

The Function of Naqshabandi order by A 19th Malay Naqshabandi Scholar, Shaykh Islam Wan Sulaiman Wan Sidek (d.1354H/1935M)

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Abstract

The Sufi order generally and Naqshabandi Order specifically is apprehended by some of Malay practitioners to concentrate absolutely on the spiritual aspect or hereafter and to avoid from participating into worldly affairs. The Sufi order is regarded as mystical experience, privacy and isolation unveiling, and miracles. It denotes the total withdrawal of the essential material requirement in the material world and state that has a close interconnection to the religion. The misconception of the Sufi order (tariqah) rejects the material world results in passivity, individualism, and backwardness for the country progress. Wan Sulaiman as a 19th Shaykh Islam as well as a Malay Naqshabandi scholar takes serious action to correct this misconception of the function of the Sufi order from al-Quran and Sunnah. He concludes that Sufi order has three basic major functions: the preservation of human nature, exercise of removal (takhalliyyah) and adornment (tahalliyyah), and guardianship of the country.

Keywords: Sufi order, Naqshabandi order.

Introduction

Wan Sulaiman Wan Sidek (d.1354H/1935M) is a third Shaykh Islam (1920M-1935M) in the state of Kedah. It is an honorary title as the supreme head of religious administration in Kedah, adviser to Sultan pertaining religious issues, and issuing fatwas. It carried executive powers and policy making. Wan Sulaiman is dedicative and active Malay Naqshabandi scholar in teaching Islam to his Malay society. His approach in educating Malay society is using purification of soul by training them into Naqshabandi order. However, most of Malay society misconceives Sufi order generally and Naqshabandi order particularly as passive and withdrawal from worldly affairs. Consequently he rectifies this misconception by writing epistle in Malay jawi script such as *Nihayah al-Matlub li Tasfiyyah al-Qulub* (1337H/1918M), *Futuhah Qadahiyyah fi Bayan Haqiqah al-Tariqah, al-Naqshabandiyyah Al-Mujaddidiyyah al-Ahmadiyyah al-Mutabaqah Lil'ulum al-^casriyyah* (1343H/ 1924M), *Nur Sati^c wa Sayf Qati^c wa Hujjah Qawiyyah fi Bayan Tariqah ^calaihi Naqshabandiyyah Mujaddidiyyah* (1345H/1926M), and *Mizan al-Uqala' wa al-Udaba' Iaitu Pada Menyatakan Makna Shari^cah, Tariqah, Haqiqah, dan Ma^crifah* (1352H/1933M) (Wan Shamsuddin 1996)

1.1 The Perseverance of Humanity Nature

Wan Sulaiman views the first function of the Sufi order is to preserve the nature and real potential of man as human being. The potential of human being is to be the caliph of Allah, and His servant is to worship Him. Man is chosen as God's vicegerent to administer and implement His law in this material world. Thus a true man carries out God's commands based on pure *tawhid* with the constant presence of Allah during the implementation of His Islamic law. Allah designates man as His caliph as man is a microcosm and best suited to shoulder such a responsibility.

To indicate the superiority of man as human, Wan Sulaiman supports his argument from many verses in al-Quran that Allah creates man in an excellent and beautiful form; nothing is better than man. Allah says, "verily we created man of the best stature (al-Quran, al-Tin 95:4). "And indeed we have honoured the children of Adam (al-Quran, al-Isra' 17:70). Moreover, man is created as His caliph and servants as He says, "and remember when your Lord said to the angels verily, I am going to place mankind generation after generation on earth (al-Quran, al-Baqarah 2:30).

Furthermore, man is facilitated by knowledge taught by Allah as He says, “He has taught man that which he knew not (al-Quran, al-^cAlaq 96:5) and “He created man, He taught him eloquent speech” (al-Quran, al-Rahman 55:3-4) (Wan Sulaiman 1343H).

Wan Sulaiman elaborates the function of the Sufi order as a spiritual as well as a physical exercise under the supervision of a wise shaykh. He notes the characteristic of the true humanity of human being as the perfect human nature. If not be preserved well, he becomes an animal or worse. The way to safeguard humanity is through constant exercise (*riyadah*) until the deeds become permanent traits and easy to perform. This cannot be attained unless by companionship with a wise teacher with his ability to guide, train and teach the method of exercise. Thus, he exercises is divided into two: physical exercise (*riyadah badaniyyah*) and spiritual exercise (*riyadah qalbiyyah*). Both are contained in the substance of the Naqshabandi Mujaddidi Ahmadi Order. This order aims to preserve humanity, nothing else. The perfect preservation of humanity by having continuous worship associating with the steadfast presence of heart (*dawam al-^cubudiyyah bidawam al-hudur*). It that means constant servanthood in recognising and remembering Allah. This is in line with the purpose of human creation to worship Him (Wan Sulaiman 1343H).

