

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

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### ABSTRACT

*The Naqshabandiyyah Khalidiyah 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 Khalidiyah 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 Khalidiyah in the milieu, the fraternity is undeniably typical of those 'classical' Khalidiyah.*

**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 *Sharī'ah*.

### 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*)<sup>1</sup> similar to the overwhelming majority of the Muslim population in the region.

### 3. SOURCE OF REFERENCE OF THE *TARĪQAH*

Prof Kadirun Yahya asserted that *tarīqah* 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 *tarīqah* 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<sup>2</sup> :

1. The Quran
2. The Sunnah
3. The Consensus of Ulama' (*al-Ijma*)<sup>3</sup>
4. Deductive Analogy (*al-Qiyas*)<sup>3</sup>

<sup>1</sup> Ramli Abd Rahman. n.d. *Ulasan Balas*. p. 11; Djamaan Nur. 2004. *Tasawuf dan Tarekat Naqsyabandiyah Pimpinan Prof. Dr. Saidi Syekh Kadirun Yahya*. p. 343.

<sup>2</sup> Kadirun Yahya. 1989. *Teknologi al-Quran (Teknik Munajat Kehadirat Allah SWT)*. p. 65.; Ramli Abd Rahman. n.d. *Ulasan Balas*. p. 10; Djamaan Nur. 2004. *Tasawuf dan Tarekat Naqsyabandiyah Pimpinan Prof. Dr. Saidi Syekh Kadirun Yahya*. p. 343.

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

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ (١٩٠) الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ (١٩١)

And verse<sup>5</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ (٣٥)  
and verse 53 of *Surah Fuṣṣilat*<sup>6</sup>  
سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ (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.<sup>7</sup> 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 15<sup>th</sup> and the 29<sup>th</sup> *murshid* respectively in the Naqshabandi genealogy, while Prof. Kadirun Yahya himself was the 35<sup>th</sup>. As such Djamaan Nur, a disciple of Prof. Kadirun Yahya has authored an account of the sufism and *ṭarīqah* of Naqshabandiyah as professed by the fraternity entitled "*Tasawuf Dan Tarekat Naqshabandiyah Pimpinan Prof. H. Saidi Syekh Kadirun Yahya*".<sup>8</sup> On page 7 of the book, Djamaan Nur acknowledged that the fraternity subscribes to Sufism and *ṭarīqah*, 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

<sup>3</sup> 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 totaken seriously.

<sup>4</sup> Al-Quran. Ali '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.

<sup>5</sup> 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.

<sup>6</sup> 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?

<sup>7</sup> Djamaan Nur. 2004. *Tasawuf dan Tarekat Naqsyabandiyah Pimpinan Prof. Dr. Saidi Syekh Kadirun Yahya*. p. 7; Muhammad Siddiq. 2007. *Konsep Tarekat Naqshabandiyah (Telaah Terhadap Pemikiran Kadirun Yahya)*. p. 96.

<sup>8</sup> Djamaan Nur. 2004. *Tasawuf dan Tarekat Naqsyabandiyah Pimpinan Prof. Dr. Saidi Syekh Kadirun Yahya*. p. 7.

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 GENEALOGY OF NAQSHABANDIYYAH KHALIDIYYAH YAYASAN PROF DR. H. KADIRUN YAHYA<sup>9</sup>

