

Dhikr in Unison and its Impacts on the Spiritual Life in Malaysia

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Abstract

There is no doubt that the science of Sufism became an essential part of our Islamic heritage, although it was not popularized as a term and concept until the third century AH. The science of Sufism focused on the spiritual aspect of the heart. The purification of the soul and the soul is the basis of the science of Sufism. Therefore, this aspect had a great impact on Islamic societies, especially Malaysian society. Who was affected by some mystical manifestations, such as wirts and remembrances, and other Islamic rituals, and passed on from generation to generation, and the persistence of it had an effect on the survival of Islam on the souls of the youth and the young, men and women, and it also had an evident effect on non-Muslims, who are many. They are destined to live among Muslims. Therefore, the primary objective of this study was: An observation of some Sufi manifestations that had a good effect in Malaysian society, and the preservation of these aspects that are the piety of hearts, as well as the rooting of these manifestations from the legal point of view and responding to the suspicions that were raised about them.

Keywords: Dhikr in Unison, Spiritual Life, Malaysia

Introduction

Praise be to Allah, and prayers and peace be upon our Allah's Prophet, his righteous family, his righteous companions, and all those who will follow them in righteousness till the Day of Judgment.

This is a good research through which we wanted to find out some Sufism ceremonies that affected the Muslims of Malaysia and transmitted them from their fathers and grandfathers. which is in its entirety from the authenticity of Islam, and continuing to do it had an effect on the survival of Islam in the hearts of the youth and the young, men and women, and it also had a clear effect on many of non-Muslims, live among Muslims, so the concern for these ceremonies was like an call these people to Islam. In addition, we wanted from this research to monitor some of these ceremonies in order to be a motivation for Muslims to preserve these rituals, it is certainly out of the piety of the heart. in this research the response will come to Whoever describes these ceremonies as a bid'ah, within the framework of sound scientific research.

The devotion to maintain Dhikr in the mosques of Malaysia -as detailed in the previous topic- is practiced in unison. There are also assemblies of Dhikr done in houses upon travel for Umrah, before traveling to perform Hajj, assemblies of Dhikr done for seeking intercession and reciting Du`aa for the sick and the dead, or assemblies of Dhikr practiced at religious occasions. This prompts us to clarify and explain the stance of Ulamaa on Dhikr in unison then state the impact of Dhikr in unison assemblies on Da`wah and spiritual life in Malaysia.

Preface

Defining concepts is one of the priority tasks in scientific research. This research included several terms; It should be defined. This will be clear as follows:

2.1 Definition of Sufism:

Sufism is an Islamic madhhab, but according to the Sufi vision it is not a madhhab, but rather one of the three pillars of the religion (Islam, Faith, Ihsan). As jurisprudence concerned with the teachings of the Sharia of Islam and the science of belief concerned with faith, Sufism is concerned with achieving the Ihsan, education and behavior, education of soul and heart, purifying them from depravity, and acquiring virtues; Which is the third pillar of the complete Islamic religion after the two pillars of Islam and Iman, and it was compiled by the hadith of Gabriel, and Ibn Ashir mentioned it in his Matn (Al-Murshid al-Mu'een, and he urged more to achieve Ihsan, because of its great destiny and affair. (Al-Khalidi, 2018 AD, p.: 50)

The Ihsan, as narrated in the hadith of Gabriel, (the prophet (PBUH) said, "It is to worship Allah as if you are seeing Him; and although you do not see Him, He sees you) (Sahih Al-Bukhari No. 50 and Sahih Muslim No. 9), and it is a method or path that a servant takes to reach Allah; that is, to knows about Him. And that is through diligence in acts of worship and

avoiding prohibitions, raising the soul and purifying the heart from bad manners, and sweetening it with good morals, through the abundance of wird and rituals with committing to perform the obligations.

This approach derives its origins and branches from the Qur'an and the Prophet's Sunnah and the scholars Jurisprudence unless a special text is not stipulated in the Quran and Sunnah. It is a science like the science of jurisprudence. It is a science like the science of jurisprudence, it has its doctrines, schools, jurisprudences, and imams who built its pillars and rules, like other sciences, generation after generation until they made it the knowledge of his superiority in the science of Sufism, the science of Tazkiah, the science of ethics, the science of behavior, or the science striving to Allah. The scholars wrote the books to clarify its origins, branches and rules, and among the most famous of these books are: al-Hikam al-'Atta'iyah by Ibn Ata Allah al-Iskandari, The Rules of Sufism (Qawaid al-tasawwuf by Sheikh Ahmad Zarruq, The Revival of the Religious Sciences by Imam Al-Ghazali, The Al-Risala al-Qushayriyya by Imam Al-Qushayri, and the identification of the doctrine of the people of Sufism by Imam Abu Bakr Al-Kalabadi and others.

