

TAREKAT NAQSHABANDIYYAH KHALIDIYYAH IN MALAYSIA: A Study on the Leadership of Haji Ishaq bin Muhammad Arif

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Abstrak: Tarekat Naqshabandiyyah Khalidiyyah di Malaysia: Suatu Studi Kepemimpinan Haji Ishaq bin Muhammad Arif. Tarekat Naqshabandiyyah Khalidiyyah pimpinan Haji Ishaq memiliki banyak pengikut juga terkenal di kalangan tarekat di Malaysia. Artikel ini akan menelusuri kepemimpinan Haji Ishaq bin Muhammad Arif, muncul dan berkembangnya tarekat Naqshabandiyyah Khalidiyyah di Malaysia. Data dikumpulkan tidak hanya melalui manuskrip tulisan Haji Ishaq, akan tetapi juga karya-karya muridnya. Observasi lapangan juga dilakukan di beberapa situs yang diidentifikasi sebagai pusat pergerakan. Untuk memperkuat argumen-argumen data manuskrip, beberapa murid senior Haji Ishaq juga diwawancarai. Kajian ini menemukan bahwa tarekat Naqshabandiyyah Khalidiyyah pimpinan Haji Ishaq merupakan komunitas besar yang memiliki banyak pengikut dari latar belakang yang berbeda termasuk para akademisi dan profesional. Kekuatan kelompok ini tercermin dari terciptanya pusat-pusat jaringan luas di berbagai negara bagian Malaysia.

Abstract: The Tarekat Naqshabandiyyah Khalidiyyah lead by Haji Ishaq has many followers and is also known especially among other tarekat followers in Malaysia. This article is navigating through the leadership of Haji Ishaq Bin Muhammad Arif,

the emergence of tarekat Naqshabandiyyah Khalidiyyah he lead and its evolution in Malaysia. Beside the data collected through the manuscript written by Haji Ishaq, his murids works were also studied. Field observations were also performed at several sites that are identified to be the centers of the movement. Also, some senior students of Haji Ishaq were interviewed to strengthen the arguments of the manuscript data. This study had discovered that tarekat Naqshabandiyyah Khalidiyyah lead by Haji Ishaq was large group with many followers, made up of diverse backgrounds, including academicians and professionals. The power of this group is reflected in the extensive network of centers that are located in several states in Malaysia.

Key Words : Tarekat, Haji Ishaq bin Muhammad Arif, Naqshabandiyyah Khalidiyyah

Introduction

Tarekat Naqshabandiyyah Khalidiyyah is a fast-growing tarekat in Malaysia and has many followers. Most of tarekat Naqshabandiyyah Khalidiyyah groups in Peninsular Malaysia originated from Mecca, either taken directly from Mecca or through the Shaykhs from Sumatra who took it from the Shaykhs in Mecca. The entry of this tariqah into Peninsular Malaysia was detected in the middle of the 19th century. It was brought into Kedah by Shaykh Ismail al-Minangkabawi when he lived in Singapore before returning to Mecca.¹ Beside Shaykh Ismail, Shaykh Abdul Wahab was a renowned master and murshid of tarekat Naqshabandiyyah Khalidiyyah in village of Babussalam, Tanjung Pura, Langkat, Sumatra. He was among the earliest key figure who had brought in tarekat Naqshabandiyyah Khalidiyyah to Peninsular Malaysia. He was said to have raised eight khalifahs in Peninsular Malaysia namely in Perlis, Perak, Pahang and Negeri Sembilan. However the majority of the teaching of these khalifahs had since ceased.²

Among the famous khalifah of Shaykh Abdul Wahab in Peninsula Malaysia who continued the teaching of tarekat Naqshabandiyyah Khalidiyyah was Shaykh Hj. Umar bin Muhammad. Shaykh Abdul Wahab was said to have come to Batu Pahat, Johor in 1888 and had taught this tariqah and had given the izin to Shaykh Hj. Umar bin Muhammad.³ Shaykh Hj. Umar bin Muhammad (d.1936) was from the village of Parit Ju (or Parit Abdul Rahman), Mukim 4, Batu Pahat, Johor. He later moved and settled in the village of Durian Sebatang, Raub, Pahang. He started a suluk in the village of Durian Sebatang in 1910.⁴

¹Martin, Van Bruinessen, *Tarekat Naqsyabandiyyah Di Indonesia* (Bandung: Mizan, 1994), p. 101.

²*Ibid.*, p. 161.

³Syed Muhammad Naquib al-Attas, *Some Aspects of Sufism As Understood And Practised Among The Malays* (Singapore: Malaysian Sociological Research Institute Ltd., 1963), p. 64-65.

⁴Jahid Sidek, *Shaikh dalam Ilmu Tariqah* (Kuala Lumpur: Universiti Malaya, 1997), p. 344.

Tarekat Naqshabandiyyah Khalidiyyah that was brought by Hj. Umar was inherited and expanded by his khalifahs, among them was Hj. Uthman bin Muhammad Amin from the village of Parit Abdul Rahman, Mukim Simpang Kiri, Batu Pahat, Johor.⁵ His murid and khalifah who was famous to have strived and taught tarekat Naqshabandiyyah Khalidiyyah was Hj. Ishaq bin Muhammad Arif (1908-1992) who had led the suluk in Dong, Raub, Pahang. From Dong, tarekat Naqshabandiyyah Khalidiyyah has expanded into various parts of Peninsular Malaysia, especially in Pahang, Johor, Selangor and Terengganu. After the death of Hj. Ishaq in 1992, the tarekat were later led by several of his khalifah. Among them was Engku Mustafa who replaced him as murshid in Dong until today. Another khalifah who still continued to spread and teach the tarekat was Hj. Jahid bin Sidek whom researchers found to have many murids in Johor, Selangor, Pahang and Terengganu.

Hj. Ahmad bin Hj. Muhammad al-Baqir was also is a key figure who has brought in tarekat Naqshabandiyyah Khalidiyyah to Negeri Sembilan. He lived in the village of Batu Tujuh, Pantai, Jalan Jelebu, Negeri Sembilan. In this village he built a surau for suluk that became the center of practices for tarekat Naqshabandiyyah Khalidiyyah. He became the first leader of suluk practices there.⁶ Hj. Ahmad has taken Tarika Naqshabandiyyah Khalidiyyah from Shaykh 'Ali al-Rida, a Shaykh of this tarekat in Jabal Abu Qubays, Mecca. Shaykh 'Ali al-Rida had taken tarekat Naqshabandiyyah Khalidiyyah from his father, Shaykh Sulayman al-Zuhdi. Shaykh Sulayman took it from Shaykh Sulayman al-Qirimi. Shaykh Sulayman al-Qirimi was a murid and khalifah of Shaykh 'Abd Allah al-Arzinjani. Shaykh 'Abd Allah had taken earlier it from Shaykh Khalid al-' Uthmani al-Kurdi.⁷

Tarekat Naqshabandiyyah Khalidiyyah which Hj. Ahmad had practiced and taught was inherited and expanded by his khalifah after he died in 1942. Among the famous was of Hj. Maruf bin Yaqub (1901-1994). Hj. Maruf took tarekat Naqshabandiyyah Khalidiyyah from Hj. Ahmad in 1920. He was given the izin to lead tawajjuh and suluk by his teacher in 1942.⁸ He later set up a surau for suluk in the new village near Lengging, Negeri Sembilan in 1965 and made it a centre to practice of tarekat Naqshabandiyyah Khalidiyyah.⁹ Under his leadership, tarekat Khalidiyyah Naqshabandiyyah had grown into various parts of Peninsular Malaysia, particularly in Negeri Sembilan, Terengganu, Selangor, Kuala Lumpur, Malacca, Johor, Perak and also Singapore.¹⁰ After the death of Hj. Maruf, this tarekat was expanded by his khalifah. Among them was Hj. Sulaiman bin Hj. Muhammad Nur

⁵al-Attas, *Some Aspects of Sufism*, p. 63; Sulaiman Muhammad Nur, *Perjuangan Hidup Seorang Hamba Allah: Tuan Shaikh al-Haj Ma'rif bin Ya'qub al-Khalidiyyah al-Naqsyabandiyyah*. n.p, n.d.) p. 20.

