

## The Concept Of Zikir Al-Muqayyad According To The Sunna Perspective: A Study Of The Case In The Majlis Zikir Of The State Of Nine Tasawuf Thariqa, Malaysia

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**Abstract:** This study focuses on the practice of zikir in the mode of standing and seating on zikir ceremony of sufi's tarekat in Negeri Sembilan. The problem began when the allegations arose the practice of dhikr in zikir ceremony is not parallel with the Quran and al-Sunah. Therefore, this study evaluates the method of practicing zikir al-muqayyad practiced in the zikir ceremony in sufi's centre Negeri Sembilan according to the al-Sunah. Zikir ceremonies in sufi's centre Negeri Sembilan as the focus of the study on the capacity between inter-states that actively hold zikir ceremonies on a regular basis. This study uses a qualitative methodology that is descriptive analysis through observation methods and interviews with sheikh tarekat in Negeri Sembilan which is used as supporting data. The analytical mechanism for field data uses hadith as the main evidence, supported by the evidence of the Qur'an as well as the debate of scholars to see the parallelism of the practice of zikir al-muqayyad guided by the al-Sunnah. The findings show that there are two methods of zikir al-muqayyad that are practiced, namely setting a certain number and reciting dhikr according to the setting of time. This method of dhikr aims to discipline tarekat practitioners to increase zikr and it is a method that complies with the sunnah of the Prophet SAW and has also been practiced by the Salaf generation.

**Keyword:** Zikir al-Muqayyad, Tarekat, Tasawuf, Zikir Ceremony, Negeri Sembilan.

**Abstrak:** Kajian ini memfokuskan pengamalan zikir al-muqayyad dalam majlis zikir tarekat tasawuf di Negeri Sembilan. Permasalahan bermula apabila timbul tohmahan pengamalan zikir yang diamalkan dalam majlis zikir tarekat tasawuf tidak selari dengan perbincangan al-Quran dan al-Sunah. Oleh itu, kajian ini menilai kaedah pengamalan zikir al-muqayyad yang diamalkan dalam majlis zikir tarekat tasawuf di Negeri Sembilan menurut perbincangan al-Sunah. Mensasarkan majlis zikir tarekat tasawuf di Negeri Sembilan sebagai fokus kajian di atas kapasiti antara negeri yang aktif mengadakan majlis zikir secara berkala. Kajian ini menggunakan metodologi kualitatif yang bersifat analisis deskriptif melalui kaedah pemerhatian dan temu bual bersama syeikh tarekat di Negeri Sembilan yang dijadikan sebagai data sokongan. Mekanisme penganalisisan bagi data lapangan menggunakan hadis sebagai dalil utama, disokong dengan dalil al-Quran serta perbincangan ulama untuk melihat keselarian pengamalan zikir al-muqayyad berpandukan perbincangan al-Sunah. Dapatan menunjukkan terdapat dua kaedah zikir al-muqayyad yang diamalkan iaitu menetapkan bilangan tertentu dan berzikir mengikut penetapan masa. Kaedah berzikir ini bertujuan untuk mendisiplinkan

pengamal tarekat agar memperbanyak zikir dan ianya adalah satu kaedah yang menepati perbahasan sunah nabi SAW dan juga pernah diamalkan oleh generasi Salaf.

**Kata kunci:** Zikir al-Muqayyad, Tarekat, Tasawuf, Majlis Zikir, Negeri Sembilan

## 1. Pendahuluan

Muslims, especially in Malaysia, are facing various forms of challenges in taking the current modern-day. Among these challenges is the influence of heretical teachings that threaten the sanctity of the creed of Muslims, in which every heretical doctrine penetrates subtly into every Muslim without realizing it. As a result, the faith of the people is increasingly shaky and what is troubling is that individuals who carry heretical teachings are actively promoting these teachings to those whose faith is weak. The saddest scenario is that the phenomenon of heresy in Malaysia is often associated with the teachings of the Sufi orders. This situation occurs when irresponsible parties have exploited the name of the Sufi orders in their heretical teachings.

