

THE ROLE OF DHIKRULLAH IN AN EFFECTIVE WORSHIP OF SOLAH

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AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

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ABSTRAK

Kajian ilmiah yang bertajuk “ Peranan Dhikrullah Dalam Keberkesanan Ibadat Solat ” adalah bertujuan untuk menganalisis serta mengkaji tentang sejauhmanakah Peranan Dhikrullah dapat memberi kesan terhadap ibadat Solat, terutama di dalam melahirkan rasa kekusyukan dan ketenangan semasa perlaksanaan ibadat tersebut. Selain itu, kajian ini juga menghuraikan tentang maksud dhikr yang sebenar daripada al-Quran, Hadith, dan pendapat-pendapat para Ulama’ yang mashyur serta hubungannya dengan ibadat solat. Di samping itu, penulis juga mendedahkan bagaimanakah peranan dhikr dapat direalisasikan dalam perlaksanaan ibadat solat serta bagaimanakah ia dapat mengelakkan diri manusia daripada melakukan perbuatan dosa yang dilarang setelah mengamalkan dhikr atau lebih tepat lagi dengan mengingati Allah.

ABSTRACT

Academic Project Report by the topic “ The Role Of *Dhikrullah* In An Effective Worship Of Solah” have purpose to analyzed and examine by research about “How far the role of *dhikrullah* can result an effective worship of solah”, especially to express the humbleness (*khusyu'*) during the performing the worship. Besides that, this research also described about the meaning of *dhikr* from the sources of Holy Quran, and Hadith Prophet (PBUH). There are also the opinions the famous Islamic scholars in describing the meaning of *dhikr* and how it makes the relationship with worship of solah. Besides, the writer also exposed how far the role of *dhikrullah* can be practiced in performing the solah and how far it can avoid the person from doing the bad thing or bad attitude that prohibited by Allah, when always be practiced the *dhikr* or exactly with remembrance Allah Most high.

ملخص البحث

هذا البحث والذي تحت موضوع " دور ذكر الله أثره في عبادة الصلاة " يهدف إلى بيان مدى دور ذكر الله وأثره في أداء عبادة الصلاة, وكيف تعطي هذه العبادة الشعور الخشوع والهدوء عندما أداء الصلاة. ويعني هذا البحث أيضا بتحليل حقيقة معنى الذكر من مصادر القرآن الكريم وأحاديث الرسول صلى الله عليه وسلم والأراء العلماء المعتمدة وعلاقته بعبادة الصلاة. ومن أجل ذلك, بينت الباحثة كيفية دور ذكر الله في منع الإنسان من فعل الذنوب عند ملازمته لذكر الله.

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ARABIC WORDS transliteration SYSTEM

TRANSLITERATION TABLE

1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	,	فأر	fa'r
ب	b	برد	burd
ت	t	تال	tall
ث	th	ثوب	thawb
ج	j	جدار	jidar
ح	h	حليب	halib
خ	kh	خادم	khadim
د	d	ديك	dik
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafiq
ز	z	زميل	zamil
س	s	سلام	salam
ش	sh	شعب	sha'b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طالب	talib
ظ	z	ظالم	zalim
ع	c	عقل	'aql
غ	gh	غلام	ghulam
ف	f	فيل	fil
ق	q	قلب	qalb
ك	k	كلام	kalam
ل	l	لب	lubb
م	m	مال	mal
ن	n	نجم	najm
ه	h	هول	hawl
و	w	ورق	waraq
ي	y	يم	yam

2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كتب	kataba

_____	i	علم	°alima
_____	u	غلب	ghuliba

3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ا , آ	a	عالم , فتى	°alim, fata
ي	i	عليم , داعي	°alim, da°i
و	u	علوم , أدعو	°ulum, ad°u

4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawm
ي	ay	ليل	layl
ي	iyy	شافعي	shafi°iyy (ending)
و	uww	علو	°uluww (ending)

5. Exemptions

5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter “a” and not to’.

Example: أكبر transliterated to: akbar (not ‘akbar)

5.2 Arabic letter ة (ta’ marbutah) found in a word without ال (al), which is coupled With another word that contains ال (al) at the beginning of it is transliterated to the letter “t”.

Example: مكتبة الإمام transliterated to: maktabat al-imam

However if the Arabic letter ة (ta’ marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “h”.

Example: المكتبة الأهلية transliterated to: al-maktabah al-ahliyyah
قلعة qal°ah
دار وهبة dar wahbah

ABBREVIATIONS

n.a.	no author/no artist
n.pl.	no place
n.d.	no date/no year
n.pb.	no publisher
pg.	page
vol.	Volume
SAW	salla Allah [°] alayh wa sallam
SWT	subhanahu wa ta [°] ala
PBUH	blessing of Allah and peace be upon him
Ibid	same with previous reference

LIST OF SYMBOLS

Hadith Number

CHAPTER ONE

THE ROLE OF DZIKRULLAH FOR AN EFFECTIVE WORSHIP IN SOLAT

CHAPTER 1

1.1 INTRODUCTION

Dhikr is the one of *Ibādah*. It is an Arabic word derived from 'Abd (a slave) and it means submission. Allah is our master and we are His slaves and whatever a slave does in obedience to and for pleasure of his Master is *Ibādah*. The Islamic concepts of *ibādah* are very wide. If we free our speech from filth, falsehood, malice and abuse and speak the truth and talk goodly things, and do all this only because God has so ordained, constitute *ibādah* however secular we may appear. If we obey the law of God in letter and spirit in our commercial and economic affairs and abide by it in our dealings with our parents, relatives, and friends all those who come into contact with us, all these activities of we are also *Ibādah*. If we help the poor and the destitute, give food to the hungry and serve the afflicted and do all this not for any personal gain but only to seek the pleasure of God, this is All *ibādah*, Even in our economic activities_ the activities undertake to earn our living and to feed our dependants_ are *Ibādah* if we remain honest and truthful and observe the law of God.