⁶*Ibid.*, p. 20.

⁷*Ibid.*, p.118.

⁸*Ibid.*, p. 28.

⁹*Ibid.*, p. 36.

¹⁰*Ibid.*, p. 138-152.

who replaced him as the murshid in the surau suluk in the new village near Lenggging, Negeri Sembilan.

Hj. Muhammad Taib was the figurehead that has developed tarekat Naqshabandiyyah Khalidiyyah in Penang. He took the Tarekat Naqshabandiyyah Khalidiyyah from Shaykh Muhammad Yahya a murshid who had led the tarekat practices in Jabal Turkey, Mecca. Shaykh Muhammad Yahya was said to have come to Penang and visited the Pondok Upeh in Balik Pulau. Shaykh Muhammad Yahya had taken tarekat Naqshabandiyyah Khalidiyyah from his father the Shaykh 'Abd Allah Hilmi. Shaykh 'Abd Allah al-Hilmi in turned had taken it from his father the Shaykh Khalil Bashah (Khalil Hamdi). Shaykh Khalil Bashah was a murid and khalifah of Shaykh Yahya al-Daghistani. Shaykh Yahya al-Daghistani was the pupil and khalifah of Shaykh 'Abd Allah al-Arzinjani (al-Afandi).¹¹ Shaykh 'Abd Allah al-Arzinjani was the khalifah of Khalid al-'Uthmani al-Kurdi who was appointed for Mecca .¹²

Tarekat Naqshabandiyyah Khalidiyyah that was brought by Hj. Muhammad Taib was later inherited by Hj. Jafar Muhammad bin Abdullah and then inherited by Hj. Taib bin Hj Ahmad who replaced Hj. Muhammad Jafar as the murshid at Pondok Upeh, Balik Pulau, Penang.¹³ However, before the arrival of Shaykh Muhammad Yahya, Shaykh Abdul Wahab who was a murshid of tarekat Naqshabandiyyah Khalidiyyah in village of Babbussalam, Langkat, Sumatra, was said to have come to Penang at the end of the 1880 to escape the Dutch authorities that had troubled them.¹⁴ However it was not known whether he had taught tarekat Naqshabandiyyah Khalidiyyah and appointed any khalifah there.

Hj. Yahya bin Abdullah Sani (1910-1989) better known as of Hj. Yahya Rambah or Admiral Yahya was one of the key figures that had brought in and spread tarekat Naqshabandiyyah Khalidiyyah branch in Selangor. He received tarekat Naqshabandiyyah Khalidiyyah from Shaykh Muhammad Nur Sumatra. Shaykh Muhammad Nur had received it from Shaykh Abdul Wahab a Shaykh of this tariqah in the village of Babussalam, Langkat, Sumatra.¹⁵ However, Hj. Yahya Rambah was said not only to practice tarekat Naqshabandiyyah Khalidiyyah but he was also had received, practiced and taught several other tariqahs. Among other tariqah that he received and practiced was tarekat Sahrawardiyyah which he took from Khalifah Abbas. He received tarekat Qadiriyyah from Sagip al-Madani. He also received tarekat Shadhiliyyah from Shaykh Muhammad Nur who also taught tarekat

¹¹Al-Haj Muhammad Taib, *Nuzum Tawassul Silsilah al-Tarîqah al-'Aliyyah* (n.p, n.d.). p. 2-5.

¹²Bruinessen, *Tarekat Naqsyabandiyyah*, p. 67.

¹³*Ibid.*, p. 161; Sidek, *Shaikh dalam Ilmu Tariqah*, p. 345.

¹⁴Bruinessen, *Tarekat Naqsyabandiyyah*, 136.

¹⁵Wan Termizi bin Wan Muhammad, *Tarikat Naqshabandiyyah Khalidiyyah di Taman Naqshabandi Semenyih* (Kajang, Selangor: Universiti Kebangsaan Malaysia, 1996), p.12-13.

Naqshabandiyyah Khalidiyyah. He took tarekat Sammaniyyah from Hj. Ibrahim Mendiling and also taken tarekat Shattariyyah from Shaykh Ibrahim Tembusai.¹⁶

Hj. Yahya Rambah came to Peninsular Malaysia in 1935 and began to settle in Kajang in 1970.¹⁷ He opened a new village in Kajang, Selangor which was at 18th miles, Jalan Semenyih and was called Taman Naqshabandiyyah on a 20 acres land.¹⁸ This new village became a center of activities and the spread of tarekat Naqshabandiyyah Khalidiyyah. He had appointed many of khalifah whom 92 were specific khalafah (who could take bay'ah) and 142 were general khalifah (who was allowed to lead the zikir). From this Taman Naqshabandiyyah, tarekat Naqshabandiyyah Khalidiyyah has grown and spread to branches in Brunei, Kedah, Perak, Pahang, Negeri Sembilan, Singapore and Malacca.¹⁹ After the death of Shaykh Yahya in 1989, the leadership of tarekat Naqshabandiyyah Khalidiyyah in Taman Naqshabandiyyah was taken over by his son, his disciple and his khalifah Hj. Muqri. However, it was later led by Hj. Haris who still leads the suluk there.

Apart from Shaykh Abdul Wahab, Shaykh Kadirun Yahya was one of tarekat Naqshabandiyyah Khalidiyyah key figures in Indonesia who had a number of students in Peninsular Malaysia. His real name was Mohammed Amin bin Ompong Sutan Alam Sari and was given the title Patnan Baleo Rahmatsah Harahap.²⁰ He was born in Pengkalan Brandan, Langkat, East Sumatra in 1917²¹ and received tarekat Naqshabandiyyah Khalidiyyah from several Shaykhs. Among them the most important was Shaykh Muhammad Hashim Buayan, from 1947 to 1954. Shaykh Muhammad Hashim had taken it from Shaykh 'Ali al-Rida in Jabal Abu Qubays assisted by Shaykh Husayn. Both are khalifah of Shaykh Sulayman al-Zuhdi. Shaykh Muhammad Hashim had raised Shaykh Kadirun Yahya as his khalifah in 1952 with the title of Sidi Shaykh.²²

In addition Shaykh Kadirun Yahya also received the izin from tarekat Naqshabandiyyah Khalidiyyah from Shaykh Shahabuddin from Sayur Matinggi (South Tanapuli) from year 1943 to 1946, from Shaykh Abd al-Majid from Tanjung Alam (Guguk Salo), Batu Sangkar who was the khalifah of the Shaykh Bustami Lintan until the year 1949, from Shaykh Muhammad Ali Said Bonjol who was the main khalifah of Shaykh Ibrahim Kumpulan, and from Shaykh Muhammad Baqi was the son child and also the khalifah to Shaykh Sulaiman Hata Pungkut who was the khalifah of Shaykh Sulayman al-Zuhdi in South Tanapuli.²³ The activity center for tarekat Naqshabandiyyah led by Shaykh Kadirun Yahya

¹⁶*Ibid.*, p. 43.