For this reason, Sufism orders are often viewed as obscene by a handful of Islamic communities in Malaysia (Zakaria Stapa, 2012). In a series of these problems, those who disagree with the practice of the Sufi orders take the opportunity by accusing all Sufism orders in general in Malaysia of practicing heretical teachings that are not from the sunnah of the Prophet Muhammad, instead claiming that there are additional points in the practice of the Sufism congregation. In addition, according to Zakaria Stapa (1996), some groups reject this discipline by stating that the discipline of Sufism is irrelevant and not suitable to be practiced today. Negative perceptions of Sufism orders are also sometimes based on the premise that too many heretical teachings in Malaysia are said to accuse branches of certain tarekat, while they are false Sufis (Khalif Muammar, 2015)

Sufism is defined as a process of self-purification with the remembrance practiced based on the Koran and the Sunnah. Tarekat is also a method that aims to appreciate Sufism's essence in a more structured, systematic, and progressive manner. Sufism is a method of cleansing the heart which is structured and has its own rules led by the sheikh of each tarekat and plays a role in fostering a brilliant and productive ummah identity based on the Koran and al-Sunnah (Zulkifli Mohammad al-Bakri, 2011).

In the world of tarekat science, all kinds of knowledge, practice, and adab are collected from the salasilah of the previous tarekat sheikhs starting from their founders to their practitioners. All matters relating to the tarekat have been compiled and organized separately, distributed by authoritative figures, and practiced based on the Shari'a.

According to Syed Naquib al-Attas, there are nine tarekat that play an important role in the Malay Archipelago (land of the Archipelago), namely the Qadiriyyah, Naqsyabandiyah, Rifaiyah, Syadziliyyah, Chistiyah, Syattariyyah, Ahmadiyah, Tijaniyyah and Alawiyah orders (Syed Muhammad Naquib, 1963). Hamdan Hassan also lists 15 tarekat organizations in Malaysia, namely Naqsyabandiyah, Ahmadiyah, Qadiriyyah, Qadiriyyah Naqsyabandiyah, Syatiriyyah, Alawiyah, Shammaniyah, Aiderusiyah, Mufradiyyah, Suhrawardiyah, Rifa'iyah, Darqawiyah, Khalwatiyyah, Shadhiliyyah and Sanusiyah.

In Negeri Sembilan in particular, from 2005 to 2017, there were 12 schools of Sufi orders registered under the Mufti Position of the Kingdom of Negeri Sembilan (Mohammad Fahmi, 2017). However, there was an increase in one registered Sufism institute in 2018 (Syaiful Nizam, 2019). The sources of origin and adoption of Sufism orders in Negeri Sembilan are the five central congregations: the al-Ahmadiyyah al-Idrisiyyah congregation and the Naqsyabandiyah congregation, the Qadariyyah wa Naqsyabandiyah congregation, the Syazuliyah congregation, and the Dusuqiyyah congregation. These five main tarekat have given birth to 13 branches of tarekat led by their respective tarekat representatives in Negeri Sembilan.

The Tarekat al-Ahmadiyyah al-Idrisiyyah in Negeri Sembilan has three branches, namely the Tarekat al-Ahmadiyyah al-Idrisiyyah al-Rashidiah al-Dandarawiah (TAIRD) in Rasah, the Tarekat al-Muhammadiyah al-Sanusiyah al-Idrisiyyah (TMSI) and the Tarekat al-Idrisiyyah al-Ja'fariyyah al-Ahmadiyah al-Muhammadiyah (TJAM), both in Seremban. The Naqsyabandiyah Khalidiyyah (TNK) congregation has six branches, namely KNP Kuala Klawang, Lenggeng, Seriting Ulu, Felda Bukit Rokan and Jalan Labu Batu 8, Kampung Jawa, and Kampung Pantai Batu 7, Seremban. The Qadariyah wa Naqsyabandiyah (TQWN) Order in Labu, Seremban. While the Syaziliyah Order (TS) has two branches, namely the Syaziliyah Order, Rembau and the Al-Syazuliyah Al-Darqawiyah Order, Bahau. Then the Dusuqiyyah Muhammadiyah (TDM) Order in Seremban.

In general, scientific studies related to Sufism in Malaysia have already been studied by independent scholars such as Hamdan Hassan (1990), Che Zarinna (1993), Sulaiman Ibrahim (1996), Rosnaaini Hamid (1997), Md Yusof Abdul Hamid (1999) and Mohd Rosdi (2003). All independent studies that use library and observation methods examine the history, figures, teachings, practices, and da'wah activities of the Sufi orders.

