

# The Role of Shaykh Al-Linggi in the Preservation of the Doctrine of Ahl al-Sunnah wa al-Jama'ah in the Malay World

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## Abstract:

The Malay world in the Southeast Asian region holds various Islamic -based scholarly and intellectual treasures, which have yet to be fully explored. Efforts to uncover valuable old treasures must be made continuously because of its various interests, especially in the framework of the development and advancement of the ummah. The region also saw the birth of influential Malay Muslim thinkers who drove the ummah towards excellence and glory. One of the figures discussed in this paper with the mission of "your service is remembered" is Muhammad Sa'id al-Linggi. Haji Muhammad Sa'id bin Haji Jamaluddin or better known as al-Shaykh Muhammad Sa'id al-Linggi al-Jawi (1875-1926) was one of the literary, religious figures from the Ahl al-Sunnah wa al-Jama'ah school of thought who famous in Negeri Sembilan in the late 13th/19th century and early 14th/20th century and is considered to have a significant influence on society, especially in Negeri Sembilan, Malaysia and even the Southeast Asian region.

**Keywords:** Islamic teachings; shafi'i school; ahl al-sunnah; Muslim scholars; ummah development

## Abstrak:

*Dunia Melayu di rantau Asia Tenggara menyimpan pelbagai khazanah ilmiah dan intelektual berbasis Islam, yang masih belum dibahas secara mendalam dan sepenuhnya. Usaha membongkar khazanah lama yang berharga memang perlu dilakukan secara continue karena pelbagai kepentingannya, khususnya dalam rangka perkembangan dan pembangunan ummah. Rantau ini juga memperlihatkan kelahiran tokoh-tokoh pemikir Muslim Melayu yang berpengaruh besar memacu ummah ke arah kecemerlangan dan kegemilangan. Salah seorang tokoh tersebut akan dibincangkan dalam artikel ini dengan misi "jasamu dikenang" ialah Muhammad Sa'id al-Linggi. Haji Muhammad Sa'id bin Haji Jamaluddin atau lebih dikenali al-Syaikh Muhammad Sa'id al-Linggi al-Jawi (1875-1926). Ia merupakan salah seorang tokoh agamawan bertaraf ulama dari aliran pemikiran Ahl al-Sunnah wa al-Jama'ah yang terkenal di Negeri Sembilan pada penghujung kurun ke-13/19 dan awal kurun ke-14/20 dan dianggap berpengaruh besar terhadap masyarakat khususnya di Negeri Sembilan, Malaysia dan bahkan rantau Asia Tenggara.*

**Kata Kunci:** ajaran Islam; madzhab shafi'i; ahl al-sunnah; cendekiawan muslim; pembangunan umat

## INTRODUCTION

Hadramaut in Yemen in Islamic history and its development is so significant to the Malay world (Mandal, 2011; Subchi, 2020). The advent of Islam in the early centuries before the Malay kingdom of Malacca is closely related

to Yemen primarily through the refugees of the Muslim community residing in Makkah and Medina to Yemen due to political factors, and subsequently voyages and the adventures of preachers and traders to all corners of nature, especially the Malay world (Akgun, 2019; Alatas, 2021). Descendants and relatives of the Prophet Muhammad (peace be upon him) migrated to Yemen in the early days of Islamic development due to the current situation that forced them to relocate, especially during the Umayyads' time Abbasids and beyond. Interestingly, Yemen is also because the Arab voyage to Malaya occurred during that era. Thus, if true, it was a common phenomenon in the Muslim community of the time (Wheatly, 1962; WP, 1960).

