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IN THE INTERPRETATION OF "AT-TA'VILAT AN-NAJMIYA". COMMENTARY ON THE WORD "ZIKR"

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ANNOTATION
In this article highlights in the interpretation of "At-ta'vilat an-najmiya" and commentary on the word "zikr".
KEY WORDS: *"At-ta'vilat an-najmiya", zikr, commentary, religion.*

In 26 chapters of the Holy Qur'an [1: 226]. The use of the word "zikr" in 51 places, its place and the ranks of zikr and zakir are revealed. In the commentary on verse 152 of Surah Al-Baqarah, the rewards given to the reciter are listed, they are as follows:

1. The mention of language is optional.
2. Arkon zikr - karamat.
3. Remembrance of the soul is the light of Islam.
4. Remembrance of the heart - forgiveness.
5. Zikr of the soul - monotheism and sacrifice.
6. The zikr of the secret is the frog

"Zikr" in Tafsir: Zikr of the tongue - with confession, Zikr of the Ark - with obedience, Zikr of the soul - by doing what is ordered and returning from the deeds that are returned, Zikr of the soul - with morality, Zikr of the soul - with divine love alone, and Zikr of the secret - moving away from the worries of existence. By drowning in the ocean of thought, their definitions and methods of application are described [2: 229].

It is stated in many mystical works that zikr should be accompanied by thanksgiving at the same time. Shukur also consists of two types.

The first thanksgiving: the health of the body and the five senses, and the wealth of the world in your hands.

Thanks to the body: keeping all the organs in our body healthy and not harming them. It is also important to give thanks for the existence of the five senses (sight, hearing, smell, taste and touch). Because in the 15th verse of Surah "Fatir" in the Holy Qur'an, people are dependent on the Creator in three places: wounding, the presence of five senses, and the possession of blessings, and he distinguishes five senses from wounding. The importance of the five senses is that they are separated from the body. With the body, there would be no need to repeat it. The five senses are as important as wounding, and if one of them is absent, it will affect the perfection of the body.

Giving thanks to the Creator for the given material blessings, this is part of external thanksgiving, and you can see these blessings with your eyes. Najmuddin Kubro considers the concept of "worldly goods" to be the necessary material wealth to eat, drink, wear, have a place to live and maintain health. The amount of this is calculated by the person's own team's expenses.

In the work, he proves asking God for material wealth with the following hadith: "The Prophet (pbuh) and his companions were in such a state in the fabric of the world. He used to say: "O Allah! Bless the family of Muhammad." Bless them with the things (material wealth) that sustain their lives," they used to pray [3:7].

This topic is considered an important topic among mystics, and there are different views on the ownership of worldly wealth. As mentioned in the above examples, the work says that the possession of material wealth should be the wealth that satisfies the needs of people in the society.

It is necessary to understand the meaning of the word "Tarku-d-dunyo" (to leave the world - - ترك الدني) found in Sufi works. The word "Tarku-d-dunyo" is originally called "Tarku hubbi-l-mali-d-dunyo" (abandoning greed for the rich world - trk حب المال الدنيا). In addition to the necessary material wealth for living, it is understood to abandon excessive luxury and conceit.

The second gratitude: inner, sincere gratitude of the heart. This includes giving thanks for the spiritual wealth (intelligence, faith) given by the Creator.

In the work, the theme of gratitude is repeated in many places, the reason for this is to remember the material and spiritual blessings given to people by the Creator. A sign of gratitude is shown by preserving blessings.

In his commentary on the word "zikr" in verse 58 of Surah "Oli Imran", Najmuddin Kubra informs about the history of the birth of Jesus (a.s.) and says that he was created by divine wisdom like Adam (a.s.) in his creation.

At this point, in the commentary on the word "Nutfa" (نتفة) in verse 77 of Surah Yasin, he called "Nutfa" the water of divine grace. From this we can see that he was able to reveal the essence of the word by approaching each word in the work with maturity and eloquence.

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Such an approach is also seen in the commentary on the word "weakness" (دیفا) in verse 28 of Surah "Nisa". "Weakness" is not physical and mental weakness, but weakness in perfection (karamat). To be born with such a gift is a rare occurrence. He says that a person achieves perfection through his own work [4: 135].

The content of the above verse 58 of Surah "Oli Imran" and verse 77 of Surah "Yasin" is about the creation of man, and in the commentary of both verses, Najmuddin Kubra glorifies man and says that he was created without defects in body and mind with the water of God's mercy.

In interpreting the verses addressed to people in the work "At-Ta'wilot an-Najmiya", Najmuddin Kubro's approach, in any case, glorifies the human rank, separates it from other creatures (eighteen thousand worlds) and says, "You people!" He says that this is divine praise. The existence of zikr in the heart with the tongue is mentioned in many works.

In the approach of Najmuddin Kubro, it is emphasized that the zikr of the soul should be manifested in morality. If it is not manifested in morals, the zikr of the soul is considered incomplete. The fact that people have good behavior is a sign of purity of heart. The real essence of Sufism is the purification of the soul by obeying the command of the Creator with kindness, charity, humility and politeness.