Not only that, but the study of the practice of remembrance in the Sufism order was also studied in detail as studied by Abdul Manam (2003). The results explain the practice of remembrance of the Naqshbandiyyah Khalidiyyah congregation, which the tarekat in line with the discussion of the Koran and al-Sunnah. Othman Napiyah (2004) also examines the concept of al-Rabitah in the discipline of Sufism. The results explain that the concept of al-rabitah is essential in the Sufism order in spiritual education, and it is to fulfill the discussion of the Koran and al-Sunnah. Syed Hadzrullathfi (2010) also studied the practice of remembrance of ism al-dhat among practitioners of the Naqshbandiyyah Khalidiyyah congregation in Malaysia. The results show that the practice of remembrance coincides with the texts of the Koran and coincides with the Sunnah.

Research on freelance studies also examines studies related to problems related to remembrance in Sufism orders. As the results of Zakaria Stapa's study (1989) state that there are false Sufis, outrageous practices of remembrance movements such as dancing and dancing and the practice of Sufism orders that are not sourced from the Koran and the Sunnah. Rasul Dahri (1998) also stated that the Sufism congregation worship was filled with heresy, creating wirid or remembrance itself.

Based on independent studies, discussions about the Sufism order and the practice of remembrance in the Sufism order indicate that there is still a need for ongoing studies to be carried out to strengthen this scientific discipline. Nevertheless, the aims to solve the problems that arise so that the form of the practice of the Sufism order is based on authentic sources rather than the Qur'an and al-Sunnah. Therefore, this study assesses the practice of remembrance of al-Muqayyad, which is practiced in the remembrance of the Sufism tarekat in Negeri Sembilan according to the discussion of the Koran and the Sunnah. The analysis mechanism for field data uses hadith as the main argument, supported by the arguments of the Koran and the discussion of the fatwa of scholars to see the harmony of the practice of remembrance based on the discussion of al-Sunnah.

This study is a qualitative study that uses an observational approach as the primary method and conversation as a support method, and the analysis uses descriptive methods. According to Idris Awang (2001), observation is the process of observing and taking notes by reviewers of systematically studied phenomena. Sabitha (2005) also explains that observing is a way of collecting data without involving communication and asking respondents. According to Othman Lebar (2009), observing is the primary method that is very important in qualitative investigations.

After being screened from 13 registered Sufism orders in Negeri Sembilan, five centers for the practice of Sufism were chosen as the study sites. The justification for choosing five of the 13 centers for the practice of the tarekat is because the five centers have represented the five main tarekat contained in the discipline of the Sufism of the Islamic world. The sheikh of the tarekat from these five practice centers has been the interviewee for this study. Among the tarekat practice centers involved are the al-Ahmadiyyah al-Idrisiyyah al-Rashidiah al-

Dandarawiah (TAIRD) Rasah congregation, the Khalidiyyah Naqsyabandiyah congregation (TNK) Kuala Klawang, the Qadariyah wa Naqsyabandiyah (TQWN) Pumpkin congregation, the Al-Syaquliyah Al-Darekat congregation (TSD) Bahau, Tarekat Dusuqiyyah Muhammadiyah (TDM) Seremban.

## 2. Result

The discipline of remembrance in the tarekat has several conditions that need to be known and obeyed, including determining the number of remembrances. Although the number of remembrances is different, the goal is still the same, namely approaching Allah SWT through the practice of remembrance. Two methods have been used to observe the remembrance of the Sufism congregation in Negeri Sembilan. First, set a specific number when dhikr, and second dhikr is guided to a set period. Both of these methods are practiced in the remembrance assembly for all Sufism orders in Negeri Sembilan.

### 2.1. Practical dhikr based on the specified number of dhikr

Practical dhikr based on the specifier KNP practitioners, the number of remembrances have been set that needs to be recited by each KNP practitioner, such as reading Surah al-Fatihah seven times Salawat 100 times, Surah al-Nas being read 100 times and Surah al-Ikhlās 1,000 times. For surah al-Ikhlās which is read 1,000 times, it is divided according to the number of tarekat practitioners who attended the remembrance ceremony. For example, if there are as many as ten people in the congregation at the remembrance ceremony, each person reads Surah al-Ikhlās 100 times, and the total number of Surah al-Ikhlās is read 1,000 times (Muhammad Firdaus, 2018).