A fascinating thing in the context of the figure being studied is the background of his family and relatives, who have a solid Islamic foundation. He seems to be educated in the Islamic education system from various forms and patterns of teaching. Such a thing is essential in educational excellence because it will help him a lot with a variety of perspectives and thoughts so that he can emerge as one of the significant thinking figures who can ultimately make great changes to the minds of society. The greater the clash of culture and thought, the greater one's Islamic thinking ability. Thus, he can be seen as positive, open, and critical towards his home and even abroad environment. Education from the beginning to the next that is not mixed with the non-Muslim education system gives a significant impact and identity. Exposure to Islam, which is diverse in terms of its background, can help produce various scholars and thinkers in terms of abilities and capabilities. He also went through an education system with a problem-solving background rather than triggering new problems.

His name is Haji Muhammad Sa'id bin Haji Jamaluddin bin Haji Idris bin Haji Abdul Mu'min bin Muhammad Nakhoda b. Ahmad ibn Umar ibn Saleh ibn Abdullah ibn Abbas. The title is more popularly known of al-Shaykh Muhammad Sa'id al-Linggi al-Jawi. Haji Muhammad Sa'id was born in the village of Syi'b 'Ali, in the city of Makkah, Arabian Peninsula or better known now Saudi Arabia, on Saturday 4 Syaban in 1292, corresponding to 18 September 1875. There is little difference of opinion about him among local scholars, namely 1871, 1873 and 1875. He was cared for by his mother and grandmother (Hajjah Mariam) because his father served in Tanah Jawi or Malaya (Hassan, 1990). In the sources of information obtained, it is mentioned that the lineage or lineage of the grandfather to his father reached 'Abdullah bin' Abbas, who is said to have come from Hadramawt. Since the lineage of Hj Idris is linked to 'Abdullah bin' Abbas, for that reason, some say that Haji Muhammad Sa'id was descended from 'Abdullah bin' Abbas, a cousin of the Prophet (peace be upon him) who was great in the history of Islamic knowledge and intellectuality. This question is one of the essential questions to be answered and validated (Salleh, 1980; Wheatly, 1962; WP, 1960). The reason for saying so is because Hajjah Rahimah's husband, namely Haji Abdul Mu'min Linggi bin Shaykh Muhammad Nakhoda Minangkabau bin Ahmad bin Umar bin Saleh bin Abdullah is from Hadramaut, Yemen.

From most of the researchers' direct and indirect descriptions, it seems he is described as having good character and moral characteristics, and intelligent thinking. Muhammad Sa'id, as a student, is said to have high ambitions. This statement can be seen from his attitude and nature of diligence in pursuing education, and he was once told not to sleep at night until dawn because he did not realize the sun had risen. Some sources mention that "times when both eyes will bleed the effects and consequences of looking too much at or reviewing the scriptures". In 1888, his father returned to rahmatullah when he was 54 years old and was buried in the Linggi cemetery, Negeri Sembilan. In terms of personality, Haji Muhammad Sa'id is a scholar with a modest character, does not want grandeur and pleasure in life, is *zahid*, *qana'ah*, forgiving, patient, *taqwa*, *tawadu'*, shy, generous, *wara'*, vital in charity and *khalwah*. Such is the nature and attitude of a distinguished scholar typical in history.

The interesting thing is that the local community considers him a saint of God is an important issue to study. Among the reasons that may have caused him to be said to be so was because his prayers were easily granted by God and other reasons known to those who knew him. He loves to help people in distress and looks at other creatures of God with a feeling of consideration and love. It is said that the virtues of his *wara'*, pious, and sacred [*karamah*] qualities have been traced while he was still studying in Makkah and Egypt again. As a highly respected scholar and known in Negeri Sembilan, he is very much loved by Tuanku Muhammad, Yang Dipertuan Besar of Negeri Sembilan (died 1 August 1933) and very much loved by Dato 'Kelana Ma'mur (1889 - 1945). Such is the custom of the pious, remembered and loved by all.

