THE CONCEPT OF DHIKR IN TARIQA
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Abstrak - In this modern world, there are various alternatives that can be used by man specifically Muslims in gaining peace and calm life. One of the alternatives is through dhikr. Muslims are certain that dhikr is one of the ways to be closer to Allah SWT easily because it can be done anytime, anywhere and in any situations. Therefore, this article discusses in deep the concept of dhikr that is done in Tariqa mainly the types of dhikr as well as the manners in doing the dhikr. This discussion is done for the Muslims to understand the best method to do the dhikr as it is done in Tariqa. This study used qualitative methods by adopting content analysis research design and descriptive analysis. The findings of this study revealed that the way dhikr done in Tariqa is the best way as it prioritize the sanctity and the manners before and after dhikr.

Keywords: Concept, Dhikr, Tariqa, Manners

I. Introduction
Dhikr is the remembrance of Allah. It is thus the greatest practice and is very easy to be done which is by the movement of the tongue and the presence of awareness in the mind and realization in the heart and soul. This is why in a Tariqa make dhikr as the crux of their teaching and a significant medium through which they can get closer to Allah SWT besides purifying their heart. This is because in Tasawwuf, Tariqa plays an important role as the path to Allah SWT. Therefore, a member in the Tariqa has to purify their hearts in the first place through the practice of dhikr to be able to get closer to Allah SWT.

II. Definition of dhikr
The word “dhikr” from literal and lexical sense is derived from the Arabic word ذكر which, in plural form is ذكرا which means remembering something or to utter Allah’s name after being forgetful about it and to worship Him (Majma’ al-Lughat al-’Arabiyyah 2004). This is also explained by Quraish Shihab (2006) that when someone says something, he utters its name. In this case, when the name is being uttered, the Owner of the name will be remembered, followed by His related attributes. Therefore, it is clear that making dhikr is actually the act of uttering Allah’s name and hence, the remembrance of His attributes as well as His commandments and prohibitions. Meanwhile, terminologically, dhikr according to Azwan (2001) means remembering the meanings of Allah’s names in the heart, and uttering His names by the tongue. Abdul Khari (2009) explained about the meaning of dhikr includes everything that has a connection with Allah SWT in all circumstances regardless of good or bad times, prosperous life or hardships, delivery of bounties or encounter against disasters, and individual or group attempt. Therefore in whatever conditions, such a person will always make dhikr in remembrance of Allah because it is one of the ways to get closer to, and be present before Allah SWT.

III. Dhikr according to quran and sunnah
The word “dhikr”, the practice which is enjoined among Muslims, has been mentioned many times in the Quran and the Sunnah. As stated by Quraish Shihab (2006), the word “dhikr” in the Quran can be found in a number of forms, not less than 280 times. It is thus evident that Allah SWT has commanded the practice of dhikr to His servants (Mohd Khairil 2007). The obligation is regarded as sunnah mu’akkad which implies an urge and the encouragement of such practice either in secret or in public by which the practice must be performed continuously without feeling ennui (Abdul Khari 2009). The command concerning the practice of dhikr can be seen in the Quran, surah al-’Ahzab verse 41:
O you who have believed, remember Allah SWT with much remembrance (Quran, surah al-'Ahzāb 33:41).

Besides, the command concerning dhikr can also be found in several hadith of the Prophet SAW. Furthermore, dhikr is the purest form of practice and most favored by Allah SWT (Mohd Sofwan 1995).

The practice most favored by Allah SWT is that when you are dying, your tongue is still doing dhikr to Allah SWT (Ṣaḥīḥ Ibnu Hibbān, Kitāb Adhikār, 2318).

Thus, a Muslim has to take the practice of dhikr seriously in his daily life given that it is Allah’s command and has been urged by the Prophet SAW. This is because Allah SWT will multiply the rewards to those who make dhikr. In addition, those who follow the Sunnah of the Prophet SAW will get shafa’ah (blessing) from him.

**IV. The Purpose of Dhikr**

The purpose of dhikr in a Tariqa is solely to give undivided attention to Allah SWT. Nonetheless, during the process of achieving the state as aforementioned, one will be aware of so many things that may tempt the soul. Therefore, they have to try giving their absolute focus to all matters relating to divinity. Making dhikr to Allah SWT is even able to erase one’s remembrance of anything other than Him. At the same time, it can bring peace of heart to one’s self (Javad Nurbakhshy 1979).

Meanwhile, the purpose of dhikr is also argued by al-Jilani (1992) which he asserts as a medium to get closer to Allah SWT which can be attained when the person is performing dhikr in its truest form reflected in a feeling of devotion, sincerity, and total reliance on Allah’s blessings. Thus, Allah SWT will remember those who remember Him. Therefore, it is clear that dhikr is actually a practical activity in a Tariqa to lead themselves toward carrying out good deeds and avoiding nugatory actions.