Wan Sulaiman realizes that the Sufi order’s ultimate objective is to guide to know God and follow His command in sincerity by companionship to the shaykh. The result of successful intuitive knowledge and devotion to Allah is one behaves with the excellent qualities and the performing of the religious duties internally and externally with the total presence of heart to Allah. This is compatible with the Sufi’s teaching such as Abu Muhammad b. Muhammad al-Ghazzali (d. 1111M/505H), Ahmad al-Sirhindi (d.1624M/1034H) and Husayn ^cAli al-Kashifi (d. 937H/1531M). He describes that the purpose of Sufi devotion is not to see the tangible entities such as forms, images transcendental realities, color or light unless to obtain sincere worship. They are nothing more than play fun. All of these things are nothing but God’s creation, His signs and proof. The sincere worship cannot be realized unless by the constant presence to Allah in the heart. This is in line with the actual purpose of man’s creation for performing religion duties (*wazaif al-^cubudiyyah*). Thus the real believer in worshipping God is occupied solely with the presence of Allah alone in the heart (al-Sirhindi n.d ; al-Mas^cudi 2009).

If one looks at these objects and realities as the real objective participating the Sufi order), he is wrong and falling in the hidden polytheistic unconsciously. So only the sincerity deed is accountable by God as a devotional outcome of true intuitive knowledge and obedience to God, whereas the other things are nothing. This is testified that one spiritual experiences and various sophisticated terminological words uttered during one living is nothing in the side of God, but his sincerity deeds. After Junayd demised, he was asked in his dream of what God does to him. He replies that all our signals and expressions are thrown away; we got nothing from it but two bows down in prayer we did in the past midnight (al-Ghazzali 1995)

Wan Sulaiman rectifies firmly the purpose in participating the Sufi order. He views experiencing the rituals of the Sufi Order is to obtain certainty through the constant presence of Allah in the heart. The pure heart is cleansed from all inequities so that one will behave with praiseworthy qualities. This is the only purpose, nothing else. He also cited from *Manaqib Ahmadiyah* that the real purpose of human creation is to recognize Allah as the Creator, to attain the highest purity of sincerity in Ihsan (virtues). For this, Allah and all Prophets until Prophet Muhammad SAW taught people to this path. They achieve this path by companionship with the Prophet. A similar path was adopted by the followers where they accompanied the companions whom met the Prophet until the next generation. All are based on companionship (Wan Sulaiman 1337H).

So, based on Wan Sulaiman’s rectification, it indicates that the real function of the Sufi order to get true intuitive knowledge to Allah and sincerity is mandatory. It is the duty of all Prophets. Sincerity is a sign that one has pure *tawhid* expressed as virtue (*ihsan*). One feels by direct tasting that Allah always sees his movement and action externally and internally requiring one to have a full courtesy during devotion to God. This end cannot be achieved unless by companionship with the shaykh as exercised in the Sufi order. This companionship is an effective method in teaching and training. In conclusion, the actual function of exercising the Sufi order is to safeguard the nature of humanity. It is realized when one achieves intuitive knowledge of Allah and ability in performing all religious duties.

1.2 Removal (*Takhallyyah*) and Adornment (*Tahalliyah*)

Wan Sulaiman maintains that the second function of the Sufi order (s to exercise or practice of removal (*takhlīyyah*) and adornment (*tahallīyyah*). He looks at these two terminologies as Islamic law’s purpose.

He defines removal (*takhliyyah*) as cleansing from evil externally and internally, whereas behavior (*tahaliyyah*) means decorating with good behaviour externally and internally (Wan Sulaiman 1352H). Wan Sulaiman looks that both practices are a clear command instructed in al-Quran and al-Hadith. This is because the preservation of human nature is incomplete unless one undergoes the said process. It is also known as the process of the purification of soul (*tazkiyyah al-nafs*). This process is accomplished by three crucial components: teacher's lesson striving and exercise. He opines that the training of the soul does not refer to the specific meaning of the soul (*nafs*), as a combined entity between the faculty of anger and desire, which requires the burden of striving. However, it is a spirit that depends on the evil soul (*nafs al-ammarah*). It must be trained properly by performing the Islamic law and the path of the Prophet (PBUH) in the strictest mode (*ʿazimah*) and avoidance of accommodation (*rukhsah*). All the striving and exercising without imitating the prophetic path are fruitless. Wan Sulaiman stresses the importance of training, striving and exercise in line with the Islamic law (*shariʿah*) and path of the Prophet (*Sunnah*).

