

ANALYSIS OF QODIRIYAH NAQSYABANDIYAH'S ZIKIR TARIQAT AS A THERAPY FOR DRUG RECOVERY IN MALAYSIA

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Abstract

Drug addiction is a dangerous problem that continues to haunt the country to this day. Recurring without a noticeable end even though the government has introduced various treatment methods and programs to curb the issue. This study is presented as an effort to highlight in addition to conventional methods the best treatments based on spiritual therapy to aid the process of drug rehabilitation in Malaysia. The study examines the concept of remembrance from the perspective of the Qodiriyah Naqsyabandiyah Zikir Tariqat as a therapy for drug rehabilitation in Malaysia. This is a qualitative study which incorporates the method of interpretation to unravel the remembrance method as a therapy for drug addicts. Data collection was made through library research by examining key works related to TQN and concept of remembrance. The descriptive textual analysis method was used to analyze TQN concept and remembrance as a psychospiritual approach to drug addicts in Malaysia. The findings of this study found that the TQN remembrance method practiced by addicts at selected drug rehabilitation centers has a positive impact on drug rehabilitation. The implications of this study can fundamentally enhance and harmonize existing methods of drug rehabilitation in Malaysia. This is because the principle of zikir therapy is proven to improve one's spiritual and mental health, besides helping addicts recover completely from this problem.

Keywords--- Tariqat Zikir; Tarekat Qodiriyah Naqsyabandiyah, Therapy, Drug Recovery

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INTRODUCTION

Drug addiction is a dangerous issue that has plagued every country in the world to this day. Due to that, both developed and developing countries, have to deal with this and need to deal with it more seriously and through various strategies and methods. This issue is also seen as a global issue contributing to the increase in drug billing statistics. In the context of Malaysia, the National Anti-Drug Agency (2011) states that it also has problems with increasing drug addiction every year. This is due to the issue of drug abuse that is hotly debated nowadays is an endemic disease in modern society and often occurs (Syarifah Gustiawati Mukri *et al.*, 2015) if not taken seriously.

Thus, the various methods are introduced by the government in dealing with drug addiction issues. Methods such as using Methadone Maintenance (MM), Therapeutic Community (TC) and Outpatient Drug-Free (ODF) treatment - are known as modern methods. In addition, both the private sector and NGOs are also promoting drug rehabilitation through traditional methods - based on religion and Islamic spirituality. According to Mahmood Nazar Mohamed *et al.* (1998), this methodology is based on religion and spirituality applied the *Pondok* approach using several methods such as bathing, repentance, prayer, Fardu Ain and Quranic guidance. He emphasized that these methods are based on the Quran and al-Hadith through the combination of the Sufism method.

Today spiritual and religious approaches are seen as one of the best approaches to address substance abuse problems. This is because religion plays a role in psychotherapy (Dadang Hawari, 1998; Abu Dzarrah Taharem, 2004; Pristiwiyanto, 2010; Khadijah Alavi *et al.*, 2013; Dara Aisyah *et al.*, 2013; Muhtar, 2014; Alhamuddin, 2015 & Nurshuhada Mohd Sabri *et al.*, 2018). This view is also in line with several findings conducted by several Western scholars, who believe that one of the motivating factors in successful recovery is religious and spiritual support (Simpson, 2003 & Muhammad Soleh, 2005). These spiritual elements act as protective factors (Cook, 2004 & Zimmerman *et al.*, 1992) and are an important component of the recovery process (Carter, 1998; Avants *et al.*, 2001 & Flynn *et al.*, 2003) and recognized as something essential to one's well-being (David Lukoff *et al.*, 1993).