**V. Dhikr in Tariqa**

One of the ways to get closer to Allah SWT in a Tariqa is by increasing dhikr to Allah SWT (al-Jilani 2004). Dhikr also opens one’s heart quicker than any other acts of worship. In addition, it is not possible to attain the perfect unveiling state (kasyaf) and ultimate sincerity unless by continuous remembrance of Allah SWT (Muhammad Zain 1995). If all acts of worship are not accompanied with remembrance of Allah SWT, the acts will end up in vain, and will not gain true rewards. If someone forgets to make dhikr, he is viewed as having a large amount of debt (Atjeh 1977). Thus, dhikr is important in a Tariqa whereby it does not only denote the symbol of the Tariqa’s identity but also enlighten the soul of its adherent with regard to Allah’s existence, His Might and all His perfections (Khalili al-Bamar 1996).

Dhikr can be categorized into two namely hasanah dan darajah. The former is practiced by common Muslims which is not urged by the religion, but is done depending on one’s willingness to do so. Furthermore, this type of dhikr can be performed anywhere not with standing prayer time and certain places. Meanwhile, the latter is practiced in a Tariqa which aims at purifying their souls from any matters leading to sinful actions physically or spiritually and in the journey towards knowing Allah SWT (makrifatullāh) (Ahmad Suyuti 2003).

In addition, Azwan (2001) explains that there are rules and conditions with regard to dhikr in a Tariqa. The rules start from one’s position, way of utterance, and the number of dhikr uttered in accordance with one’s level and status. When he has completed a level, his status will be uplifted whereby he will be known as the member of dhikr. Meanwhile the ways to carry out dhikr are different by taking the aspect of being meticulous in dhikr into account. For instance, the movements of the head, hands, and chest must accord with the utterance.

Besides, when a teacher (mursyid) asks his students to perform dhikr out loud by the tongue and with utter determination, the students have to standardize their utterances and retain them in their hearts. Then, they are not allowed to leave the dhikr or integrate other worships into the dhikr. They also have to eat less, avoid pointless conversations, sleep less, and refrain from useless interaction with people. These are rules and pillars of dhikr in a Tariqa (al-Falimbānī 2002). Thereafter, when a person has fulfilled the requirements and rules stated, his heart will be purified to embark on the journey towards Allah SWT, and his status will be uplifted from one level to another, sooner or later, depending on how close he is to Allah SWT (al-Jilani 1999).
Furthermore, with regard to the status of dhikr in a Tariqa, the highest level is attained when their hearts are infused with Allah’s words and surrounded by the Divine’s light where they achieve *kasyaf* state. Meanwhile, their body organs and five senses such as the ears, heart, and eyes are opened and embrace strong feelings from Allah’s words (Azwan 2001). Thus, someone who wants to be on the path of knowing Allah, should seek a *syewik* who has attained ultimate reality by neglecting his lust and being submissive to Allah SWT alone (al-Sakandari 2005).

On a related note, in general, in a Tariqa, they do dhikr in groups because they do not want to be separated from each other. Moreover, some of the Tariqas apply musical instruments while doing dhikr, and then perform mass dance. They gather in the same location either at a house, or in certain mosques. This dhikr is usually carried out after regular *salat* (prayers) and at religious events for certain rituals. Utterances of dhikr are also different among the Tariqas (Mohd Khairil 2007). This is thus evident that dhikr in a Tariqa is very systematic because it imposes certain rules and conditions by them to attain the state of knowing Allah (*makrifatullah*) which is the highest level of their practices.

### 5.1 Types of Dhikr in Tariqa

Generally, in a Tariqa, there are many types of dhikr different in terms of utterance and technique used. The first type of dhikr implies voiceless utterance and is done only silently in the heart. For instance the words *La Ilaha Illa Allah* are often manifested in the heart without vocal utterance and bodily movement. In a similar vein, al-Jilani (1999) explains that dhikr in the heart is done in silence and only involves emotions and feelings concerning the greatness and beauty of Allah SWT. A person who exercises this dhikr will have a heart that is conscious of its connection with Allah SWT and His existence wherever he goes (Taufik Abdullah 2002). In addition, this dhikr is also known as *khāfī* (mute dhikr) in *Naqshbandiyah* Tariqa (Sri Mulyati 2004). Next, the second type of dhikr is dhikr by tongue or with voice. It is also known as dhikr in *jahar* or *nafī* *‘ithbat* (Muhammad Zain 1995). *Dhikr in jahar* is done out loud as in *Qadiriyyah* Tariqa (Sri Mulyati 2004). Meanwhile *nafī* *‘ithbat* implies that the dhikr is done not only by control of breath, but is accompanied by physical and spiritual gestures as practiced in *Shamaniyyah* Tariqa (al-Falimbani t.th). Muhammad Zain (1995) gives an example of dhikr by tongue which is, *La Ilaha Illa Allah* that rejects deities other than Allah SWT by putting forth a connection to Him. Meanwhile, Asywadiye Syukur (1980) explains that this dhikr is also called *jalīl* which contains praises, adoration, and gratefulness to Allah SWT.

