

The Concept of *Dzikir* by Abdul Rauf Singkel in the *Tanbih al-Masyih* Book

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Abstract. This research portrays the concept of *dzikir*. In this case, the basis of the researchers' understanding is how *dzikir* performed by Abdul Rauf Singkel, a scholar as the founder of *Tarekat Syatariyyah* (the order of Islamic mysticism of Syattariyyah). The teaching of *dzikir* by Abdul Rauf Singkel is closely related to the teaching of *dzikir* in Sufism. It can be seen especially in what he wrote in one of his works, the *Tanbih al-Masyih* book. The results of this study revealed that the concept of *dzikir* given by Abdul Rauf is an attempt to prevent our selves from negligence and forgetfulness. *Dzikir* also strengthens the faithfulness and sense of divinity. Abdul Rauf Singkel emphasizes doing *dzikir* to always remember Allah SWT. In his teaching, he taught *dzikir* by explaining five kinds of it, namely *illa Allah, Allah Allah, huwahuwa, hu Allah hu Allah, Allah hu Allah hu*. Furthermore, he also taught two ways of *dzikir* namely with *sir* and *jahr*. Also, he taught *dzikir* after Fardu prayer, and he encourages to do lots of *dzikir* to Allah even after doing prayer. Abdul Rauf Singkel also stated that the purpose of *dzikir* is to acknowledge God, and it can be useful for both physical and mental healers.

Keywords: *Dzikir's* concept, Abdul Rauf Singkel, Book of *Tanbih al-Masyih*

Introduction

Dzikir is one of the basic teachings of Islam. It is a way to remember Allah, and it shows one's submission to Him. Moreover, *dzikir* is also a way to achieve a life balance. Thus, it is not enough for people to only pay attention to the nature of their birth (body) but also need to fulfill their spiritual needs. Regarding this, *dzikir* is one of the stages to meet spiritual needs.

The term *dzikir* is very well known in the world of Sufism. It even becomes one of the stages to achieve Sufi degrees. Thus, one cannot be a Sufi if the anxiety still covers his soul. The anxious hearts and souls are not only monopolized by poor people but also by wealthy people with an empty soul. However, *dzikir* should not only be practiced by Sufi people but all humans but also should be practiced by all Muslims to appease the soul.

In the view of Sufis, the real intention of *dzikir* is to forget everything that bears in mind. It means to forget all worldly affairs and only remember Allah that is worshiped as if drowning in his *dzikir*. *Dzikir* is the activity of sitting and waiting for the moment to be accepted by God after separating from humans. In other words, it illustrates as a lover that will always remember their beloved.¹ These are some of the meanings and intentions of *dzikir* according to the views of the Sufis. In the *Tarekat's* book, there are explanations about the privilege of doing *dzikir* to Allah that were taken from Allah's words, hadith, the words of the Companions, salaf scholars, as well as the personal experiences of Sufisor *Tarekat*. The majority of people who preserved *dzikir* are those who are close to *Tarekat* because they are always reminded and made aware of *mulazamah fi al-dhikr*, which refers to be constantly in *dzikir*, preserve it and remember Allah.² One of the well-known figures of Sufism in Indonesia is Abdul Rauf Singkel. He is an excellent Sufi from Aceh who firstly brought and developed the *Tarekat Syatariyyah* in Indonesia.

In his view, as regards *dzikir*, Abdul Rauf Singkel explained that *dzikir* is very important for someone who wants to achieve Sufi as the effort to reach mortal (melting down and acknowledge that there is only God). Nevertheless, the teaching of *dzikir* by Abdul Rauf in the *Tanbih Al-Masyi* book has not been realized. For this reason, the researchers then interested to describe how Abdul Rauf explained the *dzikir* in *Tanbih Al-masyi* book.