¹⁷Bruinessen, *Tarekat Naqsyabandiyyah*, p. 60.

¹⁸Wan Termizi, *Tarikat Naqshabandiyyah Khalidiyyah*, p. 46.

¹⁹*Ibid.*, p. 49-50.

²⁰K.H. A. Rivai, R. St. Hidayat. *Kata Sambutan Pada Peringatan Hari Guru Ke 57* (Medan: Dar al-Amin, 1974), p. 3.

²¹Van Bruinessen, *Tarekat Naqsyabandiah*, p. 149.

²²Kadirun Yahya, *Ibarat Sekuntum Bunga dari Taman Firdaus* (Medan: UNPAB, 1982), p. 8.

²³*Ibid.*, p. 8-9; Bruinessen, *Tarekat Naqsyabandiah*, p. 150-151.

was in Medan, Sumatra, Indonesia. From Medan, this tarekat entered Malaysia through his khalifah and branches in Malaysia are found in many places. Among the renown were in Rawang (Selangor), Kota Bharu (Kelantan) and Johor Bahru (Johor).²⁴ Hj. Muhammad Yusuf bin Khalifah Abas Panai (d. 1978) also is a figurehead who has led and expanded tarekat Naqshabandiyyah Khalidiyyah in Perlis. He took the tarekat from Shaykh Muhammad Daud bin Abdul Wahab.²⁵ Shaykh Muhammad David took the tarekat from his father Shaykh Abdul Wahab in Babussalam, Langkat, Sumatra. Shaykh Muhammad Daud is the fifth leader of Babussalam after Shaykh Abdul Wahab. He had replaced Hj. Abdul Jabbar who died in 1943.²⁶ The center of tarekat Naqshabandiyyah Khalidiyyah led by Hj. Muhammad Yusuf is located in the village of Oren, Mata Air, Perlis.²⁷ He then taught the tarikat and given the izin to one of his khalifah Hj. Muhammad Yatim.

Hj. Muhammad Yatim bin Hj. Ismail (b.1913) came from Naumbai, Air Tiris, Langkat, Sumatra, Indonesia. He first received tarekat Naqshabandiyyah Khalidiyyah from his uncle, Shaykh Muhammad Yasin in 1926 in Naumbai.²⁸ After moving to Peninsular Malaysia, he began to undergo the suluk of the tarekat under the guidance of Shaykh Muhammad Yusuf who led the suluk in the village of Oren, Mata Air, Perlis and also in the village of Keramat Temong, Kuala Kangsar, Perak. In addition he also had underwent suluk under the guidance of Tuan Guru Saladin in the village of Babussalam, Langkat, Sumatra.²⁹

After the appointment as Khalifah by his teacher, Shaykh Muhammad Yusuf, in 1971, Hj. Muhammad Yatim continued the task of his teacher to spread tarekat Naqshabandiyyah Khalidiyyah. Center for the tarekat led by Hj. Muhammad Yatim was in Lubuk Ipoh, Jitra, Kedah for approximately 14 years from 1976 to 1990. The following year it was moved to the new center in Tanjung Pauh, Jitra, Kedah. His students came from many places around the peninsula Malaysia reaching reach hundreds of people.

Therefore it can be concluded that the entry into Peninsular Malaysia the tarekat Naqshabandiyyah was detected to begin around the middle of the nineteenth century. This is derived from two main sources, namely Mecca and Sumatra (Indonesia). It was brought in by figureheads such as Shaykh Ismail al-Minangkabawi, Shaykh Abdul Wahab, Shaykh Muhammad Yahya, Hj. Ahmad bin Hj. Muhammad al-Baqir, Hj. Yahya Rambah, the khalifah of Shaykh Kadirun Yahya and Hj. Muhammad Yusuf bin Khalifah Panai Abas. Tarekat Naqshabandiyyah Khalidiyyah is one of the branch of tarekat Naqshabandiyyah that was the widest spread and influenced in Peninsular Malaysia until the present age.

²⁴Bruinessen, *Tarekat Naqsyabandiah*, p.157-158.

²⁵Rosnaaini Hamid, "Tarekat Naqsyabandiyyah: Doktrin dan Pengamalannya dengan Tumpuan Khusus di Tanjung Pauh, Jitra, Kedah," Tesis MA. Universiti Kebangsaan Malaysia, 1997), p. 124.

²⁶Bruinessen, *Tarekat Naqsyabandiah*, p.136.

²⁷Hamid, "Tarekat Naqsyabandiyyah," p. 124.

²⁸*Ibid.*, p. 156.

²⁹*Ibid.*, p. 125.

One of the most famous master and had many centers practicing tarekat Naqshabandiah Khalidiyyah was led by Haji Ishaq bin Muhammad Arif. This article will illustrate this key figure and the development of the group he led in Malaysia. Haji Ishaq bin Mohammad Arif in Raub, Pahang, took the tariqah from Hj. ‘Umar bin Hj. Mohammad in Raub, Pahang, who took it from Shaykh Abdul Wahhab Bab al-Salam, Langkat, Sumatra, who took it from Shaykh Sulayman Zuhdi, Mecca, who took it from Shaykh Sulayman al-Qurami, Mecca, who took it from Shaykh ‘Abdullah Afandi, Mecca, who took it from Shaykh Khalid al-Kurdi.

Haji Ishaq bin Muhammad Arif

Hj. Ishaq full name was Ishaq bin Muhammad Arif bin Sutan Tujuan Saka bin Sutan Limbang Laut bin Merah Mas³⁰ He is best known as Imam Haji Ishaq. The title of Imam was linked to his name because he had served as an imam in the mosque and for a relatively long period of more than 30 years.

Haji Ishaq was born in 1908 in Kampung Rawa, Cemur, Perak³¹ His father ancestors came from the family of the Sultanate of Rawa, Sumatra, Indonesia³². While from the mother was from a renowned family in Selangor where Tengku Nahmad of his maternal grandfather was a descended of Siak, Sumatra. Tengku Nahmad had traveled to the Malay Peninsula and settled in Kampung Kuantan, Klang, Selangor where he was also known as Dato ‘Ubah.³³

Even though Haji Ishaq has a background in a relatively moderate religious education in the traditional surau and mosque, he was also found to be a competent and active writer. He had produced a number of religious works mainly on the teachings of tasawwuf and tarekat and its historical development in Raub, Pahang. Among the works he had produced were *Majmu ‘al-Masa’il*, *Tanbih al-Muridin*, *Majmu‘ al-Maw ‘izah*, *Ways of Practices in Tarekat Naqshabandiyyah Khalidiyyah To Achieve Tasawwuf*, *The Origin of Development Tarekat Naqshabandiyyah in the district of Raub, Pahang*, and the *History of Tarekat Naqshabandiyyah Khalidiyyah in Kampung Durian Sebatang, Gali District, Raub, Pahang Dar al-Ma‘mur*. He also wrote several articles that were not compiled into book.

Haji Ishaq died on 21st Febuari, 1992 in the village of Jeram Bangkin, Dong, Raub, Pahang, due to old age at the age of 84. He was buried not far from Surau Suluk Ihya ‘al-Qulub.

³⁰Jahid Sidek, *Biografi al-Imam Haji Ishaq bin Muhammad Arif* (n.p, n.d.). p. 1.

³¹Jamaluddin bin Taib, *al-Imam Haji Ishaq bin Muhammad Arif*, (n.p, n.d.), p. 1.