In the commentary on the word "Zikr" in verse 91 of Surah "Maida" the meaning of remembering with the heart is given. A Muslim enters into prayer with the Creator through his heart during prayer. Because prayer is the goal of believers, he says. Remembrance is also important.

Continuous dhikr is forgetting everything and remembering only Allah. It is said in the Holy Qur'an: "Remember Allah when you forget." The word forgetfulness here means forgetting other than Allah. If the dhikr is not continuous, one cannot reach the level of maturity with munqati (continuous) dhikr [5: 20].

Here, continuous zikr means the verbal zikr of the people of zikr. Vocal zikr is said to be very beneficial. The purpose of remembrance is to make God known to the heart. Because the soul needs a voice. The purpose of this is not to inform Allah, of course. It doesn't matter if it's near or far, with or without sound. Those who interfere with vocal dhikr and do not consider it good, but on the contrary, consider it unnecessary, are considered ignorant of the status and secrets of Sufism.

"La ilaha illallah" in Zikr is the word of tawheed. This word is a divine word derived from the words "useful" and "acceptable". This word "Tawheed" is the most virtuous of Dhikrs, because it contains various healing elements, just like "Giyah". Allah, Allah or Hu, Hu is more virtuous than dhikr. Because there is only the word of God in such words. But the meaning of the word "Tawheed" includes the oneness of God and the absence of any other god.

Dhikr is light. He enlightens both the soul and the eyes of the soul when he takes the soul under his judgment. In this way, even in the dark areas that prevented them from seeing before, they can see things with the same eyes of the soul. After all, even a person lying on his deathbed can see things that he did not see when he was present. About this in the Holy Qur'an: "So, We have opened your veil from you. Now this day your eyes are very sharp" [6: 157], it is said.

The purpose of dhikr is to satisfy the soul, and the purpose of continuous dhikr is the continuous dhikr of the people of Khilvat in language. The goal is to constantly provide the remembrance of the soul. Recitation of the tongue has its own effects. The purpose of vocal zikr is not to hear God, but to hear the deaf and blind soul. Because God does not care about anything that is loud or silent, far or near. Allah is all-perceiving.

Najmuddin Kubro says that uzlat is turning away from living with a dead people through isolation. Bayazid Bistomi (d. 875) said: "I have been talking to Haq for thirty years, and the people think that I am talking to them." While Bistomi paid attention to the inner truth of the people, the people paid attention to the outward appearance of Bayazit [7: 143].

According to Imam Ghazali, he defines uzlat as "Uzlat dar anjuman" (to be with the Truth among the people). Many good aspects have been revealed about Uzlat by mystic scholars. There are enough points about the benefits of Uzlat.

Imam Ghazali gives information about the benefits and harms of uzlat and says that the harm of uzlat can be seen in six places. The first harm: uzlat excludes a person from learning. Imam Ghazali says, "Anyone who has not learned the obligatory sciences, then it is forbidden for him." This opinion is repeated by other Sufis, who mention many times that one cannot enter the path of the Tariqat without knowing the knowledge of Sharia. For example, as Sufi Allayor said: "Those who do not know Sharia are the people of Satan, if they consider a thousand years as deeds, they are people" [8: 12]. Every work done without knowledge is said to be futile.

The second damage; a person who retreats to the throne will be deprived of benefit and benefit. His family and children will be neglected. Therefore, if he separates his family and does not satisfy their needs, he is a sinner. Imam Ghazali says: "Giving alms to the needy by engaging in an honest profession is better than charity, and if the way to the enlightenment of the Most High is opened in a person's heart, if it is given to him through prayer, this is better than all obedience" [9: 194].

The third harm: a person falls behind in mujahada and da'wah (calling people to good deeds). A person who separates himself from the people will be left behind from benefiting people, from the actions he performs in the midst of society, such as guiding a lost person.

The fourth harm: the mind can hate the zikr by winning the victory in the uzlat. Different things can happen in solitude, but if it is among people, it will be free from all kinds of satanic

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tricks thanks to the grace of the perfect person. Because the enemy is afraid of multitudes. Lonely people are easy to get over. Satan is the enemy of perfection.

The fifth harm: in uzlat, a person will be deprived of seeing sick people, funeral and other meritorious deeds. In the words of Alisher Navoi: "Rejoice in memory of the one who has broken heart, but if the Kaaba is destroyed, be happy." Oksik says that cheering up will get the reward of rebuilding the Kaaba. To have such great knowledge, one must be among the people.

The sixth harm: pride is also a type of arrogance, from people is to demand attention and respect. It is known that Imam Ghazali discussed the issues of khilavat and anjuman in the 10th century and analyzed its benefits and harms. Ghazali dreams of a person who combines these two opposite spiritual needs, he believes that the person who is spiritually with the Truth and physically with the people is the greatest of the great.

According to Sufism, the human soul, if it is inclined to purification, naturally requires seclusion. If the human soul does not go through the stages of tajrid (separation) and tafrid (solitude), it will not be completely purified. Uzlat is performed by the Sufis' chill sittings and hilvats [10: 23].

In conclusion, the purpose of dhikr is to remember the Creator and to thank for all His blessings, and thanksgiving is expressed by preserving the body, five senses, and material wealth given to people. Remembering the Creator reminds the servant of Allah, and thanksgiving causes the blessings to increase.

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