The biography of Abdul Rauf Singkel

Abdul Rauf Singkel's full name is Abdul Al-Rauf bin 'Ali al-Jawi al-Fansuri. He is an excellent Sufi from Aceh who brought and developed the *Tarekat Syatariyyah* in Indonesia for the first time.³ Abdul Rauf Singkel was born in 1024 H / 1615 AD, and he passed away around 1150 H / 1693 AD. He was buried next to Teungku Anjong whose tomb was believed as the most sacred thing in Aceh. It is located near Kuala Sungai Aceh.⁴ Hence, his grave is visited by various groups of people, both from Aceh and other areas. Besides,

¹Javad Nurbakhs, *Tenteram Bersama Sufi: Zikir, Tafakur, Muraqabah, Muhasabah dan Wirid*, (Jakarta: Serambi, 2004), page. 46

²Syamsun Ni'am, *Wasiat Tarekat Hadratus Syaikh Hasyim Asy'ari*, (Yogyakarta: Ar-Ruzz Media, 2011), page.84

³Akbarizan, *Tasawuf Integratif Pemikiran dan Ajaran Tasawuf di Indonesia*, (Pekanbaru: Suska Press, 2008), page. 78

⁴Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII*, (Jakarta: Kencana, 2007), page. 259

due to his fame, Abdul Rauf Singkel's name was enshrined as the name of Aceh's university, namely Syaikh Kuala University.⁵

The fame of Abdul Rauf Singkel both in the field of Sufism and jurisprudence was making him a famous jurist in Aceh. He is broadly known as a Sufi who seeks a balance between the views of his predecessor scholars. He also taught *dzikir* and Syatariyyah recitation. Related to the spread of Islam, Abdul Rauf Singkel's student, Burhanuddin Ulakanspread Islam to West Sumatra, and Abul Muhyi from Pamijahan spread it to Java in which his teachings are still practiced in some rural areas.⁶

Abdul Rauf Singkel is a scholar from Aceh who pursues "reconcile" the teachings of the seven natural dignity known in Aceh as *Wahdatul Wujud* or *Wujudiyah* (pantheism) belief with *sunnah* belief. However, syeik Abdul Rauf Singkel refused *Wujudiyah* which explained that there was a union between God and the servant. This kind of teaching was then brought by his student, Abdul Muhyi Pamijahan, to Java.⁷

Abdul Rauf Singkel is a well-known philosopher and scholar. He has written many valuable literary works that have been the intellectual property of Indonesian Muslims. His works are in the form of *suluk* (taking the path to God) from the present and previous Islamic scholars' works. The original scriptures in the form of manuscripts or original handwriting still exist in the libraries of the Netherlands'. In these libraries, people will be able to find and study various thoughts that are stored in the collection of works of Islamic thinkers and scholars in Indonesia. Those writings were written in Jawi (Arabic Malay) and Arabic.⁸ Abdul Rauf Singkel has around 36 written works that consist of one book of interpretation, two books of hadith, ten books of jurisprudence, and 23 books of Sufism.⁹ Among them is the book of *Tanbih al-Masyi al-Mansubila Tariq al-Qusyasyi* (The Guidelines for People who Follow the *Tarekat al-Qusyasyi*) in the field of Sufism and many more.

⁵Sri Mulyati, *Tasawuf Nusantara Rangkaian Mutiara Sufi Terkemuka*, (Jakarta: Serambi), page. 100

⁶Musyrifah Susanto, *Sejarah Peradaban Islam Indonesia*, (Jakarta: PT Raja Grafindo Persada, 2007), page. 250

⁷M. Solihin, *Melacak Pemikiran Tasawuf di Nusantara*, (Jakarta: Raja Grafindo, 2005), page. 60

⁸Salahuddin Hamid, *Seratus Tokoh Islam Yang Paling Berpengaruh di Indonesia*, (Jakarta: PT Intimedia Cipta Nusantara, 2003), page. 61.

⁹ Sri Mulyati, *Tasawuf Nusantara Rangkaian Mutiara Sufi Terkemuka...*, page. 103.

The concept of *Dzikir* by Abdul Rauf Singkel

Dzikir for a Sufi is an extension of Sufism that he adheres. For him, Sufism trains the sense, while *dzikir* is one way to get closer to Allah SWT. *Dzikir's* words also contain a sense of worship. Thus, *dzikir* is an activity to continuously remember.

