

IMPACT OF DHIKR UPON ETHICAL BEHAVIOUR OF A MUSLIM

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ABSTRACT: *Dhikir or remembrance of Allah (swt) is one of the important rulings in Islam. Allah (swt) has created the human being with two important aspects i.e physical and spiritual needs. As our body cannot survive if the proper food is not supplied to it. Similarly, our spiritual survival has been made subservient to the remembrance of Allah (swt). When a believer constantly observes the remembrance of Allah (swt), it helps him to foster and improve his inner spiritual strength. If one neglects the proper remembrance of Allah (swt), his spiritual insights may fade away and can brutally impact his ethics. One of the important aspects of Dhikir is to have the positive impact upon the ethical behavior of a person. There is a close and strong relationship between the Dhikir and Akhlaaq or ethics of a person. The aim of this paper is to examine the concept and significance of Dhikir or remembrance of Allah(swt) in the Islamic literature. Moreover, it will probe how Dhikir is instrumental in shaping and characterizing the ethical behavior of the believer by bringing forth the relevant examples from the vast literature of Islam. The study will highlight some of the modern scientific studies unmasking the importance of Dhikir in improving the psychological health and reducing the stress level. The methodology of the paper is qualitative in nature which will help in revealing the behavior and perception of the people performing the Dhikir. The qualitative research method is more concerned about non-numerical data analyzing text to understand opinions, experiences and concepts. The qualitative analysis employed in this research highlights the importance of Dhikir upon the ethical behavior of Muslims. The conclusion of the paper is to show how Dhikir helps to build the positive aspects of the human nature and how it nurtures the ethical behavior of the believer.*

KEY WORDS: *Dhikir or remembrance of Allah (swt), ethics, spirituality, ethical behavior*

I.INTRODUCTION

Dhikir simply means remembrance. It is one of the important rulings in Islam which has been commanded to practice profusely. While dhikr implies keeping in one's memory, recollecting, reviewing, or learning by heart any given snippet of data, it likewise holds such figurative implications as notoriety, respect and greatness, salaah, supplication and the superb texts (Ibn Manzur, 1990). In Sufi phrasing, dhikr is translated as "recalling, remembering, and not overlooking Allah." Dhikr is a parsimonious practice whereby Sufis and individuals from spiritualist requests, be it an individual or a gathering, recount certain words also, states in given amounts at different places and as indicated by a predefined set of principles and habits. In tasawwuf, dhikr in the genuine sense happens when the dhakir goes blissful, recollecting just Allah, and overlooking everything else (Al Qushayri, 2005). In dhikr, the planned target is to apply an exertion for recalling what was for quite some time overlooked, and for remembering it and heart for good. The result is a developing of the divine association and experience experienced within by the person. On the off chance that one is improved inside through dhikr, he will recall the maker of the

universe with everything in it. Even though the term signifies 'recalling, discussing' in the Qur'an al-Karim, it is additionally utilized in approaches to mean salaah (Al-Hilali, Khan, & Commentary, 1996), Qur'an (Qutb & Yacob, 1984), men of wisdom (Bibi, Ayub, Rizwan, & Ullah, 2021), advice (Wensinck & Mensing, 1936), and tafaqqr(reflection) (Bibi et al., 2021) now and again. In the Qur'an al-Karim, the word dhikr is referenced in two hundred and ninety-one places together with its derivatives (GÖKTAŞ & TENİK). Emphasized by the Qur'an al-Karim also, dhikr is one of the vital elements of the heart. Since it is dhikr that realizes the serenity of the heart (Fath, 4). Dhikr is utilized inside the Qur'an al-Karim in the accompanying implications: Qur'an (Hijr, 9), salaah (Juma, 9; Ankabut, 45), individuals of the book (Anbiyya, 7), and recollecting Allah. (Baqara, 152; Anbiyya, 20, Ahzab, 35, 41, 42). Moreover, while dhikr bears such implications as refraining from insidiousness, being simply, not falling for the world, and never forgetting Allah's requests (A'raf, 205; Kahf, 24; Munafiqun, 9; Nur, 37; Rad, 28; Ta Ha, 24), it is additionally utilized for religious practices like hajj (journey) and other comparable practices (Baqara, 198-203). The Qur'an says: "They recall Allah standing up, taking a seat and lying on their side." Accordingly, one comprehends that dhikr isn't confined regarding time and state. Another section says: "Recall Me, with the goal that I recollect you .