2.2 About Malaysia

Malaysia is located in southeast Asia and is crescent in shape, close to the equator, and occupies two prominent regions, first: the Peninsula of Malaysia and includes most of the states of Malaysia bordered to the north by Thailand and to the south by Singapore. The second region includes the states of Sabah and Sarawak and is located on the western coast of Borneo Island and separates the two regions the South China Sea is about 750 km. through Malacca Strait, Malaysia is connected to the Indonesian island of Sumatra, the Philippines is located in the northeastern state of Sabah (Foreign Media Department, Malaysian Foreign Ministry 1994, p. 1: 2)

The land area of Malaysia is 330,434 square kilometers, and this area is separated into two regions by a distance of 750 kilometers, the first region of the Malay Peninsula has an area of 587,131 square kilometers, it includes eleven states, and the northern island of Borneo, where there are two states of Sabah and Sarawak, together have an area of 198,874 square kilometers. (Shaker, 1997 AD, Part 2, p. 336.)

The population of Malaysia is 30,485.20 in statistics of the 2015 issued by the Malaysian Ministry of Communications and Multimedia website.

By the Sufi tendency in our study, we mean: the Muslim community in Malaysia preserving some of the wirds and Adhkar mentioned by some of the great Sufis, and the recitation of the Holy Qur'an with special behavior and specific way, as well as the sounds, words and regular

movements in terms of the outputs of the letters and their houses and phonemic arrangement when pronouncing the Qur'an or the dhikr, and its effect in reviving the Dawah to Islam and keeping it alive in the hearts of Muslims, and how keenness on these dhikr sessions has become a slogan for the Dawah in a society where there is also a large number of non-Muslims.

2.3 Definition of Dawah:

The author of *Al-Lisan Al-Arab* says: "Dawah is given and intended the call and the request. It is said that so-and-so called for us, and I called the man if shouted in his name and summoned him. The Almighty said: "And one of His signs is that the heavens and the earth persist by His command. Then when He calls you out of the earth just once, you will instantly come forth" (Ar-rum: 25). Sometimes it is called and meant to call for something in the sense of urging its intention, and it also comes in the meaning of calling for a cause that is to be proven, or defending it, whether it is true or false, for the first one Allah Almighty said: "Calling upon Him 'alone' is the truth" (Ar-ra'd: 14). And said: "And Allah invites 'all' to the Home of Peace" [Surah Yunus: 25]. And for the second one, falsehood, in the story of Allah said "Joseph prayed, "My Lord! I would rather be in jail than do what they invite me to" [Yusuf: 33]; Yusuf, peace be upon him, prefers to be in jail than Obedience to women and falling into immorality that removes the goodness of this world and the hereafter, and requires Allah's wrath, torment and painful punishment.". (Ibn Manzur, 1414 AH, Part 14/257)

As for defining Da'wah technically: Da'wah can be defined in convention as Islam or the message: From what is mentioned in this concept, Da'wah can be defined as follows:

"The religion that Allah has chosen for the worlds, and revealed His teachings as a revelation to the Messenger of Allah, peace be upon him, and preserved it by the Holy Qur'an and the Sunnah of the Prophet." (Barghouth, 2002 AD/ 1423 AH, p. 25)

It can also be defined as the process of communicating and missionary of Islam.

Those who viewed Da'wah as a process of communication and missionary defined it by saying:

"The Islamic Da'wah is a complete program that includes in its depths all the knowledge that people need to see the purpose of their lives, and to explore the features of the right road that unite them as righteous." (Al-Ghazali, 1981 AD, p. 17.).