According to Abdul Rauf Singkel, *dzikir* is an attempt to break away from neglect and forgetfulness. It makes our heart always remember Allah. *Dzikir* aims to attain mortal (there is no form other than the form of Allah). One's heart that does *dzikir* will feel close to Allah.¹⁰ Abdul Rauf *Tanbih al-Masyi* book said that *dzikir* is a virtue that is seen by angels. It implies that *dzikir* is a very holy thing and should be done every time.¹¹ As regards this book that discusses the creation of man, it is said that the one who does *dzikir* is different from other humans due to his glory that always remembers Allah SWT.

Grounded in the foregoing condition as regards *dzikir*, Abdul Rauf strongly recommends doing *dzikir* continuously since there is a glory for those who always remember Allah. *Dzikir* is also very meaningful for him as a way of life because *dzikir* contains many religious meanings. Therefore, *dzikir* will strengthen the faithfulness and sense of divinity. In *Tanbih al-Masyi* book, Abdul Rauf recommends enhancing the worship that is done with honesty and sincerity for the intention to uphold God's right. By doing so, someone will be included as wise people (people who are experts in *ma'rifat*).¹²

Abdul Rauf Singkel feels that *dzikir* is a very sacred thing because *dzikir* can be illustrated as a bridge between God and his creatures. It also holds the rule as the control engine from loving world that refers to the controller of the heart from negligence in remembering God and the pleasure of the world will not neglect him. In addition, *dzikir* should be applied in a complete, perfect, and comprehensive life to provide a better quality of a servant's spirituality and it can be used in real life. With Allah's blessing, *dzikir* can connect every life matter internally and externally.

So, it can be concluded that, according to Abdul Rauf *dzikir* is an attempt to break away from the neglect and forgetfulness. Besides, *dzikir* also strengthens the faithfulness and sense of divinity.

¹⁰M. Solihin, *Melacak Pemikiran Tasawuf di Nusantara....*, page. 59-63

¹¹Abdul Rauf, *Tanbih al-Masyi*, (TP. TT), page. 21

¹²Syamsul Bahri Khatib, *Tarekat Abd Al-Rauf Singkel Dalam Tanbih Al-Masyi* (Padang: Hayfa press, 2012), page. 20-21

The Teachings of *Dzikir* by Abdul Rauf Singkel

Abdul Rauf stated that the most effective way to feel and capture the Oneness of Allah is through worship, especially *dzikir*, that can be done both silently (*sirr*) and with sound (*jahr*). According to him, the only goal of *dzikir* is explicitly to achieve "voluntary" death, or so-called "ideational" death, which is the opposite of natural death.¹³ Reciting *dzikir* with the *sentence la illahaila Allah* is often called *tahlil*, where it has become a constant practice for the Muslims. This *tahlil* is used by Sufism and *Tarekat* figures due to its extraordinary function and meaning.

For Sufism figures, *Tarekat* figures and their adherents, *dzikir* has been done as special worship, accustomed, both together, idolatrous and individually. In the following is a little explanation of *dzikir* taught by Abdul Rauf in *Tanbih Al-Masyi* book.

1. *Kaifiyat* Dzikir

It was written in *Tanbih Al-Masyi* book that *kaifi* came from Ali ibn Abi Talib *karama Allah Wajhahu*. It was when he told the Prophet Muhammad PBUH about his longing, love and, sincerity to get to the essence of Allah, the Almighty, the Wisest. The teachings of the Prophet Muhammad PBUH to Ali ibn Abi Talib is to get used to *dzikir* in a quiet place. The Prophet Muhammad PBUH taught *dzikir* by saying *la illahaila Allah* three times by closing his eyes.