In short, all our activities are *Ibādah* if we are in accordance with the law of God and our ultimate objective is to seek the pleasure of Him. Thus, whenever we do well or avoid evil for fear of God, in whatever sphere of life and field of activity, we are discharging our Islamic obligations. This is the true significance of *Ibādah*, that is, total submission to the pleasure of Allah, the molding into the patterns of Islam one's entire life, leaving out not even the most insignificant part.

To help achieve this aim, a set of formal 'Ibādah (worship) has been drawn up as a course of training. The more assiduously if we follow the training, the better equipped we are harmonizing ideals and practice. The *ibādah* are thus the pillars on which the edifice of Islam rests. However, in this case writer only focuses the worship of *dhikr* in an effective worship of *solat*.

1.2. BACKGROUND

قال الله سبحانه وتعالى:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

(Al- Quran. Al-Rad 13: 28)

Means:

Those who believed (in the Oneness of Allah – Islamic Monotheism), and whose hearts find rest in the remembrance of Allah, verily, in the remembrance of Allah do hearts find rest.

Dhikrullah is from Arabic word its means, remembrance of Allah and its also the one of good practice behavior for Him, that was covered all exist in life human being. Here we will give and surrender, our hearts only remember to Almighty as well as facet of heart, talking, and all actions. However, we should to know that Allah would do evaluation for us after die, or at the and hereafter. Moreover, every attitude of people not has a value from Allah except always performing good deeds in action daily life to avoid from evil.

Beside that, not all soul getting pleasure and guided from Allah and also not all of people knowing the best of method in approach Almighty, only for people that has been opening their hearts with lighting of Lord. If who has not seeking the pleasure from Him it's maybe so easy to influence by evil and coming astray at valley stupidity and insult in life forever.

Actually, the strength of faith and pure soul will be achieving with true believer only Oneness of God. Beside that, pray, *dhikrullah*, prayer forgiveness and other worship that is suggest by Allah for us to do it through good action and deeds His Messenger. That because, a good Muslims always fill up all their times with variety of worship. In that case, put their hearts with *Dhikrullah* or remembrance to Lord in whatever they do especially during performing worship of *Sālat*. Thus, it's can approach our self or

our heart from something bad for example not engrossed in *Sālat* and do heart find rest.

In remembrance of Allah and pray have a times or moments that was promised by Allah, so that both of its will accepted or be fulfilled. Actually, is so better if we able to fill up every pulsation of heart with *Dhikrullah*. That because will be given for us more advantages in life here and here after, especially in effectiveness worship of *Sālat*.

However, *Dhikir* of Allah is the most excellent act of Allah's servants and is stressed over a hundred times in the Holy Qur'an. It is the most praiseworthy to earn Allah's pleasure, the most effective weapon to overcome the enemy, and the most deserving of deeds in reward. It is the flag of Islam, the polish of heart, the essence of the science of faith, the immunization against hypocrisy, the head of worship, and the key of all success.

There are no restrictions on the modality, frequency, or timing of *dhikir* whatsoever. The restrictions on modality pertain to certain specific obligatory acts, which are not the issue here, such as *Salat*. The *Shari'a* is clear and everyone knows what he or she has to do. Indeed, the prophet said that the people of Paradise would only regret one thing: no having made enough *dhikr* in the world! Are not those are making up reasons to discourage others from making *dhikr* of Allah in this tremendous matter. Allah says in His Holy Quran:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا }

(Al-Quran, Al-Ahzab, 33:41)

Means:

O you who believe! Remember Allah with much remembrance.

And He mentions of His servants:

{ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ }

(Al-Quran, al-Imran, 3:191)

Means:

“Those who remember their Lord standing, and sitting and lying on their sides”,

In other words we should remember of Allah at all times of the day and night. Allah

Most High said:

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

(Al-Quran, al-Imran 3:190-191)

Means:

The creations of heaven and earth and the changes of night and day are signs for people who have wisdom: - consider who is described as having wisdom – Those who remember (and recite and call) Allah standing up, sitting and on lying on their sides and think deeply about the creation of the heavens and the earth, (saying): “Our Lord! You not have created (all) this without purpose, glory to you! (Exalted are you above all that they associate with you as a partner). Give us salvation from the torment of the Fire.

‘A’isha said, as narrated by Muslim, that the Prophet Mentioned\ remembered Allah at all times of the day and night. The prophet said: “If your hearts were always in the state that they are in during *dhikr*, the Angels would come to see you to the point that they would greet you in the middle of the road.” Muslim narrated it. Imam Nawawi in his *Sharh sahih Muslim* commented on this Hadith saying: “This kind of sight is shown to someone who persists in meditation (*murāqaba*), reflection (*fikr*), and anticipation (*iqbal*) of the next world.”