The Da'wah is: communicating Islam to people, teaching it to them, and applying it to the realities of life (Al-Bayanouni, Beirut 1991 A.D., p. 17.) By our discussion we mean the message of Islam, that is: the religion that Allah has chosen for all people

2.4 First: Dhikr definition linguistically and technically

1- Dhikr in linguistics:

The book “Maqayis Al Lughah” (Scales of the Language) define Dhikr as follows:

The word root is “ذَكَرَ” which branch off to include the following stems; “الْمُذَكِّرُ” (Al-Mudhkir) the person that birth a male, “الْمَذْكُورُ” (Al-Midhkar) is the one that usually births males, and the other stem is “ذَكَرْتُ الشَّيْءَ” (Dhakart Al-Shay' “remembered the thing”) which an antonym of “نَسِيْتُه” (Nasiatuh “forgot the thing”). “الذِّكْرُ بِاللِّسَانِ” (to mention it verbally) was also based on the root, so one can say: “اجْعَلْهُ مِنْكَ عَلَى ذِكْرٍ” which means; (do not forget it). (Ibn Faris, Vol. 2, Page: 258)

“الذِّكْرُ” (Dhikr) could also mean: reputed and praised, Allah the Almighty says: “Sād. By the Qu'ran, full of reminders (Dhikr)!” (Surat: Saad, Verse 1) which means the honorable. (al-Razi, 1420 A.H.-1999 A.D., Page: 358)

“الذِّكْرُ” (Dhikr) is used to refer to other meanings including: praying and reciting Du'aa to Allah; it may also refer to acts of Obedience, praising, Du'aa, Tasbih, reciting Qu'ran, Glorifying, Tasbih, and Tahlil Allah, and praising Allah by all great merits. “الذِّكْرُ” (Dhikr) may also refer to: the book the include the details of the religion and stating creeds. All the holy books revealed is considered “ذِكْرٌ” Dhikr, as Allah the Almighty says “It is certainly We Who have revealed the Reminder (Dhikr), and it is certainly We Who will preserve it.” (Surat Al-Hijr, Verse 9), and it is said to be referring only to Qu'ran. (al-Zabidi- 6 /376-377)

“الذِّكْرُ” (Al-Dhikraa) is the abundance of Dhikr which is more eloquent from Dhikr. Allah the Almighty says, “...as a mercy from Us and a lesson (Dhikraa) for people of reason.” (Surat: Saad, Verse 43), and “But ‘continue to’ remind (Dhikr). For certainly reminders (Al-Dhikraa) benefit the believers.” (Surat: Adh-Dhariyat, Verse 55). “التَّذْكَرَةُ” (Al-Tadhkira) is what is set as a reminder and it is broader than a sign and a token, as Allah the Almighty says; “Now, what is the matter with them that they are turning away from the reminder (Al-Tadhkira),” (Surat Al-Muddaththir, Verse 49). (Al-Raghib- Page 185)

“الاسْتِذْكَارُ” (Al-Astidhkar) is studying by memorizing, and “التَّنْذِيرُ” (At-Tdhakkur) is to recall something that has passed. (ibn Abbad, 1441 A.H.- 6/235)

2- Dhikr in technicality:

Imam Ibn al-Qayyim said: Dhikr is: to abandon neglect and forgetfulness. (Ibn al-Qayyim, 1419 A.H.- 1999 A.D. Edition, 2/330)

Ibn Ajiba said: if one to mention Dhikr we usually think of the verbal Dhikr which is a strong pillar in the path of connection and is the authentication of the person. Those who are granted Dhikr are given the authentication and those who are deprived of it are to be abandoned.

Regular people perform Dhikr by tongue, special people perform it by heart, and the most special of them all perform it by the soul, where secrecy then becomes their witness, they perform Dhikr at all times and for everything: to know that Allah see them, then the tongue shall be silenced and be as the astonished in public. (Ibn Ajiba- Page 42)

It is said that Dhikr is: a figure for the soul in which a person can preserve what he possesses of knowledge and it is like memorization, except that memorization is said with regard to achieving it while Dhikr is said with regard to recall it. It also said that it refers to recalling the thing by heart or saying which is why the Dhikr is said to be of two types: Heart Dhikr and Tongue Dhikr. (Al-Raghib- Page 184)

Of the abovementioned meaning of Dhikr linguistically and technically, we conclude the following:

- 1- The linguistic subject matter of Dhikr revolves around: First: Masculinity versus femininity and the like, Second: Antonym of forgetfulness.
- 2- There are other meanings for Dhikr some of which are: repute and praise, honor, prayers, Du`aa, reciting Qur'an, Tasbih, glorifying, and other meanings.
- 3- Dhikr may be practiced by tongue or heart and both are essential.

