the security against the fraternity is not sustainable.

While the keys to the practice of *ṭarīqah* laid down by Prof Kadirun seem to remain unchanged a decade after the demise of Prof. Kadirun Yahya, the importance of the use of exact science to explain & propagate *ṭarīqah* (number eight of the above) has somewhat seemed to lose its importance. Seminars and conferences that used to be held by the fraternity seem to have been discontinued. It is worthy to note, the study has never come across any discussion on the *Wasīlah, Nūrun al-ʿAlā Nūrin* or the diagram of an electrical circuit (See Figure 1 below), in explaining our relationship with Allah SWT or *Unlimited frequency* among the fraternity’s closed circle within their vicinity. Further more unlike Prof. Kadirun, the current *murshid* who is a Law graduate seems to have found other emphasis to focus on.

Figure 1: Electrical circuit illustrating the importance of being in the state of connectedness with Allah in the circle (*silsilah*) of *ṭarīqah*. The travo is merely a tool to relay the electrical charge, and was never a mediator. The shape of the electrical charge in the circuit is the same as the shape of the circuit itself. The voltage at any point of the circuit is similar to what is in the central dynamo. Similarly the *Wasīlah* that is in the spirit of the Prophet SAW (al-ʿrūh al-muqaddasah) that has an unlimited (∞) frequency from Allah SWT is to be found in the spirit of the shaykh that is interconnected with the spirits of the rest of the shaykhs, members of the *silsilah*.

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22 In the context of other *ṭarīqah* is the *khalifah* of the shaykh. **Petoto** in the context of the fraternity is one who has been accepted by the *murshid* as a disciple. Many disciples who were asked were unaware or have forgotten its exact literal meaning to the term. The term petoto was introduced because Prof Kadirun was of the view the term *khalifah* is somehow too high of a standard. Initiation into the fraternity only means that one is accepted to be trained as a disciple, and is not accepted as a disciple yet. Ustaz Che Nordin, interview on 13th April 2009; According to Bruinessen petoto simply means organizer and guide, having no connotation of *khalifah* and thus save them from being accused of being negligence for giving away title without proper training. Bruinessen. 2007. “After The Days of Abu Qubays”. p. 245.

23 *Alkah* is the Indonesian translation from the Arabic حلقاة *Halakah* or *Halaqah*.

24 Pancasila is the official philosophical foundation for the Republic of Indonesia. UUD 1945 is the Constitution of Indonesia; UUD literally is Undang-undang Dasar. UUD 1945 was abrogated by the 1949 Federal Constitution and the Provisional Constitution of 1950, but was however restored in 1959.

25 Shaykh Abd Khaliq Fajduani seems to focus on the proper understanding and observance of Islam. He introduced several new ideas such as a comprehensive understanding of Islam (*Islam Kāffah*), Thematic understanding of the Quran so on and so forth.
8. CORE DOCTRINE AND PRACTICE OF THE FRATERNITY

The core doctrine and practice of the Fraternity are namely the Wasīlah or Silsilah, the Guide (Murshid), the Method (Kaifiah), the Seclusion (Iʿīkāf, Khalwah or Suluk), and the secret (Sīr) Dhikr.

Regarding the Wasīlah or Silsilah, Shaykh Sulayman Zuhdi, states that wasīlah in verse 35 of Surah al-Maidah means something with which the objective of knowing Allah (Maʿrifatullāhah) is attained, to which the Prophet SAW is the nearest (wasīlah), followed by his deputies (khalifahs) from among those perfect men who has arrived to Allah in every century.26