Mu’adh ibn Jabal said that the Prophet also said “The people of Paradise will not regret except one thing alone: the hour that passed them by and in which they made

remembrance of Allah. “ Narrated by Bayhaqi in Shu’ab al-imam (1:392 #512-513) and by Tabrani. Allah placed His remembrance above prayer in value by making prayer the means and remembrance the goal. He said:

{ اٰتٰلُ مَا اُوْحِيَ اِلَيْكَ مِنَ الْكِتَابِ وَاَقِمِ الصَّلَاةَ اِنَّ الصَّلَاةَ تَنْهٰى عَنِ الْفَحْشَاۗءِ وَالْمُنْكَرِ
وَلَذِكْرُ اللّٰهِ اَكْبَرُ وَاللّٰهُ يَعْلَمُ مَا تَصْنَعُوْنَ }

(Al-Quran, Al-Ankabut, 29:45)

Means:

Recite (O Muhammad P.B.U.H. what has been revealed to you of the book (Al-Quran) and perform solat (the prayer) prevent from, great sins of every kind, unlawful sexual intercourse and disbelief polytheism, and every kind of evil wicked deed, and the remembering (praising) of you by Allah (in front of the Angels) ” is greater indeed than your remembering (praising) of Allah in prayers. And Allah knows what you do.

Allah Most High said:

{ قَدْ اَفْلَحَ مَنْ تَزَكَّى , وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى }

(Al- Quran. Al-‘A’la, 87:14-15)

Means:

“He is successful who purifies himself, and remembers the name of his Lord, and so prays.”

Allah Most High said;

{ وَاَقِمِ الصَّلَاةَ لِذِكْرِي }

(Al-Quran. Taha, 20:14)

Means:

“So establish prayer for my remembrance.”

Dhikir can take place with the tongue, for which the one utters it receives reward, and it is not necessary for that he understand or recall its meaning by its utterance: and if, in addition to its utterance, there is *dhikir* on the heart, then it is more complete.

1.3 OBJECTIVE OF RESEARCH

Every research has own objectives in whatever field that making researcher. However in that case, writer only can conclude the objectives of this research at below:

- 1) To know the role and meaning of *Dhikrullah* with exactly and truthfulness base on Al- Qur'an and As-Sunnah.
- 2) To make people know, the importance of *Dhikrullah* in daily life and the effect from it's in worship of *solat*.
- 3) To encourage and approach our self to Allah through understanding more of benefits and advantages the *Dhikrullah* followed by good deeds are considered as act of worship.
- 4) To abolish perceptions or view of people that mention, the *Dhikrullah* only on mat *sejadah* and separate from people to do action in *Ibadāh*.
- 5) To know how it's will be given the effective for Muslim, in experience *Tazkiyyah* with implementation word *Dzikrullah* in life.
- 6) To know what the effect that will be coming if we not implement *Dzikrullah* in what ever we do.

1.4 PROBLEM STATEMENT

After the writer making several analyses about the topic; The Role of *Dhikrullah* For An Effective Worship of *Solat* , the writer can conclude the problem statement such as;

“How the Holy Qu’ran and Sunnah Prophet (s.a.w) was described the meaning of *Dhikrullah* for Muslims to add strengthen of faith so that we know *Dhikr* is the greatest obligations in perform the *solah*. Then, the researcher want find out the other

literature reviews that describes the best of method to make people know the importance of *Dhikr* in seeking humility in worship of *solat*".

Then, how *Dhikr* can encourage and approach us to implementing good deeds are considered as an act in worship. As we know *Solat* is the one of important obligations in Islam and cannot be neglect for muslims. Thus, many of people perform the *solat* but not all of us get blessing by Allah. That because the implementation in *solat* is not engrossed, the hearts was bringing out by evil. Through *dhikr*, our heart always induces remembering and love for Allah so much. So *dhikr* of Allah is gateway to His love. In *ibadah* or worship *dhikr* involves meditation, through which one reaches the state of *ihsan* or excellence, wherein a person worships Allah as if is actually seeing Him. Here the gathering of Angles, and gathering without *dhikr* are gathering of Satan or evil. By virtue of *dhikr*, the person doing it is blessed sitting next to Him.

1.5. RESEARCH METHODOLOGY

1.5.1 Library Research

For make this research as well as and can running everything clear, the researcher or writer was used library research of methodology. The writer was chosen this method because many of information that related by topic have here. Then, writer searching more of materials like, books, articles, documents, magazines, newspaper and other references that related by this topic. All of these materials will be using as the first sources to identifying exactly the contents in research. Beside that, the writer also will use a literature review and this productivity from other researchers namely from earlier and nowadays.

1.5.2. Literature Review

Generally, this topic had been discussed and was analyzed by many of writers. It's maybe this topic so interesting for search to add the knowledge and increasing strength of pious faith. Furthermore, its was searched so critical with differences ideas

of thinking and not running out from true sources “ Al-Qur’an and As- Sunnah” . But all of these have related to each other’s.