Second: Prominence and Levels of Dhikr

Dhikr has a great prominence and significance that Imam Ibn al-Qayyim has explained in his book «Madaarij Saalikeen» saying:

The prominence of Dhikr: is the greatest prominence for the people from which they are obtained, trade, and always turn back to. Dhikr is authentication of the person those who are granted it, is connected through it and those who are deprived of it are abandoned. It is what keeps the hearts of people alive, where if it is to be gone the bodies are vacant as the lifeless. It is the structure of a house where if it is faulty it will be left a wasteland and the weapon, they can face bandits with. It is the water they use to relieve the road sore, the medicine to their sorrows that if gone the hearts regress, and the cause and link that is between them and the Knower of the Unseen. It is what pushes back all evil, what clears away all hardships, and what mitigates all calamities. If a misfortune touches them; they seek it, and if the troubles rained down on them; they seek it, as it is the evergreen paradise that they rest in and the capital of their happiness that they trade with. The miserable heart departs it with joyful laughs, and it connects the reciter of Dhikr to Allah and part with it remembered.

All organs perform temporary acts of Obedience that it performs where Dhikr is the act of heart and tongue and it constant, as they are commanded to always remember (Dhikr) Allah who they worship and devote themselves to in all positions: standing, sitting, and laying on

the side. Jannah has a leveled land and Dhikr is the plants growing in it and the hearts are wastelands and Dhikr is its structure and foundation.

It is the clarity and polish of hearts, and the medicine if with sickness it were coated. The more the reciter of Dhikr develop in their Dhikr, the more Allah want to meet them and if the heart was used to Dhikr due to the tongue: they were to forget all but Dhikr and Allah would preserve all for them and would compensate them for all.

By Dhikr the deafness leaves ears, muteness relief the tongues, and the light replaces darkness in the eyes. Allah adorns the tongues of those who recite Dhikr as He adorned the eyes of lookers with lights, the forgetful tongue is as: a blind eye, deaf ear, and paralyzed hand and it is considered the greatest open door between Allah and worshipers as long as the worshiper does not close it with their forgetfulness. (Ibn al-Qayyim, 1419 A.H. Edition, 2/321/322)

The levels of Dhikr were also addressed by Ibn al-Qayyim - May Allah be merciful to him- and he concluded it in three levels by the author of *Manazil al-Sairin* -Imam al-Herawi-:

«First level: Evident Dhikr of: praise, Du`aa, or remembrance.

The Evident is: what is repeated by the tongue mirroring the heart, not only by the tongue as those are not relevant. Dhikr of praise: is similar to: Subhan Allah wa Al-Hamdulillah wa La Ilaha Illa'llah wa Allah Akbar. (Glory be to Allah, Praise be to Allah, there is no Allah but Allah, and Allah is the Greatest)

Dhikr of Du`aa is similar to: "... "Our Lord! We have wronged ourselves. If You do not forgive us and have mercy on us, we will certainly be losers." (Al-A'raf: Verse 23)

Dhikr of remembrance: is similar to: Allah is with me, Allah is seeing me, Allah is my witness, and similar things said to strengthen connections with Allah and it includes fostering the benefits of the heart, to be disciplined with Allah, be free of forgetfulness, and be preserved from Shaitan and from the self.

Second level: Dhikr Al-Khafi: It is the salvation of restrictions and staying in shohod and the imperative of night prayer dhikr.

Dhikr Al-Khafi here: is the salvation of restrictions and including the thoughts, this the benefit of the first dhikr, by the salvation of restrictions meant: getting rid of Inattention, forgetfulness and blocking between the heart and Allah who is glorious and exalted, by staying in shohod meant: worship Allah as if you see him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you."

sticking to night prayer dhikr: is heart supplication to Allah, to exaggerate in praise at times, attached at times, plaudit at times and respect at times again, and more of other types of confidential and by heart supplication.

Third level: Al-dhikr Al-haqiqi (the real dhikr): and it is that Allah's dhikr to you and getting rid of shohod of your dhikr, and it called dhikr haqiqi (real dhikr) because it is attributed to Allah Almighty, as for the ratio of dhikr of servant, it is not real, Allah's dhikr of his servant is Al-dhikr Al-haqiqi (the real dhikr), and it is Allah's dhikr shohod to his servant, and that he mentioned it to those who singled it out and his family close to him, and to his dhikr of him in fact: is the dhikr of Allah himself by making his servant and the servant's family invoke the name of Allah." (Ibn Qayyim, edit 1419 Hijri – 2/230 – 332.)