Tanbih Al-Masyi book written by Abdul Rauf Singkel explains some essential points about *dzikir*. He encourages the reader to always do *dzikir* with no limitation of time and amount. It is also mentioned that *dzikir la ilaha illa Allah* is the closest path to Allah. This *dzikir* is used by Prophet Muhammad PBUH and the previous Prophets. Let you read *la illaha illa Allah* as much as possible before you are walled from it.¹⁴ Recitation of *tahlil, la illaha illa Allah* by Abdul Rauf continuously and drowning the hearts in it (*istigraq al-qalb*) so that they can feel the unlimited advantages.

In his book, it can be seen clearly that Abdul Rauf recommends to recite *dzikir la illahaila Allah* in order to remove barriers between the servant and Allah and feels united with Him. In *Kaifiyat* *dzikir*, Abdul Rauf explains five types of *dzikir*: 1) *dzikir illa Allah, illa Allah*, 2) *dzikir Allah, Allah*, 3) *dzikir huwa, huwa* 4) *dzikir hu Allah, hu Allah* and 5) *dzikir Allah hu, Allah hu*.

¹³Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara....*, page. 253

¹⁴Samsul Bahri, *Tarekat Abd Al-Rauf Singkel Dalam Tanbih Al-Masyi, ...* page. 22.

It is mentioned In *Tanbih Al-Masyi* book that the dzikir *hu Allah* is called *dzikir ghayb* in syahadat, *dzikir Allah hu* is *dzikir syahadat* in *ghayb*, *dzikir Allah Allah* is *dzikir syahadat* in *syahadat*, *dzikir huwa huwa* is *dzikir ghayb* in *ghayb*.¹⁵ Although it is not described in detail about the nature of *dzikir*, *Tanbih Al-Masyi* book discuss much about Sufism from Abdul Rauf Singkel and relate *dzikir* with the unity of Allah.

The following explanation is about *kaifiyat dzikir sirr* and *jahr*. It is explained in *Tanbih al-Masyi* that there are two ways to recite *dzikir*. They are loudly (*jahr*) and slow (*sirr*). Even though it is not explained in detail, but the researchers will give more review regarding to them.

- a. *Jahr dzikir* is reciting the sentence *la ilaha illa Allah* and other dikiir by filtering out sounds just a little or simply (not too loud and not with *sirr*).
- b. *Sirr dzikir* is reciting *la ilaha illa Allah* and other dzikir that are not pronounced by voice but are read silently as the tongue reads them repeatedly. Then moves to inner dzikir namely *tawajjuh* (present heart with God) and *muraqabat* (feel always peeked and peeked at Him).

Sirr dzikir is divided into three, namely *dzikir hifzh al-anfas*, *dzikir al-qalb* and *dzikir istila'*. First, *dzikir hifzh al-anfas* is dzikir by regulating respiratory and imagining the first sentence that is *la illaha* when exhale, and the second sentence is *illa Allah* when inhale. It is done continuously and repeatedly in which it will be better doing *dzikir* by the guidance of a teacher. Second, *dzikir al-qalb* is *dzikir* of heart. Actually, the notion and way of this *dzikir* is not described in detail. However, it can be understood from the previous statements that it is essential to place *dzikir* in the heart or soul. The soul will also do *dzikir* as the tongue and lips do. Third, *dzikir istila'*¹⁶ is mentioned in detail in *Tanbih al-Masyi* book and is also found in the book *Umdat*. This *dzikir* works with holding your breath, tongue mounted to the palate, then recite *la ilaha illah Allah* in mind.¹⁷

2. Dzikir After Fardu Prayer

Abdul Rauf Singkel recommends to recite *dzikir* after fardu prayes as follows:

- a. read *Astaghfirullah* three times
- b. then read *Allahumma antassalam* to the end
- c. then read the alfatihah followed by reading *wa ilahukum ilahun wahid* to the end

¹⁵Abdul Rauf, *Tanbih Al-Masyi*,...page. 13-14.