Religious-based methods are deemed as one of the sources of recovery for drug addicts. This method empowers addicts to change their behaviour through confidence improvement (Zakiah Darajat, 1986; Sabir Abdul Ghani & Fadzli Adam, 2014; Fauziah Ibrahim *et al.*, 2017 & Nurshuhada Mohd Sabri *et al.*, 2018). Thus, recovery through a religious approach can restore and strengthen one's faith and shape the (perfect) people through the basic concepts of religious teachings namely Islam, faith, and goodwill. Pristiwiyanto, 2010; Dara Aisyah *et al.*, 2013 & Syarifah Gustiawati Mukri *et al.*, 2015 have proven that through the strength of faith, one can easily do something positive and rewarding. Basically, to strengthen one's spirituality and religion, Islam uses remembrance (Zikir) as a tool to renew one's faith. This is because, in addition to remembering God, remembrance can also bring one closer to Him, as well as a cure for soul and heart problems. Based on the hadith quoted from the book "*Bidayat al-Salikin*" by Shaykh Syihabuddin Suhrawardi (1971), the Messenger of Allah (may peace be upon him) said:

"Renew your faith! Prophet Muhammad PBUH's companions asked: How do we renew our faith, dear Rasulullah? The Prophet PBUH answered: By reciting Laa Ilaaha Illallah profusely." (HR. Hakim, Al-Mustadrak Ala al-Sahihin, Chapter on Kitab al-Taubah Wan Inabah, Hadith No.4/256)

Based on the afore mentioned hadith, it is evident that remembrance can strengthen one's faith. It is one of the methods adopted through the approach of command as practised by the Qodiriyah Naqsyabandiyah (TQN). TQN's efforts in restoring the syndrome and outbreaks of drug addiction are inline by psychiatric therapy through the method of recollection applied in the practice of TQN. The purpose of the remembrance approach is to build and guide the victims of drug abuse to return to the

path that Allah Almighty has taken. The TQN-based remembrance method provides a change for addicts to stop using drugs either slowly, drastically or consistently.

However, the question is, what method of remembrance is TQN influenced by, and how is it that TQN's remembrance is a psycho spiritual therapy for drug rehabilitation in Malaysia? Drawing on these issues, the present study was based on the two following objectives: (i) study the concept of remembrance from the perspective of Qodiriyah Naqsyabandiyah (TQN), and (ii) analyze the method of remembrance of Qodiriyah Naqsyabandiyah (TQN) as a psycho spiritual therapy for drug rehabilitation treatment in Malaysia.

LITERATURE REVIEW

Mohamad Sabri Haron (2009) defines remembrance as not just the act worship but a dimension of remembrance that leads to inner peace, contentment and eliminates spiritual illness. Thahirah Hassan Basri *et al.* (2014) categorize remembrance based on the views of the scholars of the syllabus who divide the remembrance into two types: the remembrance of *hasanah* (good) and remembrance of *darajah* (degrees). *Hasanah* remembrance is a general remembrance that based on reward. While the remembrance of *darajah* is a special remembrance of the group of orders by presenting the heart (remembrance of *ḥuḍur*). This is in agreement with Aceng Kosasih *et al.*, (2016) saying that remembrance in general means believing in God by saying two sentences of confession and practising those teachings as well. While remembrance, in particular, is a remembrance by remembering or mentioning the name of Allah through the pronunciation of the word *thayyibah* by feeling the presence of Allah (*ḥudur*) in the world.

In the context of remembrance that specifically based on TQN remembrance, Aris Try Andreas Putra (2016) states that TQN remembrance is a Quranic and al-Hadith method that can be divided into two parts, first as *jahar* have spoken in a refined and second as voice remembrance of the *khafi* performed by the heart. According to Danial Lutfhi (2017), the remembrance of *jahar* is the recitation of the word *tayyibah* "Laailahaillah", while the remembrance of *khafi* is the remembrance of the heart. This statement is in line with Dadang Muliawan (2017) stated, "remembrance of *jahar* which is a monotheistic sentence consisting of the statements *nafyi* (deny) and *isbat* (fix)". Essentially, the remembrance of the *khafi* is the focus of *qalbu*, while meditating on the heart with the words of "Allahu Allah" constantly.