II. SIGNIFICANCE OF DHIKR IN THE PROPHETIC TRADITIONS

On the significance of dhikr, there are a number of Ahaadith which throw the light upon the different dimensions and aspects of the Dhikr

عن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: " لا تكثروا الكلام بغير ذكر الله، فإن كثرة الكلام بغير ذكر الله تعالى قسوة للقلب! وإن أبعد الناس من الله القلب القاسي

Ibn 'Umar narrated that the Messenger of Allah (s.a.w) said:"Do not talk too much without remembrance of Allah. Indeed excessive talking without remembrance of Allah hardens the heart. And indeed the furthest of people from Allah is the harsh-hearted(Al-Tirmizi, 1975). Islam encourages its followers to remember Allah swt so that their hearts are protected from being hard. The heard heart is devoid of receiving any divine nourishment. However, remembrance of Allah swt keeps the hearts moist and soft and retains the soundness thereof.

عَنْ أَبِي هُرَيْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "الدُّنْيَا مَلْعُونَ مَا فِيهَا إِلَّا ذَكْرُ اللَّهِ تَعَالَى، وَمَا وَالَّهُ، وَعَالَمًا أَوْ مُتَلِّمًا" (رواه الترمذى وقال: حديث حسن.).

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "The world, with all that it contains, is accursed except for the remembrance of Allah that which pleases Allah; and the religious scholars and seekers of knowledge (Al-Tirmizi, 1975)"

One of the meanings of La'nah (the curse) is to be away from the mercy of Allah swt. Whenever a person posits to be neglectful to the remembrance of Allah swt, he takes himself away from His divine mercy.

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "سَبَقَ الْمُفَرِّدُونَ" . قَالُوا وَمَا الْمُفَرِّدُونَ يَا رَسُولَ اللَّهِ قَالَ "الْمُسْتَئْتَرُونَ" في ذِكْرِ اللَّهِ يَضْطَعُ الدَّرَثُ عَنْهُمْ فَيُقْلَمُونَ يَوْمَ الْقِيَامَةِ حَفَافًا" .
قال أبو عيسى هذا حديث حسن عريت .

Abu Hurairah narrated that the Messenger of Allah (ﷺ) said: "The Mufarridun have preceded." They said: "And who are the Mufarridun, O Messenger of Allah (ﷺ)?" He said: "Those who absorb themselves in the remembrance of Allah, and remembrance removed their heavy burdens from them, until they will come on the Day of Judgement being light (in weight of their burdens) (Al-Tirmizi, 1975)

عن أبي موسى الأشعري رضي الله عنه عن النبي صلى الله عليه وسلم، قال: "مثل الذي يذكر ربه والذي لا يذكره، مثل الحي والميت"
(رواه البخاري)

"The example between the person who remembers Allah and the person who does not remembers is that of an alive individual and a dead person (Al-Bukhari, 1978). This hadith clearly states the importance of dhikr upon human activities and if a person does not remember Allah, he is considered among the dead ones who are not able to show good ethics or Akhlaaq as shown by the one who is constantly making the dhikr of Allah and behaves with good morals and Akhlaaq. Another record is as per the following: "How might you like if I disclosed to you that the most useful deed of all is to recall or remember Allah (Al-Tirmizi, 1975)

III. EFFECTS OF DHIKR ON HEART

If anyone needs quietness and tranquility of heart, he could get it in the remembrance of Allah (SWT). In Holy Quran Allah Almighty says:

"Verily, in the remembrance of Allah do hearts discover rest". (AR'RAD 28)

In the Dhikr and recognition of Allah (SWT) the heart of a Muslim discover comfort in Allah, feels soothing effects when He is recalled and satisfied to have Him as his Protector and Supporter. So, the lasting peace of mind and tranquility of heart can only be realized through regular and punctual Dhikir of Allah swt.