¹⁶Ibid

¹⁷Syamsul Bahri, *Tarekat Abd Al-Rauf Singkel Dalam Tanbih Al-Masyi*,...page. 35

- d. then read *Allahumma inni akdimu ilaika baina yadayya kullu nafsina wa lahzotin, walmahabbah watorfah yatroufu biha ahlussamawati waahlul ardi min kuli syaiin huwakain fi ilmik*, or *Allahumma akdimu ilaik baina yadaiyya zalika kulluhu*
- e. then continue by reading *allahu lailahailahu walhayyulqoyyum* until the end of the verse then followed by *syahidallah* until the end
- f. then read *innaddina indallahi islam wa an asyhadu bi masyahidallah bihi was taudaallahi hazihi syahadata wahiya li indallahi wadiah, qul lillahumma malikal mulki samapai bigoiri hisab* then *Allahumma ya rohman addunya wal akhiroh rohimahumarohmani anta tarhamuni farhamni birohmatin min indika taghnini biha an rohmatin min siwak.*
- g. Then read *subhanallah* for 33 times, *Alhamdulillah* for 33 times, *Allahuakbar* for 33 times then end it by reading *lailahailallahu wahdau lasyarikalah* until it runs out and *Allahumma la mania lima aktoita* till the end and *walahaula wala kuwwata illa billahil aliyyilazim.*
- h. then read *innallaha wa malaikatahu* until the end then continue to read *Shalawat* to the prophet Muhammad PBUH and say *Allahumma sholli ala sayyidina Muhammad abduka wa rosuluka annabiyyilummi wa ala alihi wa sohbihi wasallim warodiyallahu taala an saadatinaasha bisayyidina Rasulallah ajmain wahasbunallah wanikmal wakil wala haula wala kuata illabillahilaliyyilazim astagfirullah yalatif yakafiya hafiz yasyafi yalatif yawafi yakarim anta LLahu*
- i. then read *lailahaila Allah* for 10 times and you end it by reading *Muhammad rasullah* then followed by prayer and you wake up at night to do tahajjud prayer two rak'ah.¹⁸

Anchored in the *dzikir* after *fardu* prayer suggested by Abdul Rauf above, it can be concluded that it has been a must for us as the people of the Prophet Muhammad PBUH to send *shalawatas* much as possible always to remember him and to appreciate Allah's blessing. Allah is the one who creates anything. Furthermore, it was said that *shalawat* will strengthen ones' sense of divinity.¹⁹

For this reason, Abdul Rauf reminded that in addition to always making remembrance of Allah through *dzikir*, it is also suggested to always pray (*shalawat*) to the Prophet Muhammad PBUH. At the end of the day, he will give *syafaat* (help) to his people who still remember and pray for him.

Regarding *dzikir*, it is highly recommended for us to achieve the level of *dzikir katsira* (a lot of remembrances), *dawam* (always in remembrance), and *gharq* (sinking in remembrance). *Dhikrankatsiran* or remembrance a lot means

¹⁸Abdul Rauf, *Tanbih Al-Masyi*.... page. 31-33

¹⁹Ibid., page. 18

that doing *dzikir* with a predetermined number, at down in Subuh prayer or Isha prayers, at least 1000 times after subuh and Isha prayer and 1000 times after the midnight prayer and are accompanied by *istighfar* (asking for forgiveness) 100 times at those three times.²⁰ If a servant does *Dhikranksiran*, in a determined numbers, he will feel the pleasure of *dzikir*. It is so precious if a servant can carry out the *Dhikranksiran*.

Dawam al-dzikir (always in remembrance) is following the meaning written in Ali Imran verse 191:

Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire (QS. Ali Imran: 191).

The above verse refers to *dzikir* that is always done while standing, sitting and lying down or even more that includes the tongue, heart, soul and *sirr*. *Dzikir* of the tongue is called *dzikir jahr* while *dzikir* of heart, soul and *sirr* are called *dzikirsirr*. Being eternal in *diikir* is one purpose of Abdul Rauf Sufism.

Besides, the above verse shows that remembering Allah with the greatness of His creation reminds the servant to do not get bored to admit His power and ask for protection from God from the torments of hellfire.

The last level, *Gharq* means sinking in *dzikir* that becomes the peak of Sufism. It is illustrated as a person drowned in the ocean, from the whole side so that no longer appears. Someone who has achieved this level will be able to feel the presence of Allah in his side.