Based on the previous review, it shows that remembrance is divided into two: remembrance in general and remembrance in particular. Remembrance in general is what a group of people do. In the context of commemoration that generally performed by groups of leaders such as TQN are the *jahar* and *khafi* remembrance. However, to date, there have been few or no studies related to the concept of remembrance and its analysis from the perspective of TQN as a psychospiritual therapy approach for drug rehabilitation. Therefore, this study seeks to analyze the concept and method of using the TQN remembrance approach as a therapy for the treatment of drug rehabilitation in Malaysia.

RESEARCH METHODOLOGY

The method of study that is implemented is qualitative. Collection of research data based on library research by reference to commemorative books, books and articles related to remembrance and TQN. The data analysis is based on content analysis on data and facts related to the concept of remembrance and TQN in particular in terms of the approach used to guide addicts in Malaysia.

Concept and Meaning of Zikir (Remembrance)

Etymologically, remembrance is derived from the Arabic word "*zakara, yazkuru, zikrun*" which means to pronounce, pronounce, magnify, purify, and remember. The *zikrullah's* sentence also refers to the mention or remembrance of Allah Almighty (Ibrahim Mustafa, 1960).

Further remembering from the terminology point is interpreted as remembering, remembering or contemplating and teaching, by saying "*Allah*", or mentioning the names of Allah Almighty, and invoking His praise (Mawardi Labay, 1997; Cyril Glasse, 1999 & Cecep Alba, 2011). In addition, Abu Zein (2015) states that remembrance is a process of remembering, mentioning, remembering Allah Almighty by repeating one of his names or the words of his majesty. Furthermore, as Sayyid Sabiq (1978) emphasizes, it is all that is done with the heart and the mouth in the form of beads, purifying Allah SWT and recognizing God with perfect attributes, majesty and beauty.

Besides, Hasby Al-Shiedieqy (1983) argues that remembrance is the mention of Allah SWT by reciting the words of *tasbih* (سُبْحَانَ اللَّهِ), *tahmid* (لِلَّهِ الْحَمْدُ), *takbir* (الله أكبر), *hawqala* (لا حول ولا إقوة الا بالله), reciting a prayer or remembering Allah SWT and reciting Him by showing obedience to Allah SWT with humility. Remembrance also includes the practice of Sufis to feel close to God through the remembrance of Allah Almighty (Muhammad Ghazali, 1996). Remembering also means remembering, which is essentially a practice related to worship in Islam (Subandi, 2009). Moreover, a remembrance is also a form of consciousness that a creature possesses in its unifying relationship with its Creator (Michon, 1989). In Abu Qasim Al-Qusyairi (2013) the word *zikrullah* can increase one's dignity and draw closer to Allah SWT, the emblem of faith, the light that illuminates *qalbu*, and the climax of all deeds, for its purpose of drawing closer to Allah SWT.

Generally, remembrance is a form of obedience like prayers, fasting, charity, performing pilgrimages to the holy land, reciting the Quran and others that attributed to Allah SWT (Cecep Alba, 2011 & Abu Zein, 2015). In Subandi (2009), remembrance in the context of common knowledge can be understood and practised by Muslims - as a Sunnah that can be performed after prayers. From that perspective, remembrance is divided into two parts; the remembrance of *jahar* and *khafi* (Cecep Alba, 2011 & Al-Qusyairi, 2013). The foundation used by these scholars provides a basis for the whole remembrance principles (Ahmad Sohibulwafa, 1970). Al-Kurdish (2013) emphasizes that both scholars have a proposition in the Quran and as-Sunnah. For example, the remembrance of *jahar* can be performed orally through a set of arranged voices and letters. For a Muslim who consistently practices this remembrance, it influences his /her heart to get closer to the Creator. However, this oral remembrance is difficult to be performed anytime due to normal daily activities. The remembrance of *khafi* also refers to the remembrance of the heart that can be performed by reciting the words of praise and exaltation to Allah Ta'ala by heart. Contrary to *jahar*, the *khafi* approach is easier to be used regardless of places and time.