³²Sidek, *Biografi al-Imam Haji Ishaq*, p. 1.; Taib, *al-Imam Haji Ishaq*, p. 1.

³³Ishaq Muhammad Arif, *Sejarah Perkembangan Tarekat Naqshabandiyyah Khalidiyyah di Kampung Durian Sebatang, Mukim Gali, Raub* (Pahang: Dar al-Ma‘mur, n.p, n.d.), p. 3

Involvement in the Practice of Tarekat Naqshabandiyyah

Haji Ishaq began to know Tarekat Naqshabandiyyah Khalidiyyah when he studied tasawwuf with his Master Haji Muhammad Khatib bin Sutan Kaya. Mohammed Khatib bin Sutan Kaya who was a disciple of Shaykh Haji Umar bin Muhammad al-Khalidi and his oldest *khalifah*. Before moving to Raub, Pahang, he was a religious teacher and suluk leader of Bertam village, Tanjung Malim, Perak, and had many students there.

Haji Ishaq took the the zikir of *talqin* and *bay'ah* of Tarekat Naqshabandiyyah Khalidiyyah from his teacher in 1927 when he was 19 years old³⁴. At the end of the same year, he under went *suluk* under the guidance of Shaykh Haji Umar bin Muhammad himself in the Surau Suluk Kubu in Kampung Durian Sebatang, Raub, Pahang.³⁵

After almost seven years learning and practicing the tarekat and also several times of undergoing suluk under the guidance and nurture of Shaykh Haji Umar, then Haji Ishaq was appointed as a khalifah and was permitted to teach Tarekat Naqshabandiyyah Khalidiyyah by his teacher in the year 1353 Hijri (1934)³⁶. At that time he was about 25 years old.

After the death of Shaykh Haji Umar, Haji Ishaq was given guidance by two other khalifah of Tarekat Naqshabandiyyah Khalidiyyah who was also a student of Shaykh Haji Umar. They were Haji Muhammad Salih bin Haji Umar and Haji Abdul Wahab bin Haji Muhammad Siddiq bin Haji Salim³⁷. Only after almost 30 years after he was allowed to teach Tarekat Naqshabandiyyah Khalidiyyah by Shaykh Haji Umar, then he only began to lead the suluk.

First suluk led by Haji Ishaq took place in 1964 at the Surau Suluk Kampung Ajai, Raub, Pahang and this suluk later moved to a new place in Surau Suluk Kampung Jeram Bangkin, Dong, Mukim Gali, Raub, Pahang. Surau Suluk Kampung Jeram Bangkin, better known as Zawiyah Ihya 'al-Qulub, was built and began operation in the mid-1960s and the very first Suluk there was performed in October of 1965.³⁸

Haji Ishaq had made Zawiyah Ihya 'al-Qulub as the center for practice and spread of Tarekat Naqshabandiyyah Khalidiyyah under his leadership. This zawiyah was converted to be the center for Tarekat Naqshabandiyyah Khalidiyyah activities for its followers and he also taught Islamic knowledges such as Usuluddin, fiqh, al-Qur'an, hadith and tasawwuf. However, his emphasis was more on the teaching of tasawwuf and tarekat.³⁹

³⁴Taib, *al-Imam Haji Ishaq*, p. 2; Arif, *Sejarah Perkembangan Tarekat*, p. 9.

³⁵*Ibid.*, 9.

³⁶Ishaq Muhammad Arif, *Asal-Usul Perkembangan Tarekat Naqsyabandiyyah di Daerah Raub*, (n.p, n.d.) p. 5.

³⁷Taib, *al-Imam Haji Ishaq*, p. 2.

³⁸ Arif, *Asal-Usul Perkembangan Tarekat*, p. 6.

³⁹Taib, *al-Imam Haji Ishaq*, p. 3.

Zawiyah Ihya 'al-Qulub tarekat has attracted many followers to come to learn, accept and practice Tarekat Naqshabandiyyah Khalidiyyah under the leadership of Haji Ishaq. They come from all over the country and also from Singapore, Thailand and Indonesia.⁴⁰ This Zawiyah was among the largest and more well known among the zawiyahs of tarekat Naqshabandiyyah Khalidiyyah, especially among tarekat followers in Malaysia. Murids of Haji Ishaq was estimated to be more than 5,000 people⁴¹. Until today, tarekat Naqshabandiyyah Khalidiyyah originally lead by Haji Ishaqis still practiced and spread even more by his Khalifah and becoming among the most active and having many followers amongst tarekat groups in Malaysia.

Appearance and Organization Development Leadership Tarekat Haji Ishaq Ishaq

Haji Ishaq initially received *bay 'ah* and *talqin* zikir of Tarekat Naqshabandiyyah Khalidiyyah from his Master Haji Mohammed Khatib who was a student and *Khalifah* of Haji Umar bin Muhammad. Later Haji Ishaq underwent suluk under the leadership of Shaykh Haji Umar himself until he was appointed as khalifah in 1934 at the age of 25 years. He did not immediately lead tarekat practices after the death of his teacher in 1936 but continued to undergo suluk and receiving guidance and additional teaching from the two khalifah of his master namely Haji Muhammad Salih bin Haji Umar and Haji Abdul Wahab bin Haji Muhammad Siddiq.⁴²

After the death of Haji Abdul Wahab, then Haji Ishaq began to lead the suluk. His first suluk was in 1964 at the Surau Suluk Kampung Ajai, Raub, Pahang.⁴³ He reportedly had lead suluk several times in Surau Suluk Kampung Ajai.⁴⁴ After the construction of Surau Suluk in Kampung Jeram Bangkin in mid-1964 and was later given the name Zawiyah Ihya 'al-Qulub, the activities Tarekat Naqshabandiyyah Khalidiyyah under his leadership began moving there.

Zawiyah Ihya 'al-Qulub was built cooperatively on a piece of waterfront land near Dong River owned and endowed by the family of Tok Empat Saman. The Zawiyah later became a center for Tarekat Naqshabandiyyah Khalidiyyah activities lead by Haji Ishaq.⁴⁵ In Zawiyah Ihya 'al-Qulub, there is a room or small house adjoining the prayer room dedicated to live in his family. Although he own a house in Kampung Kemuning and then moved to a new house in Kampung Ulu Gali, he spent most of his time in Zawiyah Ihya

⁴⁰*Ibid.*, p. 3.

⁴¹Kamarul, "Interview," June 2000.

⁴²Taib, *al-Imam Haji Ishaq*, p. 2.

⁴³ *Ibid.*, p. 2.

⁴⁴Sani bin Ismail, "Interview," May 2000.

⁴⁵Saman bin Suhail, "Interview," May 2000.