As regards *Gharq*, Abdul Rauf stated that let be immersed in Allah's *fana'fi* and feel happy with Allah's remembrance, to be more comfortable than the feeling of other things. Feelings of joy in *dzikir* will grow and enable to feel *idhthirari* die (actual death, until the end of time) not *ikhtiyari* die. It was said that the human will die according to his circumstances when he is alive. Thus, whoever sinks and feels happy in Allah's remembrance, then when the time comes (death) he will read, fall and feel the pleasure of Allah's remembrance.²¹

If a person has felt the pleasure of *dzikir* and immersed in it until the end of his time, he will feel the true joy or delicacy. He will be able to handle the sense of Allah's existence and the happy feeling of being a lucky servant.

²⁰Ibid., page. 13

²¹Samsul Bahri, *Tarekat Abd Al-Rauf Singkel Dalam Tanbih Al-Masyi*,... page. 25

The benefits of Abdul Rauf Singkel' dzikir

The specialty of Abdul Rauf Singkel's *dzikir* teachings is started by saying *la illahaila Allah*. This sentence is significant, it refers to Allah's unity, and it is said that those people who always remember Allah and Allah's unity will get salvation both in the world and in hereafter.

The sentence *la illahaila Allah* contents a complex meaning, namely: 1) Sentences of *Tawheed* 2) Sentences of *sincere* 3) Sentences of *taqwa* 4) Sentences of *thayyibat* 5) *Da'wah al-Haqq* 6) *Al-urwat al-wustqa* and 7) *Tsamam al-jannat*.²²

Anchored in some hadiths and opinions of scholars, Abdul Rauf mentioned the benefits that will be gotten by people who always do *istighfar* (asking for forgiveness) as follows:

1. Given a graceful since *istighfar* can affect a person's mindset to his heart
2. Get away out of the difficulties they experienced
3. Provided unlimited sustenance
4. Remove rust from the heart

Abdul Rauf's *dzikir* indicates that people who are always citing *dzikir* or many *dzikir* and fall on it will get the rewards.²³ It can be seen there are 13 rewards from *dzikir* where 6 rewards were quoted from al-Gazali and six more rewards were quoted from al-Qur'an, the hadith of the Holy Prophet Muhammad PBUH and quoted from friends (*sahabat*). Abdul Rauf quoted the statement of Imama al-Ghazali from the book. Abdul Rauf cites the statement of Imam al-Gazali from his book *Tsamarat al-A'mal* as follows. The Prophet Muhammad PBUH say, the key to heaven is *la illahaila Allah*, whoever utters the sentence *la illahaila Allah* and *dzikir* with it, then Allah will make:

1. The tongue is always wet by citing *dzikir*
2. Allah will open the light in his heart.
3. The sentence's secrets will be opened. It implies that if someone says *la illahaila Allah* from the sincere heart, he will feel no barrier between himself and Allah.
4. To drown with His light, meaning that here we will feel the attachment to Allah and feel close to His light.
5. Love his heart by mentioning Him, means that if we love Allah, then show it by saying His name always in the heart

²²Ibid., page. 22

²³Ibid., page. 24

6. Like its reward, means that someone always enjoys the results of *dzikir* where he will not feel the emptiness in his heart.
7. See the miracle of *Malakut*(this universe) by the soul. There is no comparison in both its limits and its nature.
8. Born good morals
9. Glory or sacred means that if someone always remembers Allah, Allah will glorify him both in this world and the hereafter.
10. *Zuhud* means deflate the soul from the charm of the world that is misleading and filled his heart with Allah
11. Blessings on food and drinks
12. Firm stance on *Tawhid*
13. Fall in it. It means that one can absorb and focus on the Oneness of Allah until he falls to the bottom of His heart.²⁴

Based on those 13 kinds of *dzikir*, the highest level for a Sufi is the persistence of belief in the unity of Allah and go deeper into it. Such a view is the afterlife of an inner journey to Allah as the sign that one has arrived at the substance unity that means the end of the unity's dignity. There is no such reverse, as mentioned in *Al-Manazil* earlier.