Concept Analysis and Meaning of Remembrance

Based on the above explanation, it is found that there are two main elements related to the concept and meaning of remembrance. First, it refers to the element of remembrance, and second, it refers to God and the divine. The first element of remembering is the process of remembering or contemplating something based on repeated actions that reach the heart.

Whereas the second element of God (Allah) means a power that creates and regulates the universe. According to the purpose of life, it is related to worship God. To achieve this level of enlightenment, TQN scholars agreed that it should be practised by using the method of Tarekat by the remembrance of *jahar* and *khafi* because the enlightenment of knowing Allah SWT is based

on *qalbu* (heart). Also, the remembrance is centred on *qalbu* and the path to the enlightenment is determined by the purity of an individual's *qalbu*.

The Concept of Remembrance from the Perspective of Qodiriyah Naqsyabandiyah

The Qodiriyah Naqsyabandiyah concept of remembrance is related to the human heart in the presence of Allah Almighty. The TQN specifically chose the *jahar* (*Nafi Isbat*) which is the denial and affirmation that uses the phrase "*Lailahaillallah*" and chose the name of the Divine Body (*Ismu Dzat*) "*Allah*" (Abu Zein, 2015). The following is a detailed description of the concept and method of TQN's remembrance.

First, the Concepts and Methods of Jahar Remembrance

Remembrance of Jahar is the utterance of a monotheistic sentence consisting of *nafi* (affirmative) and *isbat* (fixed) statements. The word *nafi* is "*Lailaha*" and the word is "*Illallah*". If done consistently, this remembrance can work to eliminate *Syirik Jali* (great shirk) (Muhammad Fadhil *et al.*, 2011). In addition, the remembrance of *jahar* is practised to remember Allah SWT with a loud and clear voice (Abu Zein, 2015 & Subandi, 2009).

Remembrance of the soul is to attain perfection in remembrance, that is, to bring forth the light in the inner self so that the *qalbu* is filled with the light of faith, and to experience the pleasures of life in the hereafter. In the Quran, the heart is likened to a stone, which is hard. This can be seen through the word of Allah Almighty in sura al-Baqarah verse 74. Allah Almighty says:

Translation: "*Then your hearts became hardened after that, being like stones or even harder. For indeed, there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down for fear of Allah and Allah is not unaware of what you do*" (al-Baqarah: 74).

Based on the above verse Al-Maraghiy (2001), it can be interpreted that the human's heart is hardened after seeing and knowing the truth. Even your heart does not want to submit to religious orders because your heart is hard as a stone, or even harder. Therefore, it is as if a stone cannot be broken, but with extraordinary strength. Thus, remembrance can not be applied to all hard hearts except by an extraordinary strength, which is through remembrance (Ahmad Sohbulwafa, 1970).

For this reason, some conditions must be practised (Ahmad Sohbulwafa, 1970 & Abu Zein, 2015) such as the following brief description. First, one has to learn the lessons of remembrance (*talqin* remembrance) from the Shaykh Mursyid of his orders. Second, always in perfect ablution. Third, have to close your eyes. Fourth, recite the remembrance in tartil (not in a hurry). Fifth, meditate earnestly through the movements of the *latifah* zikir (the delicate soul in the human body). Sixth, meditate with echoes and echoes. The seventh and last is to recite with a loud, deep voice.

Next, the way to perform the Qodiriyah Naqsyabandiyah Tarekat recitation. It begins by performing the "*Laa*" speech from the centre and lift it to the brain of the head, after which it is pronounced "*laaha*" from the brain by slowly lowering it to the right shoulder. Then, it starts to recite the "*Illallaah*" from the right shoulder by lowering it to the left side of the chest and ending with the heart beneath the ribs by uttering the name of Allah Almighty as much as possible throughout the body as if the whole body was the damaged one was on fire and sent out Nur (light). The vibration encompasses the whole realm of the *latifah* (the delicate soul in the human soul) and thus attains the meaning of the tahlil meaning "There is no meaning except Allah SWT" (Ahmad Sohbulwafa, 1970).