So the Prophet is a Wasīlah, and in fact the nearest one. But this Wasīlah is neither the physical of the Prophet Muhammad SAW nor his spiritual being. This Wasīlah according to Prof. Kadirun Yahya is the Nūr ʿAlā Nūr (ٌلَوْرُ عَلَى نُورٍ - Light Upon Light) contained in the spiritual of the Prophet, the channel in what he termed as the unlimited frequency symbolised as (∞), to arrive at Allah SWT. The Wasīlah is, according to Prof. Kadirun Yahya is the “Light Upon Light, that Allah will guide whosoever He likes to His Nur” as enshrined in Surah al-Nur 24: 35.27 The Wasīlah has been sowed in the spirit (al-ruh al-muqaddasah) of the Prophet SAW which is the central connecting point between the Prophet and his ummah to arrive at Allah SWT. The companions of the Prophet SAW and the rest of the people must get the Wasīlah as well as the heritage of the Quran and the Sunnah.28 After the demise of the Prophet SAW, the Wasīlah was subsequently passed to his deputies (khalifahs) along the passage of time until the day of judgement and ultimately become the silsilah.

Since the Wasīlah is the Nur ʿAla Nur sowed in the spiritual of the Prophet SAW and his deputies, the Prophet SAW and his deputies therefore are not the Wasīlah themselves. They are merely the carrier of the Wasīlah (Hamil al-Wasīlah). And since Wasīlah is not the physical of the person of the murshid, the use of his photo or portrait to represent the Wasīlah is void. The Wasīlah is not a mediator to Allah. it is rather the device, tool for communication, a channel, conduit to arrive at Allah SWT. The act of service and worship using the Wasīlah is not a service to a mediator but service through the channel (wasīlah) direct to Allah.29 While the Guide (Murshid) is the living shaykh who instruct the disciple of the order in his way to Allah. The Method (Kaifiah) means the technique with which the ritual of dhikr is performed, including the practice various forms of Rabītah (generally understood as visualization) namely Rabītah al-Qabr (visualization of the grave) and the controversial Rabītah al-Mursyid (visualization of murshid), the details of the practice of Dhikr that is Dhikr Ism al-Dhat30 [including the recitation of certain suaras of the Quran, certain designated points of dhikr termed the Loṭaif – qalb, ruh, sirr etc, the amount of the dhikr, the closing of the eyes, observing the opposite of tawarruk31 sitting position, the Silent (sīr) Dhikr,32 as well as the

27 Ibid.
29 Ibid. p. 206.
30 Repeating the Lafz al-Jalalah Allah, Allah, Allah.
31 The last sitting position in the salah, sitting on the left foot while leaning the body a little to the right.
Muraqabah\textsuperscript{32} and Dhikr Nafi Ithbat,\textsuperscript{33} all that are applied by fulfilling all etiquettes required in the ritual of Tawajjuh, Khatam Tawajjuh/ Khujakan and Seclusion (I’ikāf or Suluk). And thus far, the study found the order conforms with the canonical references of the Khalidiyyah like the Tanwir as well as the practice among similar Khalidi orders in the country.\textsuperscript{35}

9. THE UNIQUENESS OF THE FRATERNITY AS COMPARED TO OTHER NAQSHBANDIYAH KHALIDIYAH

The fraternity is unique compared to its counterparts, in that its call is not only supported by the Quran, the hadith and the concensus of the scholars, but also through science and technology termed by Prof. Kadirun Yahya as Firman Afāqiyy and Firman Kitābiyy- in line with the technological advances of the day.\textsuperscript{36} Besides the ordinary practices typical of the Naqshanadis, Prof. Kadirun Yahya has introduced new terminologies such as the Unlimited Frequency (Frekuensi Tak Terhingga), the Unlimited Dimension (Dimensi Tak Terhingga), the Unlimited Energy (Kuasa Tak Terhingga), Technology of the Quran, Metaphysical Technology of the Quran, the Metaphysics of Islamic Sufism (Metafisika Tasawwuf Islam), Firman Nafsāniyy, Firman Kitābiyy so on and so forth all in his attempt to prove that the unlimited power of the Quran can be extracted and attained using the right methodology and technology of tariqatullah namely the Unlimited Frequency or Channel or Wave termed as the Wasīlah or Nūrun ‘Alā Nūrin\textsuperscript{37}.