He defines that training (*tarbiyyah*), it means preservation through exercise and strives against evil desires. Naqshabandi masters have a different outlook from the other Sufi Orders. They perceive the meaning of training, exercise and striving are to train the soul (*ruh*) relation to evil soul by executing the certain practices. So training is performing the religious duties in strictest mode (*ʿazimah*) and avoiding accommodation. The strictest mode is executing the pious deeds to quell evil desires. It is manifested by practicing the Islamic law and the path of the Prophet. If one strives many years in the exercise and striving without complying with the path of the Prophet, he gets nothing. This is because this Sufi Order is based on complying with the path of the Prophet and avoiding unauthentic religious innovation (*bidʿah*). He never gets smelling the *halawah mujaddidiyyah* (sweetness of Mujaddidi practice) if he commits religious innovation as this Sufi order is identical to the Islamic law and the path of the Prophet and companions (Wan Sulaiman 1337H).

It can be looked in wider scope from the Naqshabandi teaching that the strictest mode is exercising the Islamic law in the strict mode by safeguarding its rules in the most excellent manner. The obligatory deed is performed seriously. The supererogatory deed as well is carried out like it as compulsory and the undesirable deed is avoided like it is illegal. Whereas the accommodation (*rukhsah*) does not only refer to leave the excessive practice in the utilization of permissible things but also to go out on the matter of disagreement constitutes priorities and what is better (*khilaf awla*) in the Islamic law by giving priority to the strictest mode (*ʿazimah*) (Muhammad Mazhar n.d).

Following the Islamic law means that one is the striving and exercises Islamic teaching in the Sufi Order. If one exercises the striving and exercises in line with Islamic law and experiences nothing of spiritual states, it is not harmful. Conformity to the Islamic law is necessary to reach intuitive knowledge and obedience to God. If not, one is disillusioned with his spiritual states. This is affirmed by Ubaydullah Ahrar. He views that all the spiritual states and direct taste earned without the true correspondence to the Islamic law are unacceptable (al-Sirhindi n.d.).

In striving and exercise Wan Sulaiman applies the method of moderation as required in the prophetic path. It seems that Wan Sulaiman avoids one from the practice of excessive burden in religion (*takalluf*) in performing the Islamic law. The *takalluf* means one burdens or troubles or charges himself with a deed beyond his capacity. This is in line with prophetic teaching where the prophet said: My people and I avoid the excessive burden in religion (al-Suyuti, *Jamʿ al-jawamiʿ, bab harf al-hamzah*) and he said that indeed, for your God has a right, and for yourself a right, and for your family, a right so deserve everyone's right to his own right (al-Bukhari, *Sahih al-Bukhari, bab man uqsima ʿala akhihi liyuftir*)

The application of moderation pertains to all things. The Islamic law does not only focus on the relation between man and his God but also with his fellow men. Wan Sulaiman divides the Islamic law component into five: worship (*al-ʿibadah*), marriage (*munakahat*), transaction (*muʿamalat*), criminal (*jinayat*) and custom (*ʿadat*). These components can be realized by the four faculties equipped inside man: power of intellect (*quwwah ʿaqliyyah*), power of stomach desire (*quwwah al-syahwah al-batniyyah*), and power of angry (*quwwah al-qhadab*) and power of sexual desire (*quwwah al-farjiyyah*). These faculties must be well-balanced as they are an energetic force to determine one's nature (Wan Sulaiman 1345H).

For the power of intellect (*quwwah ʿaqliyyah*), one who is granted with strength of intellect, if is not controlled, it causes him to be unmindful of God. He begins to claim his lordship as he believes the creation and invention of things are derived from his own strength of genius. The striving and exercise by performing the Islamic law train one's brilliant ability to remember his state of servitude and the lordship to Allah (Wan Sulaiman 1345H).