IV. THE MODERN SCIENTIFIC ENDEAVOURS TO ASSESS THE IMPORTANCE OF DHIKIR

The growing materialism across the globe has given rise to the significant level of stress, depression, restlessness of heart and loss of peace of mind. Though there are some positive aspects of material advancements in terms of bringing physical ease but it miserably failed to address the spiritual vacuum that has reduced human beings to merely being two legged creatures (Myers, 2001). The reckless advancement in the field of modern technological tools, however, has helped in realizing the importance of Dhikir. The modern scientific findings have revealed that Dhikir helps to improve the soundness of brain and reduces the stress level (Badri, 2018). Modern neuro-sciences have discovered that there are different types of brainwaves like alpha, beta, gamma, delta and theta which are responsible for various human activities and their performances (Sahu & Sinha, 2021). It has been found that alpha brain-wave, which is responsible for improving the calmness and expression domain on the left hemisphere for creativity, gets improved when a person performs Dhikir of Allah swt (Fauzan & Rahim, 2014). So, the enhanced improvement of alpha brain-wave duly by performing the Dhikir has positive impact upon the health of brain.

V. THE MEANING OF THE ETHICS

The Arabic equivalent of the ethics is Akhlaaq (singular khuluq) and is referred to reflect character, inner disposition or a state of the soul which makes it to practice its actions without deliberation or thought (Hashi & Science, 2011). In principle, the ethics refers to the knowledge of morals or it simply means the moral principles. It also has been defined as the moral values which becomes the leading way of a person or group (Cattell, 1951). In Islam ethics is not considered to be a separate body of knowledge or separate discipline of knowledge rather it is the part of the over-all structure of knowledge in Islam (Choudhury, 2007).

VI. TYPES OF ETHICS

Sheykh Yusuf al-Qardhawi has stratified the ethics into six groups, highlighting the dynamics of ethics in the life of a believer.

- (1) Ethics pertaining to one's own self
- (2) Ethics pertaining to one's family
- (3) Ethics pertaining to one's society
- (4) Ethics pertaining to the animals
- (5) Ethics pertaining to the physical environment
- (6) Ethics pertaining to the Creator (OMAR, 2003)

VII. RELATION BETWEEN DHIKR AND AKHLAAQ

One of the objects of the Prophet (pbuh) was to perfect the human morals or Akhlāq as He is reported to have said,

"I have been sent to perfect the good morals" (Malik, Johnson, & Tarjumana, 1982). The Prophetic mission, besides other important things, has been to embellish the human behavior with the perfection of moral values and ethical edifices. There is a strong and inseparable relation between Dhikr and Akhlāq as Prophet (pbuh) used to make this Dua',

o Allah! I seek your refuge from corrupt morals, wicked actions, deviating desires and chronic diseases (Al-Tirmizi, 1975)

When a person makes regular Dhikr his whole material and spiritual body is connected to the divine realm and it makes him to develop positive feelings and helps him to control the evil desires of the Soul (Nafs) (Munsoor & Islam, 2015). When a person makes Dhikr his heart is softened, when the heart gets softened his limbs are softened and feels quite energetic to perform any kind of good deed however hard it seems to be and when a person neglects the Dhikr of Allah (swt) it leads him to perform the bad deeds as Allah (swt) says about hypocrites (Al taubah:68). The given verse shows a close relation between FISQ or mischief and ignoring the Dhikr of Allah (swt). Neglecting the Dhikr develops the bad qualities like pride, false

prestige, arrogance, hatred, envy and other negative morals. on the other hand, when a person makes Dhikr regularly and sincerely, he develops good morals and character. As mentioned earlier, one of the names of the Quran is Dhikr and we will see how the Dhikr changes the bad morals of a person into the best morals and how the wickedness is transformed into the righteousness. Though there are a number of the outcomes of making Dhikr and its magical impact on Akhlaq or morals of the Dhākir, we discuss some of the important results as follows:

Dhikr transforms infidelity (kufr) into faithfulness (iman)

Sayyiduna Umar (ra) was known for his hatred against Islam before he accepted it. When he heard some of the verses of the Quran, his heart was softened, and all his anger vanished. His thoughts, feelings and subsequently actions went into whole transformation process when he embraced islam (Hanbal, 1969). It was the impact of Dhikr which changed the life of Umar (ra) and his later Akhlaq became the guiding principles for all generations to come. Sheikh al- sha'rawy says: you listen to the Quran (Dhikr) for a while, it will cure you of your psychological diseases and make you stronger to overcome the disease. It will sprout the deep and hidden potential of cure. It is a mercy for you when make it your way of life and apply it to your all affairs of life. It will bestow upon you the potential which will protect you from the disease. This is surely your prescriptive and preventive medication all in one. from this statement we can clearly learn that Dhikr has enough potential to cure the diseases of Nafs. When human soul stays away from Dhikr of Allah (swt) he grows indifferent to the commandments of Allah (swt) which ultimately develops the bad morals in him. On the other hand, Dhikr has the inherent feature to boost the good qualities and morals of a human being as we discussed in the matter of Umar (ra).

Dhikr takes away the Nifaq or hypocrisy.

Hypocrisy is one of the worst qualities which corrupts the human moral code and develops the selfishness in him, and Dhikr has the power to overcome this bad moral value. So, the influence of the Dhikr is to relieve a person from the wicked impacts of hypocrisy and makes the human nature as full of selflessness. Allah (swt) says about the Munafiqeen or hypocrites that the make very little Dhikr of Allah(swt) (Khan).

Dhikr strengthens spirituality.

Man is combination of two things, one is RUH or soul and other is matter. Both of them needs their nourishments and provisions. If the nourishment of the matter (body) is stopped, it will wither and become weak. Similarly, if the soul is not given the food i.e Dhikr it becomes weaker. And the weaker soul becomes the victim of the corrupt morals which, subsequently, damages the upright moral code. On the other hand, excessive Dhikr of Allah (swt) boosts the spiritual domain of the human being.

The dhikr helps one strengthen his faith, enlighten his heart, and grow more mature; it helps achieve the attraction of Qayyumiyyah al-Zatiyyah, and spiritual awareness and caution. Tawhid is a dhikr that renews the faith of believers (GÖKTAS & TENİK).

VIII. CONCLUSION

In conclusion, the Dhikir is one of the important forms of action which slowly and gradually takes its practitioner to the higher realms of the spirituality. Through the Dhikir, the Hijabaat or the barriers from one's heart are removed, and he can enlighten his insight and embellish the wisdom. This radiance makes a person to receive the divine blessings and connect the two ends of terrestrial and celestial worlds. The Dhikir is not only important to refresh the realization of Allah (swt), but also helps a person to discipline his morals, characterize the ethics and develop a convincing behavior. The relationship between the Dhikir and the ethics is not supplementary rather is based on a two-way tie-up. Those who observe the Dhikir with utmost care and concentrate upon what they are chanting, their ethical behavior gets involved during the process and is shaped and refined according to the higher values of the higher contents of the Dhikir. The remembrance of Allah (swt) or the Dhikir has been instrumental in the over-all transformation of thought and practice which led previously ill-tempered people to the best refined and well-cultured individuals.

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