## RESULTS AND DISCUSSION

### Family Background of Haji Muhammad Sa'id bin Haji Jamaluddin

The Qur'an has explained that under any circumstances and conditions, mankind should not revoke tolerance. Even though non-believers perpetrate atrocities, Muslims should not act rashly, let alone retaliate in an equally cruel manner (Rahman, 2016). If that happens, all humans will be equally misguided, or in other words the Islam

of the Muslims is meaningless. The Qur'an states which means "do not hate a people to encourage you to act unjustly, do justice because it is closer to piety" (Surah al-Maidah: 9). Barometer of tolerance and justice in Islam, which Islam recommends not to respond to low and despicable accusations from opponents because doing so will make Islam itself cruel.

Haji Muhammad Sa'id's father, Haji Jamaluddin bin Haji Idris bin Haji Mokmin bin Nakhoda (1814/1835 - 1887) was known as Sheikh Indin. He died in 1887 at the age of 73 and was buried in Linggi. While living in the city of Makkah, he was one of the Malay scholars of Negeri Sembilan who was once entrusted to teach at the Masjid al-Haram. In terms of nature, attitude and personality, he is known as a *zahid*, self-sufficient in what he has. He is said to be endowed with various [*karamah*] strange and extraordinary. He returned to the country during the reign of Dato 'Luak Kelana Sendeng around 1850-1872. It is narrated that he left no money, not even a penny, on the day of his death. Haji Muhammad Sa'id's mother, Hajjah Sofiah Binti Haji Muhammad Saleh al-Fatani, who hails from Patani, Southern Thailand is a Qari'ah famous for her excellent reading and politeness. He was also a teacher of *qira'at* al-Qur'an, either while living in Makkah or Patani, with his students innumerable because there were too many.

Throughout his life Haji Muhammad Sa'id is said to have been married nine times or, in other words, had nine wives. Such a situation is a common phenomenon seen in historical facts related to literary figures because of their blessings and piety. One of his wives is Siti Zubaidah binti Haji Said Rembau. Through 9 marriages, he was blessed with 32 children. The following is a list of his well-known children:

1. (Shaykh) Haji Abdullah bin Muhammad (1905 - 1956), Kampung Gedung Latang, Ampangan, Seremban, son of his marriage with Siti Zubaidah. The eldest son who took over the duties of caliph of the Ahmadiyah tariqah after his death.
2. (Shaykh) Haji Ahmad bin Muhammad (6 April 1910 - 7 January 1964). The second caliph was after his brother, Haji Abdullah. Born in Kampung Bukit, Ampangan, Seremban on 26 Rabi 'al-Awwal 1328 @ 1912 (At-Tariqah, 2015) and died on 7 January 1964 @ 21 Sya'ban 1383 at the age of 71, getting his education from his father at the age of 15 years after the departure of his father to rahmatullah. He founded Pondok Rasah in 1935 and was appointed the first Mufti of Negeri Sembilan in 1950, studied in Makkah, inherited his father's knowledge, and had four wives and 37 children, with 8 of them a graduate of a local university and eight other graduates. Al-Azhar University, Egypt (Hassan, 1990). He produced many works such as *Tuhfat al-Awtan*, *Safinat al-Salamah*, *al-Qawl al-Wafi*, *Awrad Tariqah Ahmadiyah*, and the book *Kanz al-Mu'id* which narrates the *manaqib* of Shaykh Muhammad Said, who is also the primary source of writing this paper.
3. Haji Abdul Rashid, Kurau Bay, Singapore. The third caliph after Haji Abdullah and Haji Ahmad. He is respected and revered by the Malays in Singapore.
4. Haji Mansor bin Hj Muhammad Said, Ampangan, Seremban (m.1981) (Hassan, 1990).
5. Haji Muhammad Nor.
6. Haji Muhammad Hamid.
7. Haji Ibrahim (with his wife, Hajjah Wan Safiah Kota Bharu) - father of Haji Idris Ibrahim, former Member of Parliament for Setapak, Federal Territory.
8. Haji Mahadi (1914 - 20 February 1983), Taman Maluri, Kampung Pandan, Kuala Lumpur. The eighth child of 15 siblings and the most spoiled in his family, a graduate of Madrasah al-Fatah, Makkah. He is known as an artist who has acted in 76 films. His debut acting was, by chance, as an additional actor in the film *Life* (1951). He was the first Malay to direct a film entitled *Permata di Perlombongan* (1952). During his youth (1939) he worked as a journalist for *Utusan Melayu*, able to cure the sick but did not want to be called a "*bomoh*" (witch doctor).