Example, the research “literature Review” was presented by Ruzilah Bt. Razali (UM 1996). However, she was brought the topic “The Role of *Dhikrullah* in Shaping Personality of Muslims at Pondok Lubuk Tapah”. Nevertheless, she is not touching more details about the role of *Dhikrullah* in an effectiveness worship of *solāt*. But both of these have similarity in aspect role *Dhikrullah* or remembrance of Almighty.

Beside that, other literature review that was presented by Muhammad Abdul Fateh (Dewan Agama dan Falsafah, Ogos 2003) and his research with topic “ Hati Tidak Khusyuk Atasi Dengan Mengadu Kepada Allah (remembrance for Allah to find rest heart). The consequence by this writing, the writer want makes initiative to present how far the role of *Dhikrullah* in given the effectiveness worship of *solāt* for respondent.

CHAPTER TWO

CHAPTER 2

2.1 INTRODUCTION

In Chapter two writer discussed about realize the meaning of *dhikr* based on two main sources Al- Quran and Al-Hadith. *Dhikr* is a type of important worship to Allah in Islam, because with remembering Allah the human's soul will be peaceful and find rest. It's also can avoid our self from bad and forbidden things in religion. Through *dhikr*, we always realize or aware that Allah will count our practice and actions in this world.

There are many proofs in al-Quran that mention the meaning of *dhikr*. Based on the status of *dhikr* we should always practice the *dhikr* in our life without doubt whenever and wherever we are. Beside that the *dhikr* will be having many of benefits in a human life, especially in order to get Allah bless life in this world and hereafter.

2.2 MEANING OF DZIKIR

'*Dhikr*' originates from the Arabic word (ذكر). According to *Munjid* dictionary, '*dhikr*' means 'to make something pure' or 'to honour'.

Dhikrullah or remembering Allah includes all the practices in being the servant of God, who have relationship with God Allah. *Dhikr* is not limited to the common interpretation of most people where *dhikr* is perceived as pronouncing words that have specific connection with Allah such as to pronounce the word of *Thayyibah* (La Ilaha Illallah – there is no God Worthy of worship except Allah) or praising with *Tasbih*, pronouncing the word " *Subhanallah*" (Allah most pure). This is a totally incorrect and misunderstanding, and those who holds on to this interpretation is as though he is the narrowing the scope of *dhikr* itself.

Dhikr in its wider meaning, is all the things that are related to Allah and for this reason, the person pronouncing the *dhikr* is having his time with Allah, always remembering Him, no matter when he is busy or leisure, in times of hardships or pleasant times, when accepting good news (nikmat) or bad, when he is alone or in group, when working or a sleep and in any other situations.

According to Sa'di Abu Jaib in his book, the words of *dhikr* can be divided into five meaning:

- i. To give reminder of something
- ii. To take care, remember, (hafz)
- iii. To show dignity, having honour
- iv. The Holy Al- Quran Al- Majid as stated by Allah Most High...

{إن نحن نزلنا الذكر وإن له لحفظون}

- v. Calling to Allah in prayer (*do'a*) based on the verse:

{يا أيها الذين ءامنوا اذكروا الله ذكرا كثيرا}

According to al- Wahidi, *Dzikr* means, we understand the meaning of *dhikr*, which is to belief in the heart, to state by the tongue and the heart. According to al-Syafie, *dhikr* means:

- i. Something that show to Allah
- ii. All that has been started by the syara' for the reason of ' *ibādat* which includes to praise Allah and to negate all His weaknesses. Therefore this method is more perfect and if it is performed with piety, be it obligatory practices such as *solāt*, *jihad* and other, it will be more perfect because at the end, the heart will truly submits to Allah sincerely, and that is most perfect.

2.3. THE WORD OF DHIKR BASED ON THE HOLY QURAN

Members of Mufassirin mentioned that the dhikir in the Holy al-Quran could be divided into twenty types, namely:

1. Dhikir by using the tongue.

{ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ }

(Al-Quran. Al- Imran 3:191)

Means;

Those who remember Allah (always and in prayer) standing, sitting and lying down on their sides.

2. Dhikr by using heart or Qalb

{ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ }

(Al-Quran. Al- Imran 3: 135)

Means:

And those who, when they have committed Fahishah (illegal sexual intercourse) or wronged themselves with evil, remember Allah ask forgiveness for their sins.

3. Dhikr with the meaning of news (الحديث)

{ اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنْسَاهُ الشَّيْطَانُ ذِكْرَ }

(Al- Quran. Yusof 12: 42)

Means:

But Shaitan (satan) made him forget to mention it to his Lord or satan mad [Yusof "Joseph" to forget to remembrance of his Lord (Allah) as to ask for his Help, instead of others]

4. Dhikr also have the meaning of news

{ وَيَسْأَلُونَكَ عَنِ الْقَرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا }

(Al-Quran, Al-Kahfi 18: 83)

Means;

“They ask the concerning Dhual Qarnayn Say, “I will rehearse to you something of his story.”

5. Dhikr to have the meaning of reminder

{ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ }

(Al-Quran. Al- An’am 6: 44)

Means:

So, when they forgot (the warning) with which they had been reminded, we opened for them the gates of every (pleasant) thing.

6. Dhikr with the meaning of Tauhid

{ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى }

(Al-Quran. Taha 20:124)

Means:

But whosoever turns away from my Reminder (i.e. neither believes in this Quran nor act on its teaching). Verily, for him is a life of hardship, and we shall raise him up blind on the Day of Resurrection.