These levels of dhikr: loud dhikr, confidential and Al-dhikr Al-haqiqi (the real dhikr) supplication, the second level is the result of the first and the third is the result of the second.

Third: Dhikr in congregation and loudly

The scholars differed on the matter of dhikr in congregation and pronouncing it according to two opinions, some of them allowed it, and some of them prevented it.

The arguments of those who say it is permissible to dhikr in congregation and loudly:

Some scholars are of the view that it is permissible to dhikr in congregation and pronouncing it, among these are Imam Al-Nawawi, Al-Suyuti, Al-Leknawi and others ...

Imam Al-Nawawi in the book "Riyadh Al-Salihin" created a chapter with a title with this translation: Chapter on the merit of shaving the remembrance and wailing to be with it and forbidding it to leave her without an excuse.

He mentioned in it a number of Hadiths Sahih (authentic) of the Messenger of Allah (may Allah's prayers and peace be upon him) and beginning this Chapter with what Allah Almighty said [And patiently stick with those who call upon their Lord morning and evening, seeking His pleasure] (Al-Kahf: 28).

Among these hadiths: Abu Huraira and Abu Said reported the Messenger of Allah as saying, "People will not sit remembering Allah without the angels surrounding them, mercy covering them, peace descending on them, and Allah mentioning them among those who are with Him." Muslim transmitted it – the book of Dhikr and Supplication, Chapter: The merit of meeting over reciting the Qur'an and over remembrance, No: 2700.

And among those who stated that it is desirable to meet dhikr, Imam Al-Suyuti in a chapter he named "As a result of thinking in the face of the dhikr" within his book "Al-Hawi for Fatwas" More than twenty hadiths have been mentioned in it indicating the desirability of

making dhikr loudly as a statement or commitment and meeting with it. He concluded this chapter by responding to what was reported on the authority of Ibn Masoud (may Allah be pleased with him) that he saw a people cheering by raising their voice in the mosque, so he said: I only see your innovators until he drove them out of the mosque.

Al-Suyuti said: This narration on the authority of Ibn Massoud needs to be indicated by its supported, and whoever included it among the Imams, has preserving in their books and appreciated its provenness, so it is opposed to the many proven hadiths mentioned above, which are presented to him when contradictory. Then I saw what necessitates a denial of that on the authority of Ibn Masoud, Imam Ahmad Ibn Hanbal said in the book "Zuhd" on the authority of Amer bin Shaqiq on the authority of Abu Wael, said: Those who claim that Abdullah bin Masoud used to forbid remembrance of dhikr, as Abdullah bin Masoud never sat in a sitting except Allah was mentioned in it and Ahmad narrated in "Zuhd" on the authority of Thabet Al-Banani, who said: The people of the remembrance of Allah are to sit for the remembrance of Allah and Allah, and that they have sins such as mountains, and that they will rise from the remembrance of Allah Almighty what they owe something of them. (Al-Suyuti, 1 / 466-472.)

And among those who went to the legitimacy of dhikr in congregation and loudly, the investigator Imam Abd al-Hayy al- Lakanawi in his book "Thought Swimming to speak loudest". In this chapter he has fulfilled the evidence of those who refuse to collective dhikr and the answer thereto, then he cited (48) evidence for the permissibility of dhikr publicly and in congregation, and between the citizen who asks for or dislikes it out loud, its conditions and etiquette, etc. The scholar Abd al-Fattah Abu Ghuddah took care of this chapter - may Allah have mercy on him –

Among the evidences mentioned by Imam Al-Lakanawi ... what Al-Hakim narrated on the authority of Shaddad Bin Awas (may Allah be pleased with him), who said: We are with the Messenger of Allah (may Allah's prayers and peace be upon him) said: "Take your hands away and say There is no deity but Allah." So we raised our hands for an hour, then the Messenger of Allah (may Allah's prayers and peace be upon him) put his hand and said: "Praise be to Allah, Oh Allah, you sent me this word , and ordered me out , and Omrtne them paradise , you do not leave" (Compiled by Al-Hakim in Al-Mustadrak, The Book of Supplication 1/501, Al-Dhahabi said: Rashid weakened him by Daaraqutni and others, and Damim trusted him, and Al-Haythami said: 10/81 It was narrated by Ahmad and it was included by Rashid bin Dawood, and more than one documented it and had weakness and the rest of his men are trustworthy.