His grandfather, Haji Idris, was a pious scholar and was said to be sacred [*karamah*] (Ali, 2005). Almost half of his life was spent in the city of Makkah seeking knowledge. He is of mixed Minangkabau-Bugis Linggi descent and has a pedigree connected to the Cambodian Daeng. Haji Idris is also the son of Hajjah Rahimah binti Khatib Musa bin 'Amaluddin bin Awaluddin @Dato' Awal bin Faqih @ Daeng Abdul Malik. This is because Puan Zalikha, the wife of Khatib Musa, his grandfather, is the daughter of an elder in Kampung Semabuk, Minangkabau. Dato 'Awaluddin is mentioned as a settler of Linggi district (1783) in Negeri Sembilan. His maternal grandfather, Haji Muhammad Saleh al-Fatani, who is famous and sacred [*karamah*], was a leading hut teacher in his time. His

students numbered no less than 500 at any one time. Haji Muhammad Saleh married Hajjah Mariam, also known for her piety. Hajjah Mariam's father, Shaykh Abdul Rashid al-Fatani, a famous scholar of his time, was endowed by Allah with many special privileges. Briefly, based on family background records, Muhammad Said was born in a family of prominent scholars.

### Educational Background

In terms of early education, because he was born in the Arabian Peninsula in 1874, it can be understood that his earliest education was in the Arabian Peninsula itself for almost seven years. In 1882, when he was seven years old, Muhammad Sa'id was brought back to Patani, the land of his mother's bloodshed, to be raised and given a religious education there until he was 12. Muhammad Sa'id was lucky because of his mother, who was fluent in the field of *qira'at* al-Qur'an. His mother was the most influential educator shaping his upbringing and personality. Therefore, it is not surprising if he belongs to the group of children who have good morals and intelligent thinking. In 1887, at 12, he was sent to study outside the home. In 1892, at 17, he returned to the city of Makkah to pursue his higher education.