7. Dhikir with the meaning of Revelation

{ فَالْمُلْقِيَاتِ ذِكْرًا }

(Al-Quran. Al- Mursalat 77:5)

Means:

And by the angels that bring the Revelations to the messengers.

8. Dhikr with the meaning of Al-Qur'an or Scriptures

{ وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنْزَلْنَاهُ }
(Al-Quran. Al- Anbia' 21: 50)

Means:

And this is a blessed Reminder (the Qur'an) which we have sent down.

9. Dhikr with the meaning of Taurat

{ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ }

(Al- Quran. Al- Anbia' 21: 7)

Means:

So ask the people of the Reminder "Scriptures- the Taurat (Torah), the Injil (Gospel) if you do not know.

10. Dhikr with the meaning of nobility

{ لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ }

(Al- Quran. All- Anbia'21: 10)

Means:

Indeed, we have sent down for you (o mankind) a Book (the Qur'an) in which there is Dzikrukum, (your reminder or and honor for you. i.e. honor for the one who follows the teaching of the Qur'an and acts on its teaching.

11. Dhikr with the meaning of remember

{ فَادْكُرُونِي أذكُرْكُمْ }

(Al-Quran. Al- Baqarah 2: 105)

Means:

Therefore remember me (by praying, glorifying) I will remember you.

12. Dhikr with the meaning of to obey/ obedience

{ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ }

(Al- Quran. Al- Baqarat 2: 63)

Means:

Hold fast to that which we have given you, and remember that which is there in.

13. Dhikr with the meaning of explanation

{ هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ }

(Al-Quran. Sad 38: 49)

Means:

This is a reminder and verily, for the Muttaqun (the pious) is a good final return (paradise)

14. Dhikr with the meaning of performing Solat Fard 5 times

{ رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ }

(Al-Quran. Al-Nur 24: 37)

Means:

Men whom neither trade nor sale (business) diverts from the remembrance of Allah (with tongue) nor from performing As-Salat (Iqamat-as-salat) nor from giving the zakat.

15. Dhikir with the meaning of “Solat Jumaat” the Friday prayer.

{ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ }

(Al-Quran. Al-Jumu’at 62: 9)

Means:

Come to the remembrance of Allah, Jumu’ah religious talk “ Khutbah “ and Salat “ prayer” and leave off business (and every other thing)

16. Dhikr with the meaning of shame “ Al-Aib”

{ أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ }

(Al- Quran. Al- Anbia’ 21: 36)

Means:

Is this the one who talks (badly) about your Gods?”

17. Dhikr with the meaning of Luh- mahfuz

{ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ }

(Al-Quran. Al- Anbia’ 21: 105)

Means:

And indeed we have written in Az-Zabur (i.e. all the revealed Holy Books the Taurat “Torah”, the Injil “Gospel”, the Psalms, the Qur’an) after (we have already written in) Al- Lauh Al- Mahfuz). The books that is in the heaven with Allah, that My righteous slaves shall inherit the land (i.e. the land of paradise)

18. Dhikir with the meaning of giving praise to Allah and His Messenger.

{ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَاذْكُرُوا اللَّهَ كَثِيرًا }

(Al-Quran, Al-Syu’ara)

Means:

Except those who believe (in the Oneness of Allah – Islamic Monotheism) and do righteous deeds, and remember Allah much

19. Dhikir with the meaning of Messenger / Prophet

{ قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا * رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا }

(Al-Quran. Al-Talaq 65: 10-11)

Means:

Who have believed, Allah has indeed sent down to you a Reminder (this Qur’an). (And has also sent to you) a messenger (Muhammad s.a.w) who recites to you a verses of

Allah (The Qur'an), containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness (of polytheism and disbelief) to the light (of Islamic Monotheism). And whosoever believes in Allah SWT and perform righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise) to dwell therein forever. Allah has indeed granted for him an excellent provision.

20. Dhikir with the meaning of meditate “ tafakkur “

{إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ}

(Al-Quran. Sad 38: 87)

Means:

“Its (this Qur'an) is only a Reminder for Allah the Alamin (Mankind and Jinn)

(Ahmad Ibrahim Al- Bukhari , Al-AhadisAl- Qudsiyah Al –mu'tamidat)

2.3.1 Proofs from the Holy Quran

In the Quran and al-Hadith , there are many proofs which tells the mankind to makes it a habit of dhikir and remembering Allah in whatever circumstances until the end of his life. Below are the proofs on dhikir that can be found in two main sources – The holy Quran and the Hadith also bringing some opinion of scholars that are related; Allah Most High Said:

{فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ}

(Al-Quran Al- Baqarah 2; 152)

Means:

Do you remember me, I will remember you. Be grateful to me and reject not faith.

According to the scholars, they interpret the word “ذكر” in the above verse as follows;

- i. Ibn Abbas and Ibn Jubair interprets that dhikr is to obey Allah, thus Allah will remember his servant, which He owns Allah and His Prophet, as Allah has given pleasures to His servant with Revelations.

- ii. Mohd Taufik in his book states that dhikr is the remembrance of man to Allah by obeying Him and Allah will remember His servant by giving pleasures, therefore man must be grateful to Him and avoid from disobedience by doing sins.