The second power of stomach desire (*quwwah al-syahwah al-batniyyah*), one is also bestowed with physical appetite. However, if it is not be trained correctly it results in violation, enemies, robbery, and cruelty. Striving and exercising according to the Islamic law trains the acquisition of material needs in peace and harmony. The third is power of angry (*quwwah al-qhadab*). States of extreme anger end one of the rationality. Striving and exercising to transform it into courage quality. The fourth is power of sexual desire (*quwwah al-farjiyyah*), when if not controlled results in fornication and other immoral behaviour. Thus striving and exercising control it the potentiality to be good behaved (Wan Sulaiman 1345H).

Therefore, training under the shaykh is necessary to control human nature and guides it to a state of human perfection within the Islamic law (*shari'ah*) towards habituating virtue physically and spiritually. These faculties are the mechanism for one to act, move and react to the Islamic law's teaching. They are determined factor for one's good and evil behaviors, reward and punishment in this world and hereafter. If they are not being monitored properly, so they violate the Islamic law and create serious chaos in the society and damage the function of humanity. They also cannot be demolished totally as they confer beneficial for one's survivors in this world as humanity to implement all the Allah's instruction in various fields within the Islamic law framework (Wan Sulaiman 1343H)

Thus, Wan Sulaiman alludes to several Prophetic narrations such as the Prophet said, "Improve your conduct" (al-'Iraqi, *al-Muqni 'an haml al-safar, bab kitab riyad al-nafs*). The prophet also said, "make all the goodness as your regular habit (al-Bayhaqi, *Shu'ib al-Iman, bab fima ballana 'an al-sahabah*) and the Prophet said: the best thing is the well-balanced practice (al-Bayhaqi, *Shu'ib al-Iman, bab al-qasd fi al-'ibadah*)

Wan Sulaiman stresses that all striving and exercising must correspond to the Islamic jurisprudent (*fiqh*). All striving and exercising are not in line with the Islamic juristic principle is unacceptable. He also encourages one to learn the five basic Islam legal maximums (*qawaid al-fiqhiyyah*), such as the deed is relying upon its purpose (*al-umur bimaqasidiha*), certainty cannot be dismissed by doubtful (*al-yaqin la yuzalu bi al-syak*), the difficulty demands easiness (*al-mashaqqah tajlib al-taysir*), no harmful and not to harm others (*al-darar la dirar*) and the custom is justified (*al-'adat al-muhakkamah*) (Wan Sulaiman 1345H). These five fundamental Islamic legal maximums expand one's understanding the general principle in striving and exercise in the Islamic law to be an included as a total worship to Allah in all aspects of one's life. Wan Sulaiman describes that good intention such as during eating and drinking strength, to perform worship and other permissible activities for the sake of Allah makes in all deeds are worshiped (Wan Sulaiman 1337H).

Likewise, for the teenagers. They are also being trained with the moderation mode. They must be educated at the preliminary age before puberty with the Islamic subjects, courtesies, and ethical as earlier preparation to in order to make them familiar with the Islamic law's obligations soon. This accommodates them to practice without hesitation and suffering many difficulties after their early distinguished age (*mumaiyyiz*) toward all the Islamic law's obligation. The gradual education intellectually, physically and spiritually at the preliminary age of the teenagers is essential in Islam.

He says that the training for children is a great deed as they have a clean heart already to receive any painting and become trustworthy. They must be trained with good traits. If they are familiarised with evil traits, they will be harmful like an animal. Their sin belongs to their parent as Allah orders parents to take care of them. So they must be taught ethics, good traits, al-Quran, hadith, and stories of the saintly story to implant the excellent traits in their nature. If the children in the early age, they must be nurtured and feed by pious religious women. They must be trained humility as this quality makes them learn properly. When they attain the distinguished age, they must be able to easily practice the religious duties such as cleanliness, prayers, fasting and others. All approach in striving and exercising to perform the Islamic law's obligation for adults, and teenagers in moderation mode are adapted from al-Ghazzali in his *ihya 'ulum al-din* directly or its translation to Malay scripts, *sayr al-salikin* by Abdul Samad al-Falimbani (Wan Sulaiman 1343H: 27).

During the striving and exercising, he also refreshes one's memory of committing sin or wrongdoing as it prevents as well as unveils to Allah. The transgression of the Islamic law by performing its prohibition results in one's intellect, physical and spiritual a serious damage and harmful affection. He says that sin in the heart is a poison in the body. It is run according to the level of sin. No illness in this world and the hereafter occurs unless through wrongdoing. It covers heart and body in this world, and in the hereafter only Allah knows. For example, sin erases light of knowledge in the heart. It becomes a veil preventing light from entering the heart. It drives one to worry and irrationality between him and Allah (Wan Sulaiman 1343H).