- a. Early education process: In the early education process, there were four teachers involved in providing education to him, among them were Shaykh Zainal Abidin bin Muhammad al-Fatani (Tuan Minal), Haji Awang (Tuan Semela or Dato 'Semela), Dato' Nahu and Shaykh Muhammad Nuh who came from the state of Kedah. He studied various types of knowledge, including fiqh, *usuluddin*, *tasawwuf*, grammar, and others. Except for Tuan Minal, all three of his last teachers were former students of his grandfather, Shaykh Abdul Rashid al-Fatani.
- b. The process of further education [in the city of Makkah]. At this stage, when he was 17 years old, Muhammad Sa'id sailed to the city of Makkah to deepen his studies. The following is a list of teachers who contributed significantly to the formation and development of his thinking (Hassan, 1990):
  1. Shaykh Muhammad bin Sulaiman Hasbullah al-Makki.
  2. Shaykh Muhammad Nawawi al-Bantani.
  3. Sayyid Abi Bakr Syata, nicknamed Ahmad al-Mansyaw, was a disciple of Ahmad bin Zayni Dahlan, the former mufti of al-Shafi'iyah in Makkah.
  4. Shaykh Umar Barakat al-Shami, a disciple of Ibrahim al-Bayjuri.
  5. Shaykh Muhammad Said bin Muhammad Babsil (Mufti al-Shafi'iyah in Makkah.)
  6. Shaykh Abdul Karim al-Daghastani.
  7. Shaykh Muhammad bin Yusuf al-Khayyat.
  8. Shaykh Umar bin Abi Bakr Bajunid.
  9. Shaykh Muhammad Said bin Muhammad al-Yamani, father of Sheikh Hasan Yamani, former mufti of Terengganu.
  10. Shaykh Ahmad Khatib bin Abdul Latif Minangkabau.
  11. Shaykh Zainuddin al-Sambawi.
  12. Sheikh Wan Muhammad Ali Kutan.
  13. Shaykh Wan Ahmad bin Muhammad Zain al-Fatani.
- c. The Process of Further Education [in the city of Madinah]: Muhammad Sa'id was a hard-working and enthusiastic student. He was once said to have traveled on foot to the city of Madinah to visit the tomb of the Prophet (peace be upon him) [after dreaming of meeting him (s.aw.)]. While in the city of Madinah he had the opportunity to study with Sayyid Ja'far al-Barzanji, a Mufti of al-Shafi'iyah.
- d. Education in Egypt: Muhammad Sa'id also traveled to Bayt al-Maqdis and eventually to Egypt to further his studies in fiqh of the four schools. He also studied Islamic sciences, *naql*, and *aqal*. The teachers who greatly influenced him were Shaykh al-Jami 'al-Azhar, Shaykh Syamsuddin al-Anbani, and Shaykh Ahmad al-Rafi' al-Maliki, one of the great scholars of the Maliki school in al-Azhar at the time that, around 1896.
- e. Return to Makkah: He returned to the city of Makkah, studying the science of tariqah with Shaykh Muhammad bin Ahmad al-Dandarawi (m.1909) (Hassan, 1990). In the end, Muhammad Sa'id was given the degree of Ahmadiyya tariqah al-Rasyidiyyah al-Dandarawiyyah at the end of 1318/ April 1900. He is said to have devoted himself entirely to Sheikh Tariqah Ahmadiyyah, accustomed himself to living as a Sufi, receiving this tariqah from his teacher who gave him faith-full in all the sciences of nature. He was allowed



to teach the students the science of tariqah and was permitted to disseminate and propagate it. Although Muhammad Sa'id still wanted to continue his studies in Egypt, his teacher asked him to return directly to Malaysia [Malaya] by acting as the caliph of the Ahmadiyya tariqah al-Rasyidiyyah al-Dandarawiyah in the Malay world and Malaysia (Hassan, 1990). He returned to his homeland around 1900-1902/1318-20 at 27 and chose Ampangan, Negeri Sembilan, as his residential location. In all, its teachers are said to reach more than 50 people. He is known to be a pious person in the sciences of tools, *usuluddin*, fiqh of the four schools, spiritual knowledge, wisdom, philosophy, the Qur'an, etc.

### Manuscripts and Writings

Usually, every figure mentioned as a scholar in the context of the intellectual world has works and writings that are directly related to the Qur'an such as the interpretation of the Qur'an and the like. However, no work of Shaykh Muhammad Sa'id now discusses the Qur'an or al-Hadith as the primary source of Islam. It does not diminish anything in his contribution to knowledge and intellectuality (Syasi & Ruhimat, 2020). In the context of the times and its challenges, the greater possibility is to meet the needs of the Malay community who crave Islam in matters and issues relevant to the needs of their lives. Although Shaykh Muhammad Sa'id has produced some of his essays and translations, most have not been printed and are challenging to obtain. Among his works that can be traced are as follows:

1. *Sharh Kunuz al-Jawahir al-Nuriyyat fi Qawa'id al-Tariqat al-Shadhiliyyah*. Also called *Risalat al-Fawa'id* or *Rasa'il Jawiyyah*. Completed the translation at the end of Rabi 'al-Awwal 1323 @ 3 June 1905. It discusses the privilege of Ahmad bin Idris and the stories about his teachings, including the manner of practice and various other benefits. It is stamped on the edge of *al-Ahزاب al-'Irfaniyyah* (Hassan, 1990).
2. *Al-Ahزاب al-'Irfaniyyat wa al-Awrad al-Nuriyyah*. Completed in Singapore on 15 Rabi 'al-Awwal 1323 @ 18 June 1905. Measuring 18 x 14 centimeters and 200 pages thick and containing a collection of prayers and hizb [ @ hirz?].
3. *Kashf al-Ghiba an Haqiqat al-Riba*
4. *Sullam al-Ta'rif fi 'Ilm al-Tasrif* (science sarf).
5. *Risalah al-Fath* (also on the science of sarf).
6. *Al-Kashf wa al-Mafis an Ashab Sayyidi Ahmad bin Idris*.
7. paper *Kayfiyyah* doing Tarawih 10 rak'ahs.
8. Travel set up Friday.
9. Wazifah-wazifah for people who salik at the beginning of suluk.
10. *Al-Kasyf wa al-Nafis*- Manuscript of Arabic poetry without title, along 142 lines written in Malaya. This work is said to contain an excerpt and a discussion of the heresy of the Wahhabis [al-Wahhabiyyah] and their nonsense. In addition, he also has a pamphlet on salawat on the Prophet Muhammad (peace be upon him). (Hassan, 1990). In terms of analysis of the work, it can be divided into several categories: *First*, Usuluddin and Islamic Thought. *Second*, Sharia and Fiqh. *Third*, Arabic.

### Features of Haji Muhammad Sa'id bin Haji Jamaluddin

In 1905, the Malay community of Kelantan became agitated because it was said that "a strange job has fallen in my country, it has never fallen again before, that is, a person named Haji Encik 'Id bin Haji Jamaluddin Linggi came to Kelantan to teach Ahmadiyya tariqat." Shaykh Muhammad Sa'id or known as Haji Encik 'Id is a controversial figure who is said to have sparked such unrest due to teachings and tariqah, especially the question of "trance" [*majdhub*] experienced by followers who practice zikr (Hassan, 1990). The question of its teachings and tariqah caused a big problem to the people of Kota Bharu has caused the palace to intervene with a letter containing the question was submitted to the scholar, Wan Ahmad bin Muhammad Zain Patani, a famous scholar in Makkah in 14 Ramadan 1323/ 12 November 1905 (Hassan, 1990).

This figure, Muhammad Sa'id is known for his greatness and excellence in knowledge, especially related to *da'wah*, faith, Islamic thought, and especially *tasawwuf*. Thus, his contribution seems to lead to that question. This can be seen in his work and writings. The long journey and nomination to various locations in the vision and mission to develop Islam through the process of *da'wah* and knowledge of the Malay Muslim community are very clear.

He died on the night of 12 Rabi 'al-Awwal 1345/18 September 1926, when he was around 53 years old. More than 5,000 people accompanied to bury his body, including Tuanku Muhammad, the Yang Dipertuan Besar of Negeri Sembilan. Buried in the Ampangan Islamic cemetery, a hilly area in the city of Seremban. He leaves behind a mother, a sister, a nephew and thousands of disciples scattered across the peninsula. In remembrance of his

services, Sekolah Agama Menengah Tinggi Negeri Sembilan (established in 1959), which from 1977 was taken over by the Ministry of Education, is symbolized in conjunction with its name: SMKA Sheikh Haji Mohd Said, Seremban.

### Haji Muhammad Sa'id's Thoughts

Based on his works, Muhammad Sa'id appears as a caliph, teacher, leader and practitioner of tariqah with some of his works can be seen aimed at introducing tariqah and its practices. The diversity of tariqah can be assumed based on the personal experience of spirituality experienced by a person from its founders. Therefore, the tariqah began to appear based on their respective founders, not excluding the Ahmadiyya tariqah. Briefly, this tariqah was pioneered by Ahmad ibn Idris ibn Abdullah ibn Husayn al-Muthanna ibn Abi Muhammad Sayyidina Husayn al-Sibt, born 1172/1757 in Arayish, Maysur, Fez, Morocco, from the Syarif family in Morocco (Gibb, 1970; Hassan, 1990; Trimmingham, 1965, 1998). Ahmad bin Idris has named this tariqah based on its name, so it is known as *al-Ahmadiyyah*. However, among scholars, especially from the West, it is known as *al-Idrisiyyah*. Its center is said to be in 'Asir (Arabian Peninsula @ Saudi Arabia) in the 13th/19th century.