'al-Qulub especially after moving to his new house. TuanHaji Ishaq lived in the Kampung Kemuning after he married his first wife, Rubiah bt. Awaludin, until his wife died in 1976. He began to build and live in new houses in Kampung Ulu Gali after marrying a second wife, Hajjah Fatimah bt. Mat Yasin.⁴⁶

Haji Ishaq is not only made Zawiyah Ihya 'al-Qulub as a centre for Tarekat Naqshabandiyah Khalidiyyah activities such as zikir *bay 'ah* and *talqin*, *tawajjuh* and suluk, but he also the spread of Islamic religious knowledges. He himself often hold lectures on *usul* (the beliefs), *Fiqh*, al-Qur'an, Hadith and tasawuf (Jamaluddin: 3). In addition, he also held lectures on fard-ain for villagers, assisted by his wife, Rubiah bt. Awaludin who have some ability in that field.⁴⁷

From Zawiyah Ihya 'al-Qulub influences Haji Ishaq began to spread throughout the country to other states, particularly Singapore, Kuala Lumpur, Terengganu, Perak, Johor and Malacca, and also to Singapore, Thailand and Indonesia, namely Sumatra and Sulawesi.⁴⁸ Nasution bin Baharuddin is one of murid and Khalifah of Haji Ishaq who came from Sumatra. He was educated from a pondok there. In Malaysia, he lived with Haji Ishaq in Zawiyah Ihya 'al-Qulub as his servant. Nasution was married to one of the adopted children of Haji Ishaq named Aminah⁴⁹ While Ustaz Abdul Hamid is also among the murids and Khalifah of Haji Ishaq. He was from Sulawesi and was reported to have returned to his homeland.⁵⁰

With the increase in the number of people who accept and practice the tarekat, it requires Surau Suluk to be expanded. The Surau that originally to accommodate approximately twenty followers was later expanded for over three hundreds followers.

Tarekat activities carried out actively and in organized manner. *Tawajjuh* practices were held regularly twice a week. Initially it was conducted on Thursday night and Monday night, but *tawajjuh* on Monday night that was later changed to Saturday night. This change made to provide opportunities for students who live far away to participate in the *tawajjuh*. This is also because of the followers who were government employees were on leave only on Sunday. While not official *tawajjuh* is done at any time, especially when the presence of many murids.⁵¹

The practice of suluk was carried out frequently. Initially, it was conducted seven to eight times a year, but then it was reduced to three to four times a year. This is done to provide opportunities for his murids who were busy working and managing their children

⁴⁶*Ibid.*

⁴⁷*Ibid.*

⁴⁸Taib, *al-Imam Haji Ishaq*, p. 3.

⁴⁹Rasdi Abdul Kadir, "Interview," May 2000.

⁵⁰Rasdi Abdul Kadir, "Interview," January 1999.

⁵¹Saman bin Suhail, "Interview," May 2000.

school to participate the suluk. The right time for them was during school holidays⁵² However, at the end of the eighties until the early nineties suluk frequency began to increase up to seven to eight times a year, even in the month of Ramadan suluk was conducted, especially for followers who want to perform pilgrimage for Haj.⁵³

While the number of participants the suluk grew dramatically, initially, the suluk had only about a dozen people but within a short period it increased to include tens and sometimes more than a hundred participants. This increase occurred mainly in the late eighties and early nineties.⁵⁴

To strengthen the relationship with and amongst the murids, Haji Ishaq organized silver jubilee celebration and the annual ijtimak Naqshabandiyyah in Zawiyah Ihya 'al-Qulub. The ceremony was held to mark the year of the twenty-five Haji Ishaq bin Muhammad Arif led suluk in the area Raub, Pahang. Letter of invitation and a program of this annual ijtimak were distributed on 21 April 1989. The ceremony was held to gather his murids from all over the country. Apart from the purpose of strengthening the relationship of the murids, it was also aimed to provide understanding to the murids of the tasawuf and tarekat. For these purposes, religious lectures and discussions were held on related matters. However, this annual ijtimak to commemorate leadership of Haji Ishaq was only held once on 13-14 of May, 1989. This is because three years later he died.

In general, those who receive the *bay 'ah* and *talqin zikir* Tarekat Naqshabandiyyah Khalidiyyah led by Haji Ishaq reached thousands of people. It is estimated more than five thousand people⁵⁵ While his students that were appointed as the Khalifah was nearly three hundred people. Haji Ishaq himself has released a list containing the names of the khalifah who were still a life and also who have died. The number of those who appear in that list was only 258 people.⁵⁶ However, there were many more Khalifahs that were not listed and it was estimated about three hundred people.⁵⁷

Murids of Haji Ishaq were not only composed of people in the villages around Samarinda, but some of them come from afar. Apart from the Raub district itself, the murids were also found Lipis, Bentong, Jerantut, Pekan and Kuantan. In fact there were murids from other states like Selangor, Kuala Lumpur, Terengganu, Perak, Malacca and Johor. In Selangor, the murids were concentrated in the Klang and Gombak. In Kuala Lumpur, it is concentrated in Kampung Baru, Selayang Indah and Setapak. In Terengganu

⁵²*Ibid.*

⁵³Rasdi Abdul Kadir, "Interview," September 1999.

⁵⁴Saman bin Suhail, "Interview," May 2000.

⁵⁵Kamarul Shukri, "Interview," May 2000.

⁵⁶Ishaq Muhammad Arif, *Asma' al-Khatanakh*, (n.p, n.d.), p. 1-4.

⁵⁷Rasdi Abdul Kadir, "Interview," June 2000.

is concentrated in Kemaman and Paka. In Perak it is concentrated in the Slim River. Melaka is concentrated in Alor Gajah. While in Johor, it is concentrated in Johor Bahru.⁵⁸

Background of the Murids

In terms of educational background and knowledge of the murids of Haji Ishaq, a study found that Tarekat Naqshabandiyyah Khalidiyyah under his leadership was not only attracted village residents but also those who were of highly intellectual and professional groups. Although the majority of his disciples were those who do not have the formal educational background and knowledge that were mainly the villagers, retirees, middle income and the like, but there were a number of them were well educated and having degrees in various fields.

In the religious field, I found among the murids of Haji Ishaq with a respected background of education and knowledge were Ustaz Muhammad bin Long, Ustaz Haji Husain bin Abdul Latif, Ustaz Mokhtar bin Yaqub, Ustaz Ramli bin Muhammad and Assoc. Professor Ustaz Haji Jahid bin Sidek. Ustaz Muhammad was a religious teacher at Sekolah Kebangsaan Durian Tawar, Temerloh. Ustaz Haji Husain is also a religious teacher in Balai Muzakarah, Pauh Sembilan, Bachok, Kelantan⁵⁹ While Ustaz Mokhtar was a principal in Sekolah Menengah Agama Dong, Raub. He was later promoted to senior assistant in Kuliah Abu Bakar, Pekan, Pahang. He was a graduate of Al-Azhar University has successfully obtained a masters degree in the field of Usul *al-fiqh*. Ustaz Mokhtar was appointed as vice-Shaykh al-Arqam when he engaged in that group the end of the seventies. This occurred after he resigned as senior assistant in Kuliah Abu Bakr. He then breakout from that group in 1986 and died a year later⁶⁰

Ustaz Ramli also is a teacher of religion in Sekolah Agama Dong, Raub. He graduated from an Islamic center of higher learning in India in the field of Hadith. He is one of the students and the Khalifah of Haji Ishaq and was expected to lead the tarekat after his absence. However, after the death of Haji Ishaq, he was reported to be not very active with tarekat practices. He has, of late, found to be involved directly with the opposition party, PAS, and was the candidate in the 1999 election against Dato 'Seri Mohd. Najib.⁶¹

While Associate Professor Ustaz Haji Jahid also is a lecturer at the University of Malaya where he graduated. During the lifetime of Haji Ishaq he had managed to get a masters degree in Sharia at the University. He also was awarded the rank of Associate

⁵⁸Ishaq Muhammad Arif, *Rangkaian Jamaah Suluk dan Tawajjuh Bagi Tariqat Naqsyabandiah al-Khalidiyah di Bawah Pimpinan Tuan Guru Imam Hj. Ishaq bin Mohammad Arif an-Naqsyabandi al-Khalidi, Jeram Bangkin, Dong, Raub* (n.p, n.d.)

⁵⁹Arif, *Asal-Usul Perkembangan Tarekat*, p. 6-7.