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: <sup>10</sup>

1. Sayyidina Abu Bakr al-Siddiq (d. 634)
2. Sayyidina Salman al-Farisiyy (d. 653)
3. Sayyidina Qasim b Muhammad b Abu Bakr al-Siddiq (d. 726)
4. Sayyidina Ja'far al-Sadiq (d. 766)
5. Shaykh Abi Yazid Tayfur b Isa al-Bistamiyy (d. 874)
6. Shaykh Abu al-Hasan, Ali b. Abi Ja'far al-Khirqaniyy (d. 1033)
7. Shaykh Abu 'Ali, al-Fadhl b Muhammad al-Ṭusiyy al-Farmadiyy (d. 1080)
8. Shaykh Abu Yaqub Yusuf al-Hamadaniyy b Ayyub (d. 1140)
9. Shaykh Abd al-Khāliq al-Ghujdawaniyy (d. 1179)
10. Shaykh 'Arif al-Ryukariyy (d. 1238)
11. Shaykh Mahmud al-Anjiriyy Paghnavi (d. 1317)
12. al-Imam 'Ali al-Ramitniyy (al-'Azizan) (d. 1321 )
13. Shaykh Muhammad Baba al-Samasiyy (d. 1354)
14. Shaykh al-Sayyid Amīr Kulal b al-Sayyid Hamzah (d. 1371)
15. Shaykh al-Sayyid Bahā' al-Dīn Muhammad b Muhammad b Muhammad al-Hasaniyy al-Husayniyy al-Uwaysiyy al-Bukhariyy (d. 1389).
16. Shaykh 'Ala' al-Din al-'Attar al-Bukhariyy al-Khawarizmiyy (d.1399)
17. Shaykh Ya'qūb al-Jurkhiyy (d.1446)
18. Shaykh Nāsir 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-Amkanakiyy al-Samarqandiyy (d.1590)
22. Shaykh Muayyid al-din 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-Ma'sūm (d.1687)
25. Shaykh Muhammad Saif 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-'Alawiyy (d.1781)
28. Shaykh Abd Allah al-Dahlawiyy al-'Alawiyy (d.1824)

<sup>9</sup> Djamaan Nur. *ibid.* pp. 181-186; n.a. 2003. *Silaturahmi Tharekat Serumpun Naqshabandiyah al- Khalidi.* pp. 50-51; Ramli Abd Rahman. n.d. *Ulasan Balas.* p. 14-15.

<sup>10</sup> The whole genealogy therefore starts from the Prophet SAW, to Sayyidina Abu Bakr R.A., down to Shaykh Bahā' al-Dīn Naqshaband (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-<sup>c</sup>Uthmaniyy (d.1827).
30. Sayyidi Shaykh Abd Allah Affandi
31. Sayyidi Shaykh Sulayman Qarimiyy
32. Sayyidi Shaykh Sulayman Zuhdi
33. Sayyidi Shaykh <sup>c</sup>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,<sup>11</sup> as he arguably only mentioned his immediate shaykhs, 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 geneology 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<sup>12</sup> 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)*.<sup>13</sup>

## 6. THE ELEVEN PRINCIPLES OF NAQSHABANDIYYAH TEACHING

The eleven principles consist of the Shaykh Abd Khalid al-Ghujdawani's eight principles<sup>14</sup> and Shaykh Bahā' al-Dīn's three *Wuqūfs*.<sup>15</sup> They are the basis of Naqshabandi spiritual practice and are all about attaining effective *dhikr* and *murāqabah*.<sup>16</sup> 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.

<sup>11</sup> Abdullah Fahim. 1990. *Satu Analisa Perbandingan*. p. 200.

<sup>12</sup> Bruinessen. 2007. "After The Days of Abu Qubasy". p. 238.

<sup>13</sup> Djamaan Nur. 2004. *Tasawuf dan Tarekat Naqsyabandiyah Pimpinan Prof. Dr. Saidi Syekh Kadirun Yahya*. p. 346.

<sup>14</sup> Originally they are all in Persian; *Huwash Dar Dam, Nazar Bar Qadam, Safar Dar Watan, Khalwat Dar Anjaman, Yad Kard, Baz Kasht, Nakah Dasht and Yad Dasht*. . al-Kurdiyy. *Tanwīr al-Qulūb*. p. 439-440; Abdul Manam Mohamad. 2003. *Tarekat Naqshabandiyyah Khalidiyyah Pimpinan Tuan Hj. Ishak bin Muhammad Ariff*. p.18-37.