Allah Most High said:

{ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ }

(Al-Quran. Al- Imran 3: 135)

Means:

“And those who, having done something to be ashamed of, or wronged their own soul, earnestly bring God to mind, and ask forgiveness for their sins- and who can forgive sins except God? – And are never obstinate in persisting knowingly in (the wrong) they have done”

The scholars differ in their opinion on the meaning of ‘ dhikr ’ in the above verse (Ibn Jauzi, pg 462) as follows:

- i. Ibn Mas’ud and Ata’ interpret that ‘ dhikr ’ is dhikr by using the tongue, which refers to *istighfar*.
- ii. Dhikr by using the heart
- iii. Al-Waqidi interpret to remember the evil promise made by Allah
- iv. To remember what has been forbid by Allah
- v. Abu Sulayman and Dimasqa’ – to remember Allah’s forgiveness

According to Syaikh Ismail , he interprets the verse as when a servant did bad or forbidden act, such as fornication or other sinful act involving other man , he must remember Almighty Allah with fear and shame or by remembering the promise of Allah’s punishment.

Allah Most High said;

{ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ }

(Al- Quran. Al- Imran 3: 191)

Means:

“Men who celebrate the praises of God, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth...”

- i. Ali Ibn Mas’ud , Ibn Abbas , and Qatadah have given the meaning of dhikr in the verse above as dhikr pronounce in prayers (solat) that refer to performing solat by standing ; if unable , by sitting and if also still unable , by lying down.
- ii. Other interpreters states that it includes not only dhikr in prayers, but also others
- iii. It means, fear of Allah will exists while standing, sitting, performing *do'a* and lying down (Ibn Jauzi, pg. 526)

As states by Saiyidatina ‘Aishah that the Prophet perform *dhikr* at all times and situations.

Syaikh Ismail states that *dhikr* can be divided into three stages;

- i. Dhikr by using the tongue (oral)
- ii. Dhikr by using the heart (mental)
- iii. Dhikr by using the spirit because by using the tongue, can lead one to think; by using the heart will lead one to think of the power of Allah and will arrive to the spirits (maqam roh). Therefore it will know the truth of something and witness Allah’s creation (Ismail al-Burusi, pg. 145)

Allah Most High said;

{ وَادْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ }

(Al- Quran. Al-Imran 3; 41)

Means:

“...Then celebrate the praises of the Lord again and again, and glorify Him in the evening and in the morning”.

According to Syaikh Ismail , there are two views on the meaning of وَادْكُرْ رَبَّكَ

كَثِيرًا

i. Allah commands man to take care of this tongue from speaking only words of the present world; therefore, it is more preferable and recommended that *dhikr* and *tasbih* (to remember and glorify Allah) is better for tongue to be used for.

ii . The words means to pronounce *dhikr* by using the heart those who are drowned in the sea of *ma'rifatullah* has firstly pronounce the *dhikr* by using the tongue. Thus, when the heart is full with the light of *dhikrullah* , the tongue should silent and only the heart the perform the *dhikr* (Ismail al-Burusi .Pg.42).

2.3.2. PROOFS FROM THE HADITHS

As people know, many of proofs from the Hadiths that was described about an important of *dhikr*. Half of them namaly:

Narrated by Bukhari and muslim in Hadith Qudsi, the Prophet (PBUH) said...

{أنا عند ظن عبدي بي وأنا معه حين يذكرني، فإذا ذكرني في نفسه ذكرته في نفسي وإن
ذكرني فيملاً ذكرته في ملاً خير منه، وأن اقترب إلي شبرا تقربت إليه ذراعاً، وإن اقترب
إلي ذراعاً أقتربت إليه باعاً وإن أتاني يمشي أتيته هرولة }.

(Hadith. Al- Bukhāriyy. Kitāb al-Tawheed. Bāb Wayahdzir Kumullah al- Nafsahu;
pg.384 # 7405)

Narrated by Muaz. R.a . The Prophet Said...

{ ما عمل آدمي عملاً قط أنجي له من عذاب الله، من ذكر الله عز وجل }

(Hadith.Sunan Ibn.Majah. Bāb Sāwāb Adhā. Jil.2. # 3126)

Narrated by Abi Musa, The Prophet said...

{مثل الذي يذكر ربه والذي لا يذكر مثل الحي والميت}

(Hadith. Al-Bukhâriyy. Kitab al-Da'waah.Bâb, Fadhlul al- Dzikrullah. Jil.4. # 6408)

2.4. DHIKR AND DUA' IN GHAZALI THOUGHT

According to Ghazali thought, the usage of the term dhikr ranges widely from rather general to highly technical explanations. These usages can be categorized in several groups. Before going into detail, however, it is necessary to make distinction between the two major types of dhikr in his thought, as well as in the Qur'an: mental (dhikr bil-qalb) and vocal (dhikr bil'lisan). Then he discusses each aspect separately. (Kijoro Nakamura, pg, 63, 2001)