⁶⁰Ahmad Baha', "Interview," June 2000.

⁶¹Kamarul Shukri, "Interview," June 2000.

Professor by the university. He later obtained a doctorate in the field of Tasawuf in the Department of Islamic Studies, Faculty of Arts and Social Sciences, University of Malaya in 1994 after two years of the death of Haji Ishaq.

Authors also found that, in addition to them there also among the murids of Haji Ishaq who were well educated in the Islamic religious field. Among them were Ustaz Othman bin Napiyah, Ustaz Tarmizi bin Abdul Rahman, Ustaz Kamarul Shukri bin Muhammad Teh, Ustaz Abdul Khalil bin Abdul Manaf, Ustaz Syed Nurul A'la bin Syed Abdullah, Ustaz Ahmad Syifa' bin Mokhtar and Ustaz Ahmad Baha' bin Mokhtar.

Ustaz Othman was a lecturer at Universiti Teknologi Malaysia, Sekudai, Johor. He obtained a masters degree from the Department of Islamic Studies, Faculty of Arts and Social Sciences, University of Malaya in 1992. His thesis submitted to the university for a masters degree was entitled "The Teachings of Tasawwuf Shaykh Ibn` Ata `Allah al-Iskandari r. ` a. – The Important In His Book *Al-Hikam*". He later obtained a doctorate degree is from the same university. He received the *bay`ah* and *talqin* zikir of Tarekat Naqshabandiyyah Khalidiyyah from Haji Ishaq himself and had entered suluk with him. However, after the death of Haji Ishaq he entered suluk under the guidance of the khalifah of Haji Ishaq, Assoc. Professor Ustaz Haji Jahid bin Sidek until he was appointment as khalifah.

Ustaz Tarmizi also is a graduate who has obtained a degree from a university in Moroko. He served as a lecturer at Universiti Malaysia Sabah. He managed to obtained a master degree in Islamic Studies from the University of Mancaster, United Kingdom. He subsequently pursue doctoral degrees at a university in England. He received the *bay`ah* and *talqin* zikir of Tarekat Naqshabandiyyah Khalidiyyah from Haji Ishaq and entered suluk with him but was not appointed to be a khalifah. However after the death of Haji Ishaq, he entered suluk with Associate Prof. Ustaz Haji Jahid and was appointed as his khalifah⁶²

Ustaz Kamarul Shukri was a graduate with a bachelor's degree from the University of Umm al-Qura, Saudi Arabia. After returning home he worked as a lecturer at the College of Religious Sultan Zainal Abidin (KUSZA), Kuala Terengganu (now Universiti Sultan Zainal Abidin, Campus KUSZA). He then pursue a masters degree and doctorate in the Department of Arabic and Islamic Civilization, Faculty of Islamic, University Kebangsaan Malaysia. Ustaz Syed Nurul A'la was a graduate with a degree from International Islamic University Malaysia. He served as a lecturer at Universiti Pertanian Malaysia, Serdang (now Universiti Putera Malaysia). He then pursue a masters degree at the university.

Ustaz Abdul Khalil is a graduate with a bachelor's degree from the University of al-Azhar, Cairo, Egypt. Upon returning home, he served as teachers in Sekolah Menengah Agam Dong, Raub, Pahang. He received the *bay`ah* and *talqin* zikir of Tarekat Naqshabandiyyah

⁶²Rasdi Abdul Kadir, "Interview," June 2000.

Khalidiyyah from Haji Ishaq himself and entered suluk with him but was not appointed to be a khalifah. He then entered suluk with the khalifah of Haji Ishaq, Tengku Haji Mustafa, until he was appointed to the khalifah⁶³ Ustaz Azlan was a graduate with a bachelor's degree from the University of al-Azhar. The same was with Ustaz Ahmad Syifa and Ustaz Ahmad Baha'. Both children of Ustaz Mokhtar had obtained their undergraduate degree from the University of al-Azhar.

While the murids of Haji Ishaq were made up of the intellectual and professional in other fields were Haji Manan, Dr. Nordin Ahmad, Azizan Radi, Haji Hafas bin Aden, Abdul Rahim bin Muhammad, Wan Abdul Rasyid bin Wan Abu Bakar, the Honourable Dato' Mustafa bin Tengku Haji Seti and others. Haji Manan was a senior officer in a department located in Menara Promet, Kuala Lumpur. He holds a degree from a tertiary education in Australia. Dr. Nordin was a millionaire in Kuala Lumpur. Azizan was a surveyor in Kuala Lumpur. He studied at a center of higher learning in the United States. Haji Hafas also was a lawyer in Kuantan, Pahang. Abdul Rahim was an officer of the National Savings Bank in Kuala Lumpur. Wan Abdul Rashid also was a judge at the Central Court, Kuantan, Pahang. While the Honourable Dato' Tengku Mustafa is the Speaker of the Legislative Assembly of a State.⁶⁴

Location Dissemination

In terms of the status of the development environment of Tarekat Naqshabandiyyah Khalidiyyah lead by Haji Ishaq, the study found that it is not only growing in the villages only, but it has also successfully penetrate and entered the centers of higher learning. It was seen to enter and expand in local universities and overseas through the khalifahs primarily Ustaz Mokhtar bin Yaqub and Assoc. Professor Ustaz Haji Jahid bin Sidek. Through Ustaz Mokhtar, the tarekat began to grow among the Malaysian students at al-Azhar University, Cairo, Egypt. This happened while he was studying at the university at about mid-seventies.⁶⁵

Ustaz Mokhtar had also influence the spread of Tarekat Naqshabandiyyah Khalidiyyah lead by Haji Ishaq and expanded in Kuliah Abu Bakar, Pekan, Pahang. Ustaz Mokhtar was the senior assistant there. Also Ustaz Mokhtar had assisted to spread Haji Ishaq influence in Kuliah Abu Bakar. Many of the academicians there received the *bay'ah* and *talqin* zikir of Tarekat Naqshabandiyyah Khalidiyyah and subsequently entered suluk under the guidance of Haji Ishaq himself.⁶⁶

⁶³Kamarul Shukri, "Interview," June 2000.

⁶⁴*Ibid.*

⁶⁵*Ibid.*

⁶⁶*Ibid.*

Through Assoc. Professor Ustaz Haji Jahid, the influence of Tarekat Naqshabandiyyah Khalidiyyah lead by Haji Ishaq was first established and spread at the University of Malaya, International Islamic University Malaysia, Institute Teknologi Mara and Universiti Teknologi Malaysia.⁶⁷ At that time he was a lecturer in the Department of Islamic Studies, Faculty of Arts and Social Sciences, University of Malaya. Beside that the influence of the tarekat lead by Haji Ishaq was also established at Universiti Malaysia Sabah through his murid Ustaz Tarmizi bin Abdul Rahman who was a lecturer at the university.