When practical for TQN practitioners, Istighfar is read four times, Surah Fatihah 13 times, Salawat 33 times, Hasballah lafaz 17 times, Ya Latif lafaz 164, and tahlil lafaz *Lā Ilāha illa Allāh* 165 times. For TQN practitioners, it is necessary to recite the tahlil lafaz every day after the fardu prayer as much as 165 times and the total number of tahlil lafaz read on that day is 825 times (Shaifuddin, 2018). TSD practitioners also practice a predetermined number of remembrance numbers such as praying 100 times each person to reach several 10,000 times for all TSD practitioners who attend the remembrance ceremony (Nasir, 2018)

TAIRD also has certain numbers of remembrance that need to be recited by the practitioner in which each practitioner needs to say Istighfar 70 times, Ya Latif 100, 1,000, 3,000, or 16,641 times, Hasballah 70 or 450 times, Hawqallah 100 times, and other pre-defined pronunciations. However, during the remembrance ceremony, Sheikh TAIRD takes the maximum number when reciting certain remembrance words. If there are restraints during the remembrance ceremony, he only takes the minimum number when reciting the remembrance (Mohd Hasif, 2018).

### 2.2. Practical time-based remembrance

Practical time-based remembrance addition to determining the number of remembrances, the method of not setting the number of remembrances is also practiced guided by the sheikh of the tarekat who leads their respective remembrance meetings. At the TSD remembrance ceremony, for example, TSD Sheikh Mohd Nasir Othman (2018) stated that he used the method of not setting a certain amount when reciting Allah's remembrance. It is based on the time allotted according to the comfort of the tarekat practitioner. Likewise, Mohd Hasif Murtadha (2018) as the sheikh of TAIRD, Shaifuddin Maulup (2018) the sheikh of TQN, Muhammad Firdaus Manaf (2018) the sheikh of TNK, and Nik Rozi Nik Yusoff (2018) the deputy of the naib sheikh of TDM stated that their congregation also time-guided remembrance that is intended for each lafaz to be recited – for example, reciting tahlil in 10 minutes the tarekat practitioner will recite as much as possible. Apart from dhikr based on the designated period, the sheikh of the tarekat also changes the number of remembrance that needs to be recited. For example, Sheikh TAIRD changed the number of Ya Latif's remembrance, which was initially 1,000 times, but he changed it to the number 500 times only. This is because it follows suitability and looks at the state of the practitioner that night (Mohd Hasif, 2018)

Initially, all congregations had a certain number of dhikr that needed to be recited, but the sheikh of the tarekat in Negeri Sembilan changed it by using the method of not specifying the number of remembrances, which is guided by the time designated for each lafaz to be recited. These two methods show that the Sufism order does not focus on a large number of remembrances but focuses on the quality of the remembrance that is recited. In addition, changing the number of dhikr that needs to be recited in the remembrance assembly is carried out with the aim of celebrating tarekat practitioners so that they are not burdened with large numbers of remembrance and also maintaining the comfort of every tarekat practitioner who is present at the remembrance ceremony.

### ***2.3. Assessment of Al-Muqayyad Remembrance Practice Guided by Al-Quran and Al-Sunnah Discussions***

The word al-Muqayyad comes from Arabic sentences, namely Qayyada, Yuqayyidu, Muqayyad, which means bound (Uthman Khalid, 2006). In the Council's Dictionary, the word "bound" means not free and subject to something. Dhikr al-Muqayyad also means the practice of remembrance that is bound by time, space, and specific events. Certain times are meant, such as remembrance after prayer, remembrance on the way, remembrance when sick, remembrance when experiencing calamities and disasters, and other remembrance. Specific spaces are also intended, such as the remembrance of the Masjid al-Haram, the Prophet's Mosque, and other mosques, which are mentioned as good places for remembrance.

The method of remembrance of al-Muqayyad is a method of remembrance that is recommended and has been explained in the Qur'an for remembrance in the morning and evening, namely in surah al-Fath verse 9, "(We sent you, O Muhammad) so that you and your people may believe in Allah. and His Messenger and so that you strengthen His religion and glorify Him and that you worship Him in the morning and evening" and Surah al-Imran verse 41 "And remember your Lord (by remembrance) a lot and glorify Allah (by praying), on at night and in the morning."