<sup>15</sup> They are namely *Wuqūf Zamaniyy, Wuqūf 'Adadiyy, and Wuqūf Qalbiyy*. al-Kurdiyy. *Tanwīr al-Qulūb*. p. 439-440; Abdul Manam Mohamad. 2003. *Tarekat Naqshabandiyyah Khalidiyyah Pimpinan Tuan Hj. Ishak bin Muhammad Ariff*. p.18-37.

<sup>16</sup> al-Dahlawiyy. *al-Qawl al-Jamīl*. p. 50.

## 7. THE TWELVE KEYS TO THE PRACTICE OF FRATERNITY<sup>17</sup>

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

1. *Sharī'ah* Compliance. That is to be in accordance with the *Sharī'ah* and never to deviate from it.<sup>18</sup> *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 *Sharī'ah* in the exercise of the remembrance of Allah. Illustrating the relation between *Sharī'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 *Sharī'ah*.<sup>19</sup>
2. The *Wasīlah* or *Silsilah*.<sup>20</sup>
3. The Guide (*Murshid*).
4. The Method (*Kaifiah*).
5. Seclusion (*I'itkāf, 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 disputations 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 *Sharī'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*).<sup>21</sup>

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<sup>17</sup> Kadirun Yahya. 1989. *Teknologi al-Quran (Teknik Munajat Kehadirat Allah SWT)*. Medan : Lembaga Ilmiah Metafizika Tasawuf Islam (LIMITI). pp. 65-67. Djamaan Nur. 2004. *Tasawuf Dan Tarekat Naqsyabandiyah Pimpinan Prof. Dr. Saidi Syekh Kadirun Yahya*. p. 343-4. ; see also *Ulasan Balas*. p. 11;

<sup>18</sup> 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 (*Sharī'ah* Compliance).

<sup>19</sup> Djamaan Nur. 2004. *Tasawuf dan Tarekat Naqsyabandiyah Pimpinan Prof. Dr. Saidi Syekh Kadirun Yahya*. p. 345.

<sup>20</sup> (For No. 2-7, See : Core Doctrine and Practice of the Fraternity, p.7 onwards)

<sup>21</sup> 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*.<sup>22</sup> They are merely helpers (*khadam*), only meant in places of *dhikr* (*surau* or *alkah*),<sup>23</sup> 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 *Sharī'ah*. 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,<sup>24</sup> 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 some what 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 'Alā 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.<sup>25</sup>

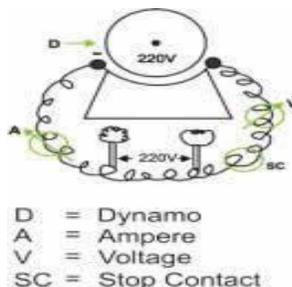


Figure1: Electrical circuit illustrating the importance of being in the state of connectedness with Allah in the circle (*silsilah*) of *tariqah*. The travo is merely a tool to relay the electrical charge, and was never a mediator. The shape of the electrical charge in the circuit is the same as the 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-rūh al-muqaddasah*) that has an unlimited ( $\infty$ ) 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*.

<sup>22</sup> In the context of other *tariqah* 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.

<sup>23</sup> *Alkah* is the Indonesian translation from the Arabic *حلقة* *Halakah* or *Halaqah*.

<sup>24</sup> Pancasila is the official philosophical foundation for the Republic of Indonesia. UUD 1945 is the Contitution 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.

<sup>25</sup> 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 (*Iʿtikāf*, *Khalwah* or *Suluk*), and the secret (*Sirr*)*Dhikr*.

Regarding the *Wasīlah* or *Silsilah*, Shaykh Sulayman Zuḥdi, states that *wasīlah* in verse 35 of Surah al-Maidah means something with which the objective of knowing Allah (*Maʿrifatullah*) 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.<sup>26</sup>