The third type of dhikr is through bodily movements in performing all that He has commanded and avoiding what He forbids. This results in a total submission to Allah SWT (Abdul Khari 2009). Besides, dhikr by body organs also enables a person to perform other good deeds relating to general, and specific acts of worship (Mohd Sofwan 1995). Moreover, Azwan (2001) states that this type of dhikr using body organs involves the five senses such as eyes and ears.

Dhikr by eyes is actually same like dhikr by the heart because both of them are done in a voiceless manner and silence, and do not have specific words. The members in a Tariqa who master this type of dhikr usually have a perfect understanding of the meaning of Reality, and Allah’s actions and attributes. For instance, when a person looks at the beauty of the rainbow which can lead him to remembering the purity and greatness of Allah SWT. Hence, whatever that the eyes capture will be able to, indirectly, draw one’s mind back to Allah SWT (Azwan 2001). Meanwhile, dhikr by ears as explained by Azwan (2001) again implies the remembrance of Allah SWT through what is heard in the form of either vibration or friction in relation to Allah’s attributes and actions, where everything belongs to Him. For example, when one listens to the sound of a rooster crowing, or of the waves and river, all the sounds go back to their Possessor, which is Allah SWT. Thus the person should purify his heart by realizing such greatness of Allah SWT. Therefore, this dhikr indicates that the ears have to listen to kind matters and avoid from valueless things (Badrul Amin 2014).

Furthermore, in a Tariqa, there is also dhikr of soul. Al-Jilani (1999) elaborates that this dhikr is the light of Allah SWT (*Nūrallāh*) which is reflected in the heart and shows all evidences of Allah’s greatness and perfection. He further adds, silent dhikr or secret dhikr indicates one’s affection towards Allah SWT. This dhikr is called sign dhikr or breath dhikr. It is discreet since it cannot be said using words, where only the person who indulges in it will understand it (Muhammad Zain 1995). Al-Sakandari (2005) postulates that this dhikr makes the person unaware of nothing but Allah SWT alone.

Al-Jilani (1999) asserts about the last type of dhikr in a Tariqa which is *khāfī y al-‘Akhfā* indicating the most deep state. This is the dhikr that can invoke the feeling of in a person or into the trance state because he has become one with Allah SWT. This dhikr is also called *fana* ‘ based on what has been discussed by Azwan (2001) with reference
to the studies of Reality and Knowledge whereby it can change one’s personality, for instance, someone who is talkative and cheerful may end up becoming less vocal, and vice versa.

These are the types of dhikr in a Tariqa which are easy to be done by the believers who are sincere in worshipping Allah SWT. In contrast, it is very difficult to be carried out by the public since they need guidance from a mursyid (Muhammad Zain 1995). Thus, in a Tariqa, a syeikh or mursyid will teach his students the different types of dhikr by the tongue, heart, body organs, and so on and so forth for the sake of attaining higher levels of dhikr to get closer to Allah SWT.

5.2. Manners in Performing Dhikr in Tariqa

There are manners relating to dhikr whether before, during, and after dhikr. Among the manners observed before dhikr is, first, someone who wants to do dhikr must beforehand repent of actions that are unmindful and pointless to the afterlife and religious matters. Whilst, al-Sakandari (2005) adds, a Sufi (sâlik) must purify his soul by exercising spiritual activities, enhancing his knowledge of personal obligations (fardu ain), choosing a dhikr appropriate to his circumstance, and so forth. Thus, the sâlik have to purify their souls by asking forgiveness from Allah SWT for all sins and wrongdoings committed (Mohd Sofwan 1995).

Second, the person is best to keep himself pure from either major or minor impurities. Thus, he has to take a bath, clean his teeth, and perform ablution before doing dhikr (Ash-Shiddieqy 1974). For instance, when someone has bad breath, he must clean his mouth, and when he is in a state of impurity following intercourse (jumub), then he needs to take an obligatory bath prior to do dhikr (Azwan 2001). This action has been done by a Sufi named Abî Yazîd al-Bustâmi who performed ablution and washed his mouth with rose water before making dhikr (Fuad Said 2008).