Thus, one is required to maintain the righteous deed by exercising the Islamic law's obligations permanently. He must avoid from being bored with his good deed. The pivotal in practice is consistency and integrity with the righteous deeds even a little in the number. It causes one to taste the belief deliciousness, its persistence and its total conviction at the heart that makes one tastes convenience with the Islamic law's obligations.

He addresses his idea that virtuous deeds greatly benefit the heart. It enlightens the heart with light due to perpetual worship. One who is lazy in worship is in a bad state. The best deed to Allah is the constant deed even of little. So striving in virtue leads one to taste the sweetness of belief that is free from doubt. One will feel the deliciousness of worship, which is preferable over-all worldly power. By this, one feels the faith enter at the bottom of the heart like cold water flowing in lungs in the hot season. He easily performs the religious duties as he tastes its deliciousness. Furthermore, the worship becomes his heart food and tranquillity of his spirit, which are better than the deliciousness of material food for the body (Wan Sulaiman 1342H).

Thus, it can be said that the removal (*takhaliyyah*) and adornment (*tahalliyyah*) are a process complementing the true nature of man as humanity. It demands moderation in exercising the Islamic law with strictest mode and avoiding accommodation and unauthentic religion innovation. Without the removal (*takhaliyyah*) and adornment (*tahalliyyah*) under the wise shaykh's lesson, the nature of humanity cannot be accomplished properly to play the real function as the vicegerent and servant of Allah.

1.3 The Preservation of the Country

Wan Sulaiman identifies the third function of the Sufi order is to protect the country. It is important for one to realize the country is a place to actualize the implementation of the Islamic law. The function of man as humanity is incomplete, unless he lives in a stable country that efficiently manages worldly affairs. However, there is a popular misconception regarding the Sufi order in that many consider it as private, individualistic, and isolative.

This misconception causes the practice of Sufi order to be seen as counterproductive to progress in worldly matters. Wan Sulaiman rectifies this misconception by emphasising the role of Sufi order as learning and practicing the Islamic law from a wise shaykh. This means one physically interacts with society to implement the Islamic law collectively, and his heart remains occupied with Allah. This is the function of human as vicegerent of Allah. He says that it is very clear that the reality of the Naqshabandi Mujaddidi Ahmadi Order is realized upon companionship only with one knowledgeable teacher, in Islamic law, Islamic ruling and exercise in order to safeguard the humanistic nature, nothing else. This order is identical to Islamic law and the path of the companions. Leaving the Islamic law destroys a country as witnessed by past nations. The main cause is they disregard the Islamic law of their prophets. Hence, practicing the Sufi Order is to perform the Islamic law and to serve the country. Leaving the Sufi Order is dangerous to religion and the country (Wan Sulaiman 1343H).

Moreover, the Islamic law cannot be established individually but collectively. The Islamic law does not only deal with an individual right between man and his Lord but also social right to his fellow men. This is the wisdom why Allah creates men in different races, gender and tribe for mutual introduce, strengthen and help each other in accomplishing His laws. Moreover, the components of Islamic law such as worship (*al-^ʿibadah*), marriage (*munakahat*), transaction (*mu^ʿamalat*), criminal (*jinayat*) and custom (*ʿadat*) are social in nature.

It demands full commitment, integrity and collective work between all units of society, including a ruler of the country and ruling people, in order to obtain excellent establishment of the Islamic law that relies upon the good management of the country. Thus, the Sufi order trains everyone to have a clean heart because it is the source of goodness and fundamental strength to guard a peaceful country. Wan Sulaiman believes that a stable and virtuous country can be achieved similar to that established by the Prophet (PBUH) and his companions (Wan Sulaiman 1343H).

This is strengthened by the notion that a true perfect man does not isolate himself purely from his fellow men. He must socialize physically with the society with perpetual presence of heart to Allah. By socializing corporeally with society the function of man as vicegerent is truly actualized. This is in line with Abu Sa^ʿid al-Kharraz's (d.277H/890M) saying that one is not considered a perfect man by many miracles but he who is sitting among the society, buying and selling, getting marriage and mixture with them while his heart still remains not lost from Allah even a moment (Wan Sulaiman 1343H). Wan Sulaiman views the practice of Sufi order is not backward and does not lead to the retardation of the country. He cites himself as an example that he is fully committed to the country. This is because the Islamic law cannot be exercised unless through the good administration of the country and cooperation between scholar and state leaders.