It was stated in the Modern Jurisprudence Encyclopedia:

The Committee considers that the participation of a group in adhkaar narrated, supplications contained or the reading of the Qur'an in one voice may be permitted provided that: Not to disturb the worshippers or others of their legitimate work, especially if this method helps the activity and teach the uneducated, provided that this method does not believe that it is obligatory or enacted in its own way, it is a means of teaching the uneducated, and to cooperate on righteousness and piety.

The committee also points out that some Maliki scholars have a fatwa in this regard looking at the (Arabic Standard Book) by Ahmed bin Yahya Al-Wonsharisi Al-Maliki. Al-Nawawi also based on the permissibility of raising the voice in dhikr on a hadith in the two Sahihs, on the authority of Ibn Abbas that raising the voice in dhikr when people depart from the written was during the time of the Messenger of Allah (may Allah's prayers and peace be upon him), Ibn Abbas said: «I would have known if they were to go with that if I heard it ...» (Al-Bukhari included it in Literature book, chapter: Dhikr after the Prayer (841), and Muslim in the Book of Mosques and Places of Prayer, chapter: Dhikr after the Prayer (583), p. 141).

What I prefer from these two sayings is the saying that says that it is permissible to dhikr in congregation and loudly, but with its conditions, and these conditions were outlined by Zarrouk Al-Fassi in his rules by saying:

"The conditions in its conditions are necessary for its purpose, or it is not true for its existence, and if its image is established. There are three conditions for dhikr that must be met when combined:

First: The absence of time from a certain duty or delegate whose work requires a breach of it, such as staying awake and falling asleep for prayer, or being heavy with it, or neglecting it, or hurting his family, etc.

Second: Being free from something forbidden or something disliked that is associated with it, such as hearing women, attending them, or avoiding events, or intending to eat food that is not close to it, or suspiciousness of it even if I say, or forbidden bed like silk and the like, or mentioning the misfortunes of people

Third: Commitment to manners of dhikr whether it is legal or in its meaning, so that it is in what is correct and clear and mentioned in the face of tranquility, and if with standing up once and again, not with dancing and shouting and the like, then it is from the action of insane as Malik indicated - may Allah have mercy on him - when he was asked about them and said: (Are they insane?) and the purpose of his words is to praise in a way in which the

prohibition is more appropriate, so understand, and Allah Almighty knows best. "(Ibn Zarrouk, p. 84-85.)

It is clear from the foregoing the opinions of the scholars on the collective rule of dhikr, which in its entirety clarifies to us that establishing this virtue is not described as denied heresy.

The fact that the Malaysians were keen on a collective dhikr after prayer, and the dhikr councils that are held in homes on some days, such as Thursday, for example or in religious occasions such as the birth of the Messenger of Allah - may Allah's prayers and peace be upon him - or half of Shaban, as well as in the emigration of the Messenger of Allah - may Allah's prayers and peace be upon him - has an effect on the building of a Muslim in terms of increasing faith, there is no doubt that increasing faith prompts the Muslim to be a righteous man in the society in which he lives, and this is a practical call to Islam, and I have participated in many of these councils and found that the heart may be suspended and preoccupied with some worldly matters, then the heart will soon reassure, and the soul They stabilize, and the feelings of faith rise above all that preoccupies the heart after the tongue repeats close to fifty times, "There is no deity but Allah", dhikr while listening in congregation and chanting in congregation has the effect of leaving the state of negligence to awakening, and as the knowledgeable say is the beginning of the vigilant way. The waking of the heart through these councils is a tangible feeling, and it has an effect on the revival of Islam in the Muslim heart in Malaysia, and it is a departure from the substance that has prevailed over lots.

Conclusion

All praise is to Allah and peace and blessings be on the Messenger of Allah, and upon his family and companions and those who follow him.

There are some results that came out of this research

1. Being keen on the dhikr contained in many hadiths is one of the customs that Muslims practice in Malaysia, and it is a good habit.
2. Muslims in Malaysia adhere to the texts mentioned by the Messenger of Allah (Allah's blessing and peace be upon him), and also take some letters from the Scholars of Sufism.

3. We cannot describe these practices as heresy, as there is no prohibition against them, but the Islamic Sharia came to confirm it.
4. Muslims in Malaysia observe the demonstration of religious rituals through Tahlil assemblies, and that is an invitation to Islam..
5. Documenting roots in the Shari`a for the dhikr that Muslims in Malaysia are keen on in this research is a response to those who claim heresy.

Praise be to Allah, Lord of all creation.

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