Third, sitting in a position which faces the Qibla silently and calmly to be able to see, follow, and accept the truth manifested through the parts and roles played by the heart and the tongue (Asywadie Syukur 1980). Whenever the tongue utters Allah’s word, the heart has to imagine the word, and so does the mind (al-Falimbâni 2016). Therefore, the person needs to empty his soul and mind by focusing on Allah SWT alone (Azwan 2001). Fourth, before doing dhikr, the person can read the Quran by reciting ‘Ummul Kitaab which is surah al-Fâtiha, followed by al-’Ikhlâs, and then the act of asking forgiveness from Allah SWT and the profession of faith (shahadah) as much as he can (Azwan 2001). Moreover, Mohd Shaghir (2002) adds that the fifth manner practiced in a Tariqa before dhikr is calling out their sheikh’s name to make a certain request.

On a similar note, the first manner in performing dhikr is to be in a place free from impurities in a way to worship Allah, and that faces the Qibla (al-Falimbâni 2016). Al-Sakandari (2005) explains that when a member in a Tariqa performs dhikr individually, he must sit with the legs crossed facing the Qibla. Whilst, when dhikr is performed in a group, they have to sit in a circle.

Next, the second manner is to make sure that the place in which dhikr is to be performed, smells good so that the angels will protect the dhikr event (al-Haddad 2000). The third manner is in terms of clothing, which should come from lawful source, is clean and tidy, and smells good to invoke passion while performing dhikr (Sayyid Sâbiq 2009). The fourth manner as explained by al-Sakandari (2005), is to put one’s right hand on his right thigh, and similarly, left hand on his left thigh. Whilst, his eyes are closed to give full attention to the meaning and purpose of dhikr and to get closer to Allah SWT (Mohd Sofwan 1995). Regarding the fifth manner, al-Sakandari (2005) elaborates that a member in a Tariqa has to imagine the appearance of his sheikh because the sheikh is the guide to spiritual path. This is clearly mentioned by Sheikh Jibril as quoted in al-Haddad (2000) that when a sâlik makes dhikr, he has to imagine the appearance of his teacher (sheikh) and ask for help within his heart. Thus, Allah’s blessings will become abundant in his heart. This is because sheikh is someone who practices, and gives guidance to the spiritual path. Besides, sheikh is also regarded as someone who continues the teaching of the Prophet SAW and represents the Prophet SAW (al-Sakandari 2005).

Then, the sixth manner is to perform dhikr wholeheartedly and feel Allah’s presence. In order to feel His presence, one has to empty his mind from remembering distracting things (Azwan 2001). Meanwhile, the seventh manner is to submit one’s heart to Allah SWT alone to be able to attain the status of šiddaqîn which means those to declare Allah SWT in his heart (al-Haddad 2000). The eighth manner is that, even though there are many types of dhikr the best out of all is Lâ’Illâha 'Ilâ Allâh and must be done with awareness, submissiveness and adoration of the word (al-Jilani 1999). This utterance should also be uttered together with heavy breath until one’s shoulder is lifted and which connects to the heart. Whilst, the head is tilted left (Mohd Shaghir 2002). The last manner in performing dhikr is to reject all existences other than Allah SWT so that the word Lâ’Illâha 'Ilâ Allâh can be felt in the heart and is in
harmony with other body organs (Mohd Shaghir 2002). Then, there is light shining in one’s heart until he is able to know Divine secrets and his position is uplifted to a higher level where he gains Allah’s grace (al-Haddad 2000). At the end of dhikr, they should feel calm, and contemplate to enjoy the bounties emerged in their hearts (al-Falimbānī 2016).

It is thus clear that a person has to observe all the manners aforementioned to be able to indulge in joy and devotion in the practice of dhikr (Azwan 2001). Therefore, manners are crucial in a Tariqa for without manners the sālik will not achieve what he aims for. Hence, such the manners have to be observed by the Muslims who follow the teachings of a Tariqa because manners are the requirements for embarking on the spiritual path (Solihin 2005).

VI. Conclusion

Based on what has been discussed, the explanation of the concept of dhikr in a Tariqa is now clear. Thus, this study recapitulates that the method prescribed by Tariqa about the practice of dhikr is actually a Muslim can practice it too. It is because it contains the manners of dhikr that become a habit of a Muslims who can do it perfectly like taking ablution, facing Qibla and so forth. The practice of dhikr has been commanded by Allah SWT as stated in the Quran, and enjoined by the Prophet SAW as evident in the Sunnah. The members of Tariqa have to remember Allah SWT in whatever conditions by the heart, tongue, body organs, and so on. Besides, through dhikr, one will feel calmness in the heart leading to a positive mind and healthy body.

References