In Ghazali's thought, the problem of the mental dhikr ("remembrance," recollection" or "recollectedness") is naturally vital and basic. In this category, dhikr means, first of all, a laborious effort to turn our thought, mind and concern toward God and the Hereafter. It thus aims to reverse the tide of our whole character and to turn our central concern from this world, with which we have been familiar, to the Hereafter with which we have so far no acquaintance. As a matter of course, this task is difficult, especially in the beginning. Since our concern is still with this world, we easily slip back into heedlessness (ghaflah) of God and satanic insinuation creeps in. Satan incessantly assaults us during this whole process. (ibid)

On the other hand, as long as we are occupied with dhikr (remembrance) of God, there is little chance for satanic temptation. In this sense, dhikr of God is the suggest refuge from this satanic insinuation. Obviously the best thing is to try to continue this remembrance of God. However, again, this is a difficult task.(ibid)

Ghazali knows well how hard it is to keep the heart fixed on a single object and retain the wondering mind on it, even during ritual prayer. He gives advise on how to remedy this problem. Distraction from without can easily be cured, either by removing the cause, or by escaping from it. However, if it comes from within, the remedy is

difficult. One way out is to try to understand what one is now reciting in ritual prayer. It is also helpful if one prepares for it before the opening *takbir* by renewing the remembrance (dhikr) of the hereafter, by remembering one's being at the place of converse with God, and also by remembering the peril of one's position before Him, and also forth. If this is not sufficient, then the cause lies deep in one's own character. This mental effort must go hand in hand with other efforts to improve and change the character. (ibid)

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In this advice, Ghazali has mentioned "...by renewing the remembrance (dhikr) of the hereafter, by remembering our being at the place of converse with God, and also by remembering the peril of your position before him..." Certainly both usages of dhikr are rendered as "remembrance" but they are different. As a method, the first type of dhikr leads us to the higher state of dhikr (see later), while this second dhikr, as a kind of mental or meditative exercise, mainly helps novices to cultivate in themselves a certain inner state or mood which in turn drives them to more assiduous exercises. In this rather general usage of dhikr as remembrance, its object is not necessarily God Himself, as is seen in the last-quoted example. It can be anything else. (Kijoro Nakamura, 2001, pg. 64)

To those whose sole concern is the hereafter, everything in this world can be a reminder of, and lesson in preparation for, the eschatological events. Therefore, if one wants to be like those people, one must try to do the same things as they do, even though it is hard in the beginning. For example, the heat of the bath-house (*hammam*) should remind one of the heats of hell. For it is the place most like hell, both in the beneath the water and the darkness above. Similarly, if one sees something black, one should remember the darkness of the grave: if one sees a snake, one should remember the serpents of hell: if one sees an ugly, horrible face, one should remember *Munkar* and *Nakir* and the tormenting angles (*zabaniyah*). (Kijoro Nakamura, 2001)

Ghazali particularly urges novices to be mindful of their own death, which may come at any moment – and of their perilous position before God. What will happen to them after death should be their chief concern? Then, says Ghazali, their delight with this transient world will disappear. This sort of mental or meditative exercise helps novice

to engage more ardently in the remembrance of God and in other exercise. If this is repeated regularly, it becomes more effective. This is another meaning of *dhikr*. Thus *dhikr* (or *tadhakkur*) purport not only to remember an idea or knowledge, but also to established it in the heart by repeating its remember over and over again. (Kijoro Nakamura, 2001, pg. 65)

This *dhikr* differ from *fikr* (discursive meditation), another kind of mental or meditative exercise, which means to combine two know ideas and to produce a new idea or knowledge. *Fikr* is heuristic, while *dhikr* is self-preserving. If these two mental exercises are combined, then one is not only able to increase his knowledge ('ilm) of God, but also to strengthen this knowledge in his heart. If the exercises are conducted with references to the mercy of God, the love of God is increased: on the other hand, if they are conducted with references to His majesty and power, the fear of him will be increased. (ibid)

In the same way, if Sufis perform *du'a'* (supplication), Quran-recitation (*qira'ah*) and even the vocal *dhikr* on a regular basis, with their thoughts fixed on the ideas attached to them, then the ideas gradually take root in them. All these practices serve as an effective training method, which allows Sufis to reach the type of mental *dhikr* we have just mentioned. This is one of the fundamental principles underlying Ghazali's daily exercise, which consist of *du'a'*, *dhikr*, *qira'ah* and *fikr* (*al-waza'if al-arba'ah*)

The vocal *dhikr*, on the other hand, is no less important as a method than the mental *dhikr*. The usage of *dhikr* in the sense of invocation or utterance of a certain formula is already found in the Qur'an. However, *dhikr* in the Qur'an means to praise and glorify God by mentioning His name during of ritual prayer is "praise of God's greatness and power, and thanksgiving for the salvation bestowed by Him," then it is natural that *dhikr* of God as such should be the essential part of ritual prayer, or even be regarded as ritual prayer itself. It is not means to an end. It is end in itself. (Kijoro Nakamura, 2001, pg.66)

In spite of the gradual formalization of worship, however, the *dhikr* has always remained a private and free devotional act. It can be performed at any place and at any

time, without any formal preparation. For this reason, it was fully cultivated and developed by the devout early Muslims, along with other ascetic practices which include retreat, silence, weeping, prolonged repentance, supplication (*du'a*) for forgiveness, the night vigil, and ritual prayer.(ibid)

Sufis later elaborated upon this practice of dhikr. To them, however, the *dhikr* was more or less a method toward their ultimate goal, not a part of way of life as it was to the early ascetics. The following is one of the traditions cited by Ghazali in an attempt to support and elaborate his idea of *dhikr*. This is his third usage of *dhikr*.