While at the traditional learning centers and semi traditional (madrasah and modern madrasahs), the influence of Tarekat Naqshabandiyyah Khalidiyyah lead by Haji Ishaq had also successfully entered the part of it. Among them was Taman Islam, Kemaman, Terengganu. Influence of the tarekat under his leadership was brought there by Haji Hafas bin Aden, a lecturer there. Later it was continued and expanded further by Ustaz Zakaria bin Mat Ali and Ustaz Yusof who were the academicians there and was well received there with many residents received and practiced this tarekat. However, later a directive was obtained to cease the practice and dissemination. Ustaz Yusuf then resigned and opened a pondok in Paka, Terengganu. He was reported to continue to practice and spread the teaching and practice in his pondok the Tarekat Naqshabandiyyah Khalidiyyah it.⁶⁸

In Addition the influence of the tarekat lead by Haji Ishaq had also successfully established and expanded in a madrasah in Tokai, Kedah which was led by Ustaz Haji Sanusi. This tarekat was brought there by him as a murid and khalifah of Haji Wan Hasan who was leading the suluk in Surau Suluk Kampung Pulau Rumpit, Pekan, Pahang. Haji Wan Hasan a murid and senior khalifah of Haji Ishaq was given permission to lead suluk while Haji Ishaq was still alive. Haji Ishaq had given permission so that Ustaz Sanusi was trained to lead a suluk. After the death of Haji Wan Hasan, Ustaz Sanusi was his successor to lead a suluk.⁶⁹

In the Dar al-Arqam community, the influence the tarekat lead by Haji Ishaq was found growing in the midst when Ustaz Mokhtar become vice-Shaykh al-Arqam. Prior to joining the Dar al-Arqam, Ustaz Mokhtar had established a form of a pre-community in Kelat Rendang, Pekan, Pahang where most of the followers were practicing Tarekat Naqshabandiyyah Khalidiyyah lead by Haji Ishaq. Ustaz Mokhtar participation in the Dar al-Arqam brought along most of the followers into the community.⁷⁰ With this, Tarekat Naqshabandiyyah Khalidiyyah lead by Haji Ishaq began to take root and grewed in the midst Dar al-Arqam.

Ustaz Mokhtar initially was reported not to be too concerned about the developments

⁶⁷Jahid Sidek, "Interview," October 1999.

⁶⁸Kamarul Shukri, "Interview," June 2000.

⁶⁹Rasdi Abdul Kadir, "Interview," May 2000.

⁷⁰Kamarul Shukri, "Interview," June 2000.

of Tarekat Naqshabandiyyah Khalidiyyah in the midst of Dar al-Arqam. This was because he wanted to keep the unity and harmony in the community where majority were practicing Awrad Muhammadiyyah Ashari Muhammad lead by Ustaz Ashari Muhammad. After being urged by many, he was forced to teach as a representative or khalifah of Haji Ishaq. The effect of this had had cause some Dar al-Arqam followers to take and practiced this tarekat and later entered suluk lead by Haji Ishaq. After Ustaz Mokhtar decided to withdraw from Dar al-Arqam due to disagreement with Shaykh al-Arqam, Ustaz Ashari, particularly the question of Imam al-Mahdi. Thus many among the community, especially those practicing Tarekat Naqshabandiyyah Khalidiyyah, decided to voluntarily withdraw from the Dar al-Arqam⁷¹

Haji Ishaq, as he himself said, actually had intended to establish madrasah for the community or a pondok hut that would teach religious knowledge such as *usul*, *fiqh*, *hadith*, *al-Qur'an*, *tasawuf* etc. He wanted the madrasah to be based on the belief *ahl al-Sunnah wa al-Jama'ah* and the mazhab of Imam al-Shafi'i and will be independent of influence and controlled by any party.⁷²

In addition to teaching religious sciences, practiced tarekat tasawuf in particular the Tarekat Naqshabandiyyah Khalidiyyah was to be the basis of the madrasah. It was probably like pondok and villages that had been established by Tuan Guru Shaykh Abdul Wahab Babussalam, Tanjung Pura, Langkat, Indonesia. However his intention was not fulfilled after he died in 1992. His intentions were tried to be realized by his murid and khalifah Assoc. Professor Ustaz Jahid bin Sidek and the efforts are currently undergoing actively.⁷³

Network Places *mysticism* and *Tawajjuh*

In an effort to propagate the teachings and practices of Tarekat Naqshabandiyyah Khalidiyyah, Haji Ishaq and assisted by his murids took the initiative to enlarge and increase the number places for suluk. Efforts were also made to increase the number of places for *tawajjuh* nationwide.

The study authors found that, up to Haji Ishaq's death, there were three Surau Suluk which is under the auspices of the organization Tarekat Naqshabandiyyah Khalidiyyah lead by himself. There was one each Raub, Pekan and in Johor Bahru. In Raub, suluk was performed in Surau Suluk Jeram Bangkin, Dong that was known as Zawiyah Ihya 'al-Qulub, the most important and the biggest suluk centre. Suluk here was lead by Haji Ishaq himself who was also the murshid. In Pekan, the suluk was conducted in Surau Suluk Kampung Pulau Rumpit. The suluk here was lead by the khalifah of Haji Ishaq,

⁷¹Ahmad Baha 'bin Mokhtar, "Interview," June 2000.

⁷²Taib, t.th., *al-Imam Haji Ishaq*, p. 4.

⁷³Jahid bin Sidek, "Interview," May 2000.

Haji Wan Hasan. While in Johor Bahru the suluk was performed in Surau Suluk Bab al-Khayrat at No.1, Jalan Suka, Kampung Melayu Majedee. The suluk here was led by the khalifah of Haji Ishaq, Haji Dato' Tengku Mustafa and the imam was Assoc. Professor Ustaz Haji Jahid⁷⁴

While the *tawajjuh* centers in the organization of Tarekat Naqshabandiyyah Khalidiyyah lead by Haji Ishaq were in several states, namely Pahang, Selangor, Kuala Lumpur, Terengganu, Perak, Malacca and Johor. In the state of Pahang was where the most *tawajjuh* centre located for this tarekat. They were found in Raub, Pekan, Lipis, Bentong, Kuantan and Jerantut. In Raub district alone there are four *tawajjuh*. First, Surau Suluk Jeram Bangkin, Dong which was the main tarekat center. *Tawajjuh* here was lead by Haji Ishaq himself. It was done on Thursday and Monday night. *Tawajjuh* on Monday night was changed to Sunday night. The second center was at Temau mosque. *Tawajjuh* here performed on Sunday night, led by Mokhtar bin Ismail. The third was the home of Tengku Haji Mustafa bin Tengku Haji Seti at Kampung Pintu Padang who lead the *Tawajjuh* on Tuesday night. The fourth center was at Mokhtar bin Ismail's house in Kampung Pasir Bayam, Dong. The *Tawajjuh* was on Saturday night and lead by Mokhtar himself⁷⁵

In Pekan area there were four *tawajjuh* centers. First, at the house of Haji Rasdi bin Haji Abdul Kadir in the Royal Town of Pekan. *Tawajjuh* here was performed on Wednesday night, led by Haji Rasdi himself. Second, at the home of Haji Abdul Latif bin Din di Padang Polo Pekan. *Tawajjuh* here was performed on Monday night, led by Haji Abdul himself. Third, at Surau Suluk Kampung Pulau Rumpit. *Tawajjuh* here was performed on Thursday night and Sunday night led by Haji Wan Hasan bin Wan Abdullah. Wan Hasan bin Wan Abdullah. Fourth, at Masjid Pulau Rusa where the *Tawajjuh* was performed on Sunday night lead by Haji Osman bin Hj. Osman bin Haji Ahmad (Ishaq [H]). Ahmad.⁷⁶

In the district of Kuala Lipis, there were three *tawajjuh* centers. First, the home of Miswan bin Rashid at Felda Sungai Koyan 3 where the *Tawajjuh* was performed on Sunday night lead by Imam Haji Ahmad Khairuddin. Second, at Masjid Kuala Medang where the *Tawajjuh* was performed on Wednesday night lead by Imam Yusuf ibn Khatib Awang Ahmad. Third, at the home of Ismail bin Mat in Lipis town where the *Tawajjuh* was performed on Wednesday night led by Jamal bin Awang⁷⁷

In the district of Bentong there were two *tawajjuh* centers. First, at Surau Batu Satu, Bentong where the *Tawajjuh* was performed on Sunday night lead by Haji Saidina Umar bin Abdul Rahman. Second, at Masjid Tengku Sulaiman, Keteri where the *Tawajjuh* was

⁷⁴Rasdi Abdul Kadir, "Interview," January, 1999.