This is in line with Abu Hamid Muhammad b Muhammd al-Ghazzali, Ahmad al-Sirhindi and °Ubayd Allah al-Ahrar. For instance, Al-Ghazzali views that the religion and leader like a twin. The leader is the guardian of the religion. The religion matters by itself cannot be established independently unless by good management of the worldly matters. This is because the world is a plantation place to get its fruit in the hereafter. The religion matter is not completed fully unless by the skillfully management of the world that also relied upon the good leader and collaboration of a scholar. So the scholar must guide the leader systematic administration of the world and solving disputes among the society in line with the Islamic law (al-Ghazzali 1995).

Al-Sirhindi teaches one to commit full collaboration with the leader as he has a supreme power to protect the religion. He emphasizes active contact between the Sufi order and the ruler as well as the country. He illustrates that a leader like a soul, and all people like the physical body. If the soul is good, so do the body as well, and vice versa. The effort to enhance the leader and people to upward the word of Islam is praised. This way can guard the creed of Ahl al-Sunnah and delete the false creed. The leader at this point is one of the great prophetic heritages. He guards the Ummah by his sovereignty like the Prophet preserve their Ummah (al-Sirhindi n.d.).

°Ubayd Allah al-Ahrari (d. 895H/1490M) also has a similar stand. He approaches the rulers and elite classes in Samarqand with teaching and advice. The country's destiny depends on their trait as they have authority to release people from injustice, unauthorized innovative religion and cruelty of tyrant people. In fact, the said deed is compulsory in Islam. Actually, it is better for a one to confer beneficence with the other than physical exercising seclusion and supererogatory deeds individually (al-Khani 1996). Wan Sulaiman in this regard, teaches that Sufi order has never blocked one from accomplishing the responsibility to the country and collective obligations. The Sufi order rituals are adjustable to be exercised according to social stratifications. Wan Sulaiman cited from Muhammad Amin al-Kurdi in his *tanwir al-qulub* that people in Sufi order's practice are apportioned to six categories such as worshiper (°*abid*), scholar (°*alim*), student (*muta°allim*), worker (*muhtarif*), administrator (*wali*) and Unitarian (*muwahhid*). All of which regard a balance between individual and social advancement (Wan Sulaiman 1342H).

For the first, he devotes an entire day with full worship to Allah. If he does not do that, so he will waste his time on useless. It is better for him to devote and attending to knowledge and remembrance ceremony. For the second, he confers his expertise in knowledge to the people through teaching, writing and Islamic legal ruling. These deeds are better for him unless five daily obligatory and supererogatory prayers. However, his teaching must be clear intention to help people worshiping God properly, to encourage to the hereafter neither to the world nor wealth or people's recognition (Wan Sulaiman 1342H). For the third, learning the essential knowledge for the sake of Allah is better than exercising recollection and other supererogatory litanies. His devotion based upon the teachers' teaching lead to clean the heart is more beneficial that supererogatory prayer filled with the loving the world.

For the fourth, he has to work in daylight to fit his family. It is impermissible for him to devote totally in daylight by leaving his duty to his family. However, during working he recollects to Allah and recites al-Quran concomitantly or after completing the work (Wan Sulaiman 1342H). For the sixth such as kings, Judges and Qadi and everyone granted the authority. Their duty to administrate and preserve the society need in line with the Islamic law sincerely in daylight is better than exercising litanies unless five obligatory prayers. However, they can exercise all the litanies at night after completing their social duties in daylight (Wan Sulaiman 1342H). For the seventh, who engrosses himself to the oneness of Allah. All his actions, words and intentions are for God. This is the end of the people of a truth His litany after five obligatory prayers is to safeguard his heart only to God. It neither displays one to leave his Islamic law's obligation nor work. However, it rather designates one to restrain his heart from past thought, evil and unworried the chaos (Wan Sulaiman 1342H: 14-18)

2. Conclusion

It can be said that, Wan Sulaiman denotes a clear picture and image of the role of Sufi order generally and Naqshabandi Order specifically. He clearly views that participating Sufi order does not withdraw one from the interests of the country. The Sufi order is not exclusive but inclusive for all people regardless of their age, gender, and different social stratifications.

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