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* ( نُورٌ عَلَى نُورٍ - Light Upon Light) contained in the spiritual of the Prophet, the channel in what he termed as the unlimited frequency symbolised as ( $\infty$ ), 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.<sup>27</sup> 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.<sup>28</sup> 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.<sup>29</sup> 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 *Rabitah* (generally understood as visualization) namely *Rabitah al-Qabr* (visualization of the grave) and the controversial *Rabitah al-Mursyid* (visualization of *mursyid*), the details of the practice of *Dhikr* that is *Dhikr Ism al-Dhat*<sup>30</sup> [including the recitation of certain *surahs* of the Quran, certain designated points of *dhikr* termed the *Laṭāif – qalb, ruh, sirr* etc, the amount of the *dhikr*, the closing of the eyes, observing the opposite of *tawarruk*<sup>31</sup> sitting position, the Silent (*sirr*) *Dhikr*,<sup>32</sup> as well as the

<sup>26</sup> Djamaan Nur. 2004. *Tasawuf dan Tarekat Naqsyabandiyah Pimpinan Prof. Dr. Saidi Syekh Kadirun Yahya*. p. 203.

<sup>27</sup> Ibid.

<sup>28</sup> Ibid. pp. 203-4.

<sup>29</sup> Ibid. p. 206.

<sup>30</sup> Repeating the *Lafz al-Jalalah* Allah, Allah, Allah.

<sup>31</sup> The last sitting position in the *ṣalah*, sitting on the left foot while leaning the body a little to the right.

*Muraqabah*<sup>33</sup>] and *Dhikr Nafi Ithbat*,<sup>34</sup> all that are applied by fulfilling all etiquettes required in the ritual of *Tawajjuh*, *Khatam Tawajjuh/ Khujakan* and Seclusion (*I'itikāf* 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.<sup>35</sup>

## 9. THE UNIQUENESS OF THE FRATERNITY AS COMPARED TO OTHER NAQSHABANDIYAH KHALIDIYYAH

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.<sup>36</sup> Besides the ordinary practices typical of the Naqshanis, 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*<sup>37</sup>.

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<sup>38</sup>

نُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا (٨٢)

In verse 31 of surah al-Ra'ad,<sup>39</sup> Allah states that if there had been a Quran with which the

<sup>32</sup> Being the paramount method of *dhikr* of the order compared to the loud/ manifest (*Jahr*) *dhikr*.

<sup>33</sup> 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.

<sup>34</sup> Repeating the *Kalimah Tayyibah* La Ilaha Illa Allah.

<sup>35</sup> Hamidun Bin Mohamad Husin. 2015. *The Fraternity of Naqshabandiyah Khalidiyah of The Prof. Dr. H. Kadirun Yahya Foundation In Malaysia. A Critical Evaluation Of Its Sufi Teachings And Practices*. (Ph.D Thesis).USIM. p. 167.

<sup>36</sup> Djamaan Nur. 2004. *Tasawuf dan Tarekat Naqsyabandiyah Pimpinan Prof. Dr. Saidi Syekh Kadirun Yahya*. pp. 5-6.

<sup>37</sup> Djamaan Nur. 2004. *Tasawuf dan Tarekat Naqsyabandiyah Pimpinan Prof. Dr. Saidi Syekh Kadirun Yahya*. p. 6.

<sup>38</sup> 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.

<sup>39</sup> Al-Quran, al-Ra'ad. 13:31,

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَ بِهِ الْمَوْتَى بَلَّ لَ لِلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَنبَأِ الَّذِينَ آمَنُوا أَنَّ لَوْ شَاءَ اللَّهُ

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*.<sup>40</sup>

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 Naqshabandiyah Khalidiyah. We have found that their practice fit the description contain in the references of Khalidiyah especially Tanwīr al-Qulūb. The practice of silent *dhikr*, the *dhikr Ism al-zāt* (Allah) for beginners, the *i'ikāf*, 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 *ṭarīqah* 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 Nafsāniyy*, *Firman Kitābiyy*, *Nūrun 'Alā Nūrin* so on and so forth, all of which was received with mix reaction among the Muslims in Malaysia.

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لَهْدَى النَّاسِ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِنْ دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ (٣١)

<sup>40</sup> Kadirun Yahya. 1982. *Ibarat Sekuntum Bunga Dari Taman Firdaus*. p. 4.

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