His disciples later developed this tariqah alternately consisting of Ibrahim bin Saleh al-Rasyid [d.1874] (Trimingham, 1998), followed by Muhammad bin Ahmad al-Dandarawi [d.1909] (Van Bruinessen, 1995). Tariqah Ahmadiyyah Idrisiyyah was introduced and expanded to Southeast Asia through figures and leaders such as Shaykh Haji Muhammad Sa'id bin Jamaluddin al-Linggi in 1895. He is the first figure to spread this tariqah in Malaysia, especially Negeri Sembilan. He is said to have had a perfect territory or *Sahib al-Wilayah al-Tammah*. It refers to a tariqah member who had full authority in an area [Southeast Asia] because al-Dandarawi appointed him as caliph and holder of the responsibility to spread his teachings.

As a Sufi teacher, he was known as Sheikh Mursyid, while his nickname was Sheikh Jamaluddin. In terms of dignity, he is classified as a saint with a high deed, kashif, and arif with Allah (Hassan, 1990). The children of Haji Muhammad Sa'id who became the successor and leader of this tariqah consisted of Shaykh Abdullah bin Muhammad Said (m.1956); Shaykh Ahmad bin Muhammad Said (m.1964); Shaykh Abdul Rashid bin Muhammad Said (d.1992); followed by his grandson, Shaykh Murtadza bin Ahmad [former mufti of Negeri Sembilan] and so on. It was also disseminated in Kelantan through Shaykh Abdul Samad bin Muhammad Saleh Tabal al-Fatani (d. 1894) and Shaykh Wan Musa bin Abdul Samad (d. 1939), mufti of the Kelantan Government (Hassan, 1990).

In the discussion on Shaykh Haji Muhammad Sa'id, his privilege and credibility as the largest ulama and tariqah teacher in Negeri Sembilan was also given attention. It is said that he is not only a teacher of tariqah development in the state but also in several countries in Southeast Asia such as Indonesia, Thailand especially Pattani, Singapore, Kampuchea and Vietnam (Hassan, 1990). There are many notes and descriptions of his rather extraordinary advantages, or in other words, "sacred" [*karamah*], among them, diving in the water as long as possible, can be elsewhere quickly, being friendly with crocodiles, water out of the empty kettle and so on. Among the unique features of the practice and teachings of this tariqah lies in self-purification through 3 things: *Salawat*, *zikr Allah*, and reciting the special Ahmadiyya *talqin*. As a Sufi figure, he was commonly known as a person who performed worship throughout his life. He practiced various dhikr practices, including *awrad* of the Ahmadiyya tariqah compiled by its founder, Shaykh Ahmad bin Idris.

This *awrad* is said to be the most basic remembrance that must be practiced by every follower of this tariqah consistently, in fact it is said that the peak of spirituality will only be achieved depending on the earnestness and commitment of the practitioner of the *awrad*. However, to achieve the spiritual effect quickly, some other dhikr should also be practiced. Haji Muhammad Sa'id practiced *awrad* of the Ahmadiyya tariqah, consisting of four things, namely:

1. *Fatihah al-awrad*.
2. *Tahlil*
3. *Salawat al-'Azimiyyah*
4. *Al-Istighfar al-kabir* (Saari, 2002).

*Fatihah al-awrad* is the first basic remembrance. It refers to the "beginning of all wirid" which is recited every time dhikr and when starting a business or practice such as praying, reading, writing and so on. The founder of this tariqah, Shaykh Ahmad bin Idris encouraged his followers to always strive to get the benefits of *fatihah al-awrad* by prioritizing each practice through the recitation of wirid first, even he himself is said to read it before performing prayers.