If one professes a hundred times every day, “There is no deity but God, Who is alone; to Him belongs sovereignty and to Him belongs praise; He is powerful over everything” – then he has as good as ransomed ten slaves, and a hundred good deeds are written down for him and hundred evil deeds are erased for him, and this formula becomes protection for him against Satan on that day. (Kijoro Nakamura, 2001, pg.67)

It is emphasized that repeated pronouncement of a certain sacred formula is very meritorious. At all other religious practices and even the poor can perform it.

Abu Darr said, “I said to the messenger of God, ‘the man of wealth has taken away the rewards (of God). They say as we say, but they spend, while we cannot. The Prophet said, ‘shall I not show you a deed? When you do it, you will reach (the rank. of) your predecessors and supercede your successors, except those who utter the same words as yours. You say, “Glory be to God!” thirty-three times after each ritual prayer, and “God is most great!” thirty- three times.’” (ibid)

Generally speaking, there are attitude are two attitudes with regard to the merit of this dhikr; one is “sacramental” and the other is what may be called “interpretative”. The first attitude is that there is some mysterious, supernatural power inherent or working in the words of the dhikr itself (and hence the meritorious ness of its utterance), as the graphic and personified description of the pronounced word in some traditions it suggests.

The interpretative attitude, on the other hand, sees in the dhikr something more than what the traditions say. It takes the formula as a symbol for the special state, which is

induced in the heart of the devotee by repeated utterance of the same formula. Daisetsu T. Suzuki, a well-known Zen Buddhist scholar, writes about the Buddhistnembutsu words, which might apply, mutates mutandis, to the dhikr.

When the name is uttered, all that it stands for is awakened in the mind of the utterer; not only that, but finally his own mind will thereby open up its deepest resources and reveal its inmost truth which is no other than the reality of the name, that is, Amitabha himself.

Apparently Ghazali takes this second attitude toward the dhikr, when he poses the following question; Why is it that dhikr of God is light on the tongue, and there is little trouble in doing it, but it is the most meritorious of all acts of worship. (Kijoro Nakamura, 2001, pg.68)

It is essential, according to him, to pronounce a sacred formula with the presence of the heart or with other no discrepancy between the tongue and the inner state, as some traditions indicate; “He who professes single-heartedly (*mukhlis*), ‘There is no deity but God’ will enter paradise. The pronouncement of the formula must be done “single-heartedly” or “truly,” without any object or purpose whatsoever in the mind. Furthermore, this presence of the heart in the dhikr must be constant, without any interruption. Otherwise there would be no use of the dhikr. When Sufi novices perform the dhikr, their inner states must be exactly like that of a person who is fighting for the single cause of God, without any other object but His Noble Face and without any aim but God. This is the state, which is expressed by the formula; “There is no deity but God” (*tahlil*). According to Ghazali, this is the reason why the Prophet preferred to use the *tahlil* as a dhikr. (*ibid*)

Generally speaking, it is not easy to turn one’s mind and thought to a single object and keep on remembering it- how much less the remembrance of God, with which one has far no familiarity, because of one’s occupation with worldly concerns. The mind is soon pulled back to matters of this world and wanders about one thing to another. This is heedlessness (*ghaflah*). When one realizes it, it is so too late – one has already drifted far away the remembrance of God. It seems almost impossible to keep the stream of

consciousness under control. Therefore, a special method is needed. The dhikr, or repeated utterance of a sacred formula, seems to address well this need. Vocal utterance comes more easily under the control of man's efforts. One often keeps on uttering a name or a formula even when one is not aware of it. When this happens, then one only has to let the mind follow the ideas expressed in the formula and thus keep remembering God. This is less difficult to do than to remember God without any such "external" support. (ibid)

This particularly true when the practice of this vocal dhikr is methodically and systematically organized in combination with other practices – fikr (discursive meditation), Quran-recitation, and du'a' (supplication). By making efforts in all these four practices in turn, Sufi novices can avoid boredom (malal), which comes from repeated practice of the same act, while keeping the remembrance of God. This is the reason why Ghazali frequently emphasizes the presence of the heart in the dhikr as well as in these other practice. If only the tongue performs the dhikr, then it will be useless. (Kijoro Nakamura, 2001)

On the other hand, when a formula or a divine name is uttered repeatedly over a long period of time, while the heart is present and thus remembering God, the initial hardship in dhikr gradually disappears and is replaced by joy in it. Finally this practice becomes so joyous that one would sacrifice anything for it. This means that one's character is now completely reoriented. This is what Ghazali means when he says as follows;

The dhikr both a beginning and the end. The beginning of it requires "intimacy" and "love" and the end of it is required by intimacy and love and is produced by these... This is the meaning of the saying of a man: "I struggled with the reading of the Quran for twenty years and I enjoyed it for twenty years."

When intimacy with the *dhikr* of God takes its root deep in the heart, one is served from anything else but the *dhikr* of God and from all that is other than He. One has now attained the state of single-heartedness (*ikhlas*). This is the fourth type of *dhikr*. It is an inner state, which is reached as a result of constant practice of the *dhikr*, both