Appertaining to the information above, it is clear that the purpose of *dzikir* is in the form of Sufism thinking such as substance unity (*wahdat al-syuhud*). *Wahdat al-syuhud* quoted from the book of *al-Jawahir*, depicts that you do not see in this form except for one substance with all the reality that is also called *tajalli dzat*.

In other words, the teachings of Abdul Rauf's *dzikir* can bring many benefits as explained above. Viewed from the process or way of *dzikir*, it can be therapy for the soul. Whereas, as one of its benefits, *dzikir* will give light in the soul. Accordingly, when someone feels a healthy soul, it will lead to happiness and peacefulness.

Not only useful as the therapy for the soul, *dzikir* is also used as physical therapy. If someone utters *la illailla Allah* by regulating the respiration then lifting or placing the tongue on the ceiling, it will affect the health of the respiratory. Moreover, it will cure respiratory diseases such as asthma. This treatment can be practiced and proven carefully. *Zikir la illailla Allah* also contains the value of four Tawhid as cited by Liaw Yock Fang namely *Tawhiduluhiyah, Tawhid attribute and Substance, and TawhidAfal*. All of this dignity is collected in the sentence *la illailla Allah*. Therefore we should

²⁴Abdul Rauf, *Tanbih Al-Masyi*,...page. 11-12

impress ourselves with the *sentence la illaha illa Allah* because there are many advantages to it.²⁵

Dzikir can also be used to connect the outward and inward of daily life. In case it does not give a value to the worship, it may bring a significant impact on the attitudes, behaviors, and life culture unless it is connected with the spiritual values contained in *dzikir*.

Furthermore, if *dzikir* is carried out between worship and world life, life will always be in the right path and not miss the good way. In other words, *dzikir* protects our life from unpleasant things always gives a peacefulness. Both of them are crucial to have since it is undeniable that life in this world is like a bridge to the afterlife.

Accordingly, there are so many benefits found in the *dzikir*. Abdul Rauf Singkel shows the purpose and benefits of *dzikir* that increase selfpious and improve body health. In addition, it keeps the soul to be more patience and sincerity.

Conclusion

Grounded to the research' findings regarding the concept of Abdul Rauf Singkel's *dzikir* written in *Tanbih al-Masyi* book, it is concluded that, *dzikir* is an attempt to break away from the negligent and forgetful. It also sharpen the sense of divinity and oneness of Allah. Furthermore, Abdul Rauf teaches the *dzikir* completely by the explanation of *dzikir's* method.

In respect to *Kaifiyat* (way of *dzikir*), Abdul Rauf explained five kinds of *dzikir* namely: *dzikirilla Allah, illa Allah, dzikir Allah, Allah, dzikir huwa, huwa, dzikirhu Allah, hu Allah and dzikir Allah hu, Allah hu*. Then *dzikir jahr and sirr*: *Dzikir jahr* means to say the sentence *la illaha illa Allah* and other *dzikir* by filtering the sound of just circumcision or simply (not too loud and not too *sirr*). *Dzikir sirr* means to say the sentence *la ilaha illa Allah* and other *dzikir* that is not pronounced by voice but only be read in the heart. Abdul Rauf also describes the *dzikir* to recite after the fardu prayer. Furthermore, he suggests to always remember Allah's power and His blessing as the beloved people of the Prophet Muhammad PBUH.

Abdul Rauf's *dzikir* intends to manifest God or attain mortal (there is no being but the form of Allah). Besides, the process and way of *dzikir* can be therapy for the soul. It provides a feeling of happiness and peaceful.

²⁵Duski Samad, Sufi Nusantara dan Pemikirannya, (Jakarta: The Minangkabau Foundation, 2000), page. 57

Furthermore, *dzikir* can be also used as physical therapy. For einstance, if someone utters the sentence *la ilaha illa Allah*, by regulating the respiration then lifting or placing the tongue on the ceiling, it will affect the health of the respiratory. It will cure respiratory diseases such as asthma.

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