*Tahlil* is the second basic zikr, and it contains many advantages as can be understood from the words of Shaykh Ahmad himself that if a servant of Allah recites *tahlil* three times, or even once, he will get a great reward. *Salawat al-'Azimiyyah* is the third basic remembrance that has its own advantages. It is said that the memorizers of this *salawat*, in the event of their death, will have their graves as wide as the heavens and the earth, laid out in the expanse of heaven and their graves explained until the Day of Judgment. *Al-Istighfar al-Kabir* is the fourth basic remembrance. The naming *istighfar* is said to be so because it contains a collection of other meanings of *istighfar*. His followers are required to read it each time they perform the obligatory prayers five times a day.

The work of Haji Muhammad Sa'id also seems to aim to defend the ASWJ school of thought or *madhhab*, especially al-Ash'ariyyah and al-Shafi'iyah in the country from the threats and lawsuits of the al-Salafiyyah school, especially al-Wahhabiyyah. At the same time, strengthen and boost the development of knowledge and intellectuals from the perspective of al-Ash'ariyyah and al-Shafi'iyah who have been firmly established in the Malay world from the Malacca Malay Kingdom to his time and possibly subsequent eras.

One of his manuscripts seems to have focused his opposition to the al-Wahhabi school, which was growing rapidly at the time and greatly influenced the Islamic world and Malaya itself. Of course, the writing of the manuscript was done with reasonable reasons and the most logical reason is that it was written because of the demands and circumstances of the time and society that needs to be aware of the threats and challenges of thinking that is quite different from the patterns and forms of thinking already understood in the Malay world. This is because the cities of Makkah and Madinah in the centuries before 12H/18M were locations dominated by the ASWJ school of thought consisting of al-Shafi'iyah and al-Ash'ariyyah schools (Dahlan, 1979). However, the presence of Muhammad ibn Sa'ud (founder of the current kingdom of Saudi Arabia) and Muhammad ibn 'Abd al-Wahhab (pioneer of the school of thought or *Wahhabiyyah*) has changed the political landscape and thought of Muslims in the Islamic world and even in the Malay world (Philby, 1928).

## CONCLUSION

Haji Muhammad Sa'id bin Haji Jamaluddin is one of the leading scholars from Negeri Sembilan who was born in Makkah, a scholar who supports and strengthens *the* Ahl al-Sunnah wa al-Jama'ah [ASWJ] *madhhab* in the Malay world, especially in Malaysia today, especially from the stream sub-sects [*madhhab*], al-Ash'ariyyah and al-Shafi'iyah, caliphs, teachers and practitioners of one of the famous tariqahs in the region and in Malaysia, namely the Ahmadiyya tariqah and scholars who are said to be saints with *karamah* (sanctity). He has an interesting personal background to be an example and role model in terms of characteristics and character. He has a family background and kinship centered on great knowledge and scholarship from both sides, father and mother, even his lineage is also interesting to observe and trace. With a background in Islamic jurisprudence and education, he was raised to be a scholar who inherited the works and writings that have been inherited and passed down from generation to generation for the research and study of his heirs. His many and various works in terms of discipline reflect his scientific and intellectual stage which, if used properly, will be able to help the reviewers and the children of his nation understand and appreciate the development of science and thought of his time, then process them to be used as guides and instructions throughout the ages. His privileges and character can be seen in various aspects and fields such as language, Usuluddin, Sharia, etc. It is like saying, "a tiger dies leaving stripes, a dead man leaves a name," and his name is fragrant with the scent of knowledge and intellect, becoming a legacy of generations past, present, and future to be researched and studied and utilized. Such is the magnitude of the services left behind by the character of Haji Muhammad Said bin Haji Jamaluddin, better known as al-Shaykh Muhammad Said al-Linggi al-Jawi.

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