Prof. Kadirun Yahya was of the contention that the Quran contains such an enormous power that it can be scientifically proven. Using the right method, the content of the Quran can be actualized and its power can be extracted and thus proving its truthfulness. It is not a mere myth or unsubstantiated stories or dogmas, rather it is the commandments of the Lord and the proportions that can be materialized if the pre-conditions are met.

For example, it is mentioned that with the Quran we are able to cure spiritual and physical illness in the verse\textsuperscript{38}


\[\text{ناَّرَلَّ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءُ وَرَحْمَةً لِلْمُؤْمِنِينَ وَلا يَزِيدُ الظَّالِمِينَ إِلا خَسَارًا (٢٨)}\]

In verse 31 of surah al-Ra’d,\textsuperscript{39} Allah states that if there had been a Quran with which the

\textsuperscript{32} Being the paramount method of dhikr of the order compared to the loud/ manifest (Jahr) dhikr.

\textsuperscript{33} Vigilant concentration, with all the power of the mind and thought and imagination, and the examination through which the humble servant carefully keeps guard over himself. Adapted from Amatullah Armstrong. Sufi Terminology. p. 158.

\textsuperscript{34} Repeating the Kalimah Tayībah La Ilaha Illa Allah.


\textsuperscript{36} Djamaan Nur. 2004. Tasawuf dan Tarekat Naqsyabandiyah Pimpinan Prof. Dr. Saidi Syekh Kadirun Yahya. pp. 5-6.


\textsuperscript{38} Al-Quran. Al-Isrā’. 17: 82. We send down (stage by stage) In the Qur’an that which is a healing and a Mercy to those who believe: to the unjust it causes nothing but loss after loss.

\textsuperscript{39} Al-Quran. al-Ra’d 13:31.
mountains could be moved, or the earth be cloven asunder or the dead could be made to speak, but truly all things are with the command of Allah.

In his own words, Prof Kadirun said that he does the above without a slightest change to the practice of dhikrullah as he would not logically jeopardize everything he earned all his life in the eyes of the society by making a false or derogatory ijtihad.\textsuperscript{40}

Having mentioned all the above, it is worthy to note that along the course of the study, the researcher has not encountered any of these terminologies - the Unlimited Frequency (Frekuensi Tak Terhingga), the Unlimited Dimension (Dimensi Tak Terhingga) so on and so forth, being discussed or mentioned in the ritual gatherings of the fraternity – during tawajjuh and suluk, both in Malaysia and Indonesia. As it turn out later, it was this approach that was received differently by diverse sections of the Muslim communities.

10. CONCLUSION

Based on the assertion of Prof. Kadirun Yahya himself as well as writings of Djamaan Nur, Bruinessen and others, and in as far as we can ascertain from the observation of the study, the fraternity is indeed typical of Naqshabandiyyah Khalidiyyah. We have found that their practice fit the description contain in the references of Khalidiyyah especially Tanwîr al-Qulûb. The practice of silent dhikr, the dhikr Ism al-zât (Allah) for beginners, the i’tikâf, the tawajjuh, khatam khujakan so on and so forth has validated the assertion made by the fraternity. Prof. Kadirun Yahya despite being western educated, scores of his disciples we may find today are testimonies to his Jabal Qubays mode of training that he propagated.

Peculiar to the Naqshabandis in general, Prof. Kadirun improvised his delivery as to the need for the practice of āṭarîqah by incorporating the ‘Exact Science’ (ilmu eksakta) with new terminologies such as the Unlimited Frequency (Frekuensi Tak Terhingga), the Unlimited Dimension (Dimensi Tak Terhingga), Technology of the Quran, Firman Naṣāniyy, Firman Kitābiyy, Nūrin ʿAlā Nūrin so on and so forth, all of which was received with mix reaction among the Muslims in Malaysia.

11. References


\textsuperscript{40} Kadirun Yahya. 1982. Ibarat Sekuntum Bunga Dari Taman Firdaus. p. 4.