⁷⁵Arif, *Rangkaian Jamaah Suluk*.

⁷⁶*Ibid.*

⁷⁷*Ibid.*

performed on Sunday night which is also led by Haji Saidina 'Umar. In Kuantan, there are two *tawajjuh centers*. First, in the town of Kuantan where the *Tawajjuh* was performed on Monday night and Thursday night under the leadership of Haji Zulkifli bin Dato' Salahuddin. Second, at Surau Kampung Padang where the *Tawajjuh* was performed on Saturday night lead by Haji Rasdi bin Haji Abdul Kadir. While in Jerantut, there was only a center at the home of a teacher Wan Rosdi bin Wan Osman in Felda Sungai Tekam Utara and the *Tawajjuh* was lead Wan Rosdi himself⁷⁸

Apart from the state of Pahang, in the state of Selangor there were many *tawajjuh centers* operated by the Khalifah, Haji Ishaq. *These tawajjuh centers* were in Gombak and Klang. In Gombak district, there are two *tawajjuh centers*. First, in Kampung Seri Kundang, Kuang at the home of Associate Professor Ustaz Haji Jahid bin Haji Sidek who lead the *Tawajjuh* on Friday night. Second, in Sungai Chin-Chin, 7 ¾ th Mile Gombak where the *Tawajjuh* was performed on Thursday nights lead together by Abdul Rahman and Ahmad Ramadan. In Klang there were two *tawajjuh centers*. First, in Kampung Kuantan located at 51 Jalan Bukit Kuda, Klang where the *Tawajjuh* was performed on Thursday night led by Azlan bin Syamsuddin. Second, at the Sungai Udang located at Lot 484 Sungai Udang. Teluk Pulai, Klang where the *Tawajjuh* was performed on Saturday night led by Associate Professor Ustaz Haji Jahid dan Qamarul Anwar.⁷⁹

In Kuala Lumpur, there were three *tawajjuh centers*. First, at Haji Kudari's house at 4, Jalan 3, Sungai Baru where the *Tawajjuh* was performed on Sunday night leed by Assoc. Professor Ustaz Haji Jahid. Second, in Setapak located at C 2/1 Rumah Panjang Setapak Jaya where the *Tawajjuh* was performed on Saturday night and Sunday night lead by Ahmad bin Abdullah Ramadan. Third, at No. 172, Jalan 14, Selayang Indah where the *Tawajjuh* was performed on Sunday after zohor lead by Ahmad Ramadan⁸⁰

In Terengganu, there were three *tawajjuh centers* namely in Kemaman, Paka and Kuala Terengganu. In Kemaman, the *tawajjuh* was performed at Abdul Razak's house in Taman Taja, Jalan Makmur on Thursday night led by Ustaz Zakariyya bin Mat Ali. In Pondok Paka the *tawajjuh* was led by Ustaz Yusuf. While in Kuala Terengganu the *tawajjuh center* was lead by Wan Abdul Rashid bin Wan Abu Bakar⁸¹

In Perak, there are two *tawajjuh centers*. One at Slim River at the house of Haji Mazlan bin Othman at Lot 958 Klan halt 2 where the *Tawajjuh* was performed on Saturday night led by a teacher, Hawalit bin Mazlan. The other was in Tanjung Malim where the *Tawajjuh* was ledd by Haji Muhammad Nur bin Tais. While in Malacca and Johor there was one *tawajjuh center* each. In Melaka, it was at the Government Staff Quarters in

⁷⁸*Ibid.*

⁷⁹*Ibid.*

⁸⁰*Ibid.*

⁸¹*Ibid.*

Alor Gajah where the *Tawajjuh* was performed on Friday night lead by Isa bin Baba. In Johor, it was at Surau Bab al-Khayrat, No.1, Jalan Suka, Kampung Melayu Majedee where the *Tawajjuh* was performed on Friday night lead by Haji Happas bin Aden.⁸²

Therefore, the official *tawajjuh* centers for Tarekat Naqshabandiyyah Khalidiyyah lead by Haji Ishaq in Peninsular Malaysia were more than thirty centers. Sixteen of Pahang, four in Singapore, four in Kuala Lumpur, three in Terengganu, two in Perak and one each in Malacca and Johor. In Pahang, *tawajjuh* centers were concentrated in some regions, especially in Raub, Lipis and Pekan. This is because in Raub the Zawiyah Ihya 'al-Qulub was the main center for the tarekat activities while Kuala Lipis is located adjacent and very close to the main center. In Pekan, there were some influential Khalifahs who were closed with the community namely Ustaz Mokhtar bin Yaqob and Haji Wan Hasan who had been leading the suluk since Haji Ishaq masih hidup lagi. Ishaq was still alive.

Haji Ishaq handed over the leadership and handling of *tawajjuh* centers to a representative or his khalifah. However, he often visited these centers to perform *tawajjuh*. In addition he conducted teaching to explain about religion, especially on tarekat practices and issues related with question-and-answer session etc.⁸³

These *Tawajjuh* centers had allowed and facilitated the members who lived away from the main tarekat center in Dong, Raub, to carry out the tarekat practices in a group. In addition, it was also an opportunity for local residents of the surrounding villages to know Tarekat Naqshabandiyyah Khalidiyyah closer through lectures and any events held. It also enables them to receive the bai'at and *talqin* zikir from the representative or the appointed khalifah, or from Haji Ishaq himself at the time of his visit to these places.

Conclusion

From the information above it can be concluded that the emergence of Tarekat Naqshabandiyyah Khalidiyyah lead by Haji Ishaq started in the mid-sixties was based in Surau Suluk Kampung Jeram Bangkin, Dong, Raub, Pahang. Here various tarekat activities and teaching of Islamic knowledge were conducted. From here the tarekat started to expand out all over the country. Tarekat activities were carried out actively in a structured manner and on-going until today. The tarekat organization has a large number of members reaching thousands of people. The level of education and employment background were diverse and among them are professionals. The tarekat had been growing rapidly in many locations and had penetrated the centers of higher learning and the traditional madrasah.

Organizational leadership in Tarekat Naqshabandiyyah Khalidiyyah lead by Haji Ishaq had more than three centers where suluk was performed namely two in Pahang

⁸²*Ibid.*

⁸³Rasdi Abdul Kadir, "Interview," May, 2000.

and one in Johor. There were also more than thirty *tawajjuh centers* located in the states of Pahang, Selangor, Kuala Lumpur, Terengganu, Perak, Malacca and Johor.

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TemubualInterviews

Jamaluddin (Murid and Khalifah or representative of Haji Ishaq)

Sani bin Ismail (Murid and Khalifah or representative of Haji Ishaq)

Rasdi bin Abdul Kadir (Murid and Khalifah or representative of Haji Ishaq)

Jahid bin Sidek (Murid and Khalifah or representative of Haji Ishaq)

Saman bin Suhail (Murid and Khalifah or representative of Haji Ishaq)

Mohd bin Mohamad Shukri Teh (Murid and Khalifah or representative of Haji Ishaq)

Ahmad Baha 'bin Mokhtar (Murid and Khalifah or representative of Haji Ishaq)