According to Abu Bakr al-Jazairi (1990), when interpreting verse 9 of Surah al-Fath, glorification purifies the soul, and it is the right of Allah SWT and dhikr is recommended in the morning and evening. When interpreting verse 42 of Surah al-Imran, he explained the commandment of the virtue of dhikr to Allah SWT in the morning and evening. Wahbah Zuhaili (2009) also stated that the suggestion of dhikr in the morning and evening is more important than other times because these two times have their advantages and privileges because angels on duty witness them at night during the day. Through the determination of the time of remembrance, it can discipline humans and create a feeling of continually fearing God in oneself, can give birth to a sense of glorifying Allah and is said to be a practice in the form of disciplining humans on the way to get closer to Allah SWT.

Among the arguments from the hadith that may be used as a basis for explaining the practical remembrance of al-Muqayyad are:

Translation: From Ab Hurayrah RA, the Messenger of Allah (SAW) said; "Whoever says La ilaha illallahu wahdahu la syarikalah, la hul mulku walahul hamdu wahuwa 'ala kulli syai'i qadir 100 times a day, it is like freeing ten slaves, 100 good deeds are written for him, 100 bad things are erased from him, he becomes protection. For him than the devil on that day until evening. Moreover, no one can bring better than what he brings, except someone who does more than him." (Sahih al-Bukhari, Hadith no. 6403).

The above hadith explains the concept of remembrance of al-muqayyad, which is tied to specific numbers as the hadith says "100 times a day". However, this number is not fixed and maximum, and there is no prohibition on saying the dhikr more than 100 times. If someone recites the dhikr more than 100 times, then he still gets an advantage according to the level of the number being recited, this is

based on the hadith saying "unless someone does more than him," showing the limit of 100 times it is not a fixed limit, and the level of the number of remembrances is high. maximum (Abu al-Fadl Iyyad, 1998). There is no prohibition to do good, but the initial limit or determination of the number should be done with a predetermined number for someone to get a predetermined reward as in the hadith. Therefore, it can be seen that the implementation of the remembrance of al-muqayyad, is more of a remembrance that is tied to certain times, numbers, and pronunciations in accordance with the information in the Qur'an and al-Sunnah.

Turning to the assessment of the practice of remembrance of al-Muqayyad, which is practiced in the remembrance of the Sufism congregation in Negeri Sembilan, this practice is in keeping with the sunnah of the Prophet SAW. Likewise, regarding the necessity of dhikr with a predetermined number of remembrance, it must be a remembrance in accordance with the amount that the Shari'a has determined. Determining the number of remembrances as practiced by tarekat practitioners is not creating a number of remembrances that violate the Prophet SAW's sunnah but aims to increase and improve the practice of remembrance. Determination of certain numbers for dhikr is as a motivation for self to be disciplined in remembrance of Allah. Likewise, regarding the necessity of dhikr with a predetermined number of remembrance, it must be a remembrance by the amount that the Shari'a has determined. The determination of the number of remembrance practitioners of the Sufism order practice is not because they want to create several remembrances that violate the sunnah of the Prophet SAW but aims to increase and improve the practice of remembrance. The determination of specific numbers of remembrance has also been practiced by the Salaf scholars, where they also compose their practices and take inspiration from them, such as the example practiced by Abu Hurairah RA, who recites 12000 times daily exaltation and 12000 times of istighfar every day (Ibn Kathir, 1992). Likewise, what has been practiced by a Tabi'in is Khalid bin Ma'dan who glorifies 40000 times every day (Abu Nuaim, 1996).

What is seen is that every method and method used by the practitioners of the Sufism order is not a new thing that is contrary to sharia, but the Salaf generation has also practiced it. The practice also acts as a method for achieving objectives in dhikr to draw closer to Allah. According to the discipline of the Sufism order, the various methods of remembrance show that in achieving the matlamat of drawing closer to Allah, it is justified to use specific methods of remembrance that are suitable for a person. That is what is practiced in Sufism orders, where the disciplines of Sufism are all different but have the same goal: to draw closer to Allah by remembering Him.

### 3. Conclusion

Based on research on the practice of remembrance of al-muqayyad in the remembrance ceremony at the center for the practice of Sufism in Negeri Sembilan, it shows that the determination of the number of remembrances is by the sunnah of the Prophet SAW and the Salaf generation has practiced the determination of the number of remembrances. It is not a mistake if someone wants to glorify more than 100 times. The determination is only intended as an exercise and guide for remembrance and is determined, which cannot be changed. Practically specific numbers of remembrance have a general basis and are proven by the practice of the Salaf generation as their habit of remembrance with specific numbers must and be encouraged according to their respective abilities.

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