لااله إلا الله

"*Laa Ilaaha Illallah*" x165

It means: "*There is no god except Allah*" (Uquudul Jumaan, 2014).

As for the recitation of *Jahar* Zikir prescribed by the members of the Qodiriyah Naqsyabandiyah Order 165 times at a time, it should not be less and encouraged to increase the number of remembrances, and end with an odd number. As for the remit of this remembrance, it is read aloud:

سیدنا محمد رسول الله صلى الله عليه وسلم

Meaning: "*Our Prophet Muhammad Rasulullah, PBUH, may Allah's blessing and protection be with you at all times*" (Uquudul Jumaan, 2014).

Besides, according to the scholars, when the zikir had covered the whole body, individuals will be carried away by the remembrance, so that it would appear (concentrate) and their tears would fall, and he would feel the heat of his whole body. Then they would sink into the ocean of the *mahabbah* and enlightenment called the *bahrul hayat* (the ocean of life). Thus, the person can experience the delights of remembrance (Syihabuddin, 1971).

Also, it should consider the meaning of *Laailahaillallah* SWT. The sentence consists of three meanings. First, nothing is worshipped except Allah Almighty, which has been dedicated at the beginning. The second meaning, that is, none other than Allah Almighty, is reserved for the middle part. The third, that is, there is no realization other than Allah Almighty, dedicated to the final stage. When pronouncing the disclaimer sentence, *Laailaha*, the person must deny the whole being from his eyes and see it as something that is not there, and then when he utters the affirmative sentence, *Illallah* SWT. To allow this, he must determine in his heart and mind that there is a True substance, and viewed Him as the Eternal and the Real (Al-Kurdish, 2013).

Second, the Concepts and Methods of Khafi Remembrance

Next, is the explanation of TQN's concept of remembrance. The remembrance of *khafi* is defined as the process of remembering "*Allah*" by heart, soul and spirit through either verbal or non-verbal approach. At this point, the remembrance forms a barricade to protect individuals from the busyness of the world (Fuad Said, 2003 & Subandi, 2009). Abu Zein (2015) further argues that *khafi* means hidden or obscure, while *khafi* is a remembrance performed by taste (*zawq*) and its place in the *qalbu* so that it is a secret from the sight of man and even angels will not know it but only Allah Almighty and person who is performing the remembrance. The remembrance of *khafi* is also done by way of guarding the heart of Allah SWT (Al-Kurdish, 2013). This can be seen through some of the words of Allah SWT, including in Surah al-A'raf verse 205 and Surah al-A'raf verse 55. Allah Almighty says:

Translation: "*And remember your Lord within yourself in humility and in fear without being apparent in speech - in the mornings and the evenings. And do not be among the heedless*" (al-A'raf: 205).

Based on the above verse, Sayyid Qutb (2000) interprets that the phrase "with humility and fear" means to remember your God in your heart with feelings of interest and fear and without filtering out your voice. Therefore, God says "without refining the word". This is the way it is pronounced when reciting the *zikrullah*, that is not performed in a loud manner. In theology, faith is made up of three components, the first to justify Allah SWT with a conscience, the second to speak out verbally, and the third to be proved by behaviour. The remembrance of *khafi* is a method of instilling and building the first and foremost components of faith (Muhammad Fadhil *et al.*, 2011 & Al-Kurdish, 2013).

The remembrance of the *khafi* according to the teachings of TQN is to use the Substance which is the name of the Divine Substance "Allah" based on ninety-nine names of Allah SWT. Considering Allah SWT with the Substance can be said to mean the same as remembering the Substance of Allah, this is because the name of Allah SWT is called the supreme name (*al-Isim al-A'dzam*) (Abu Zein, 2015).

Further, the method of performing *khafi* remembrance is to perform a *tawajjuh* (facing the heart of Allah SWT) in which the head is bowed to the left with both eyes closed and the lips closed, the tongue folded to the ceiling, the teeth are kept motionless while the heart continues to meditate on the *khafi*, with the reading "Allahu Allah". After the remembrance of the temple is completed it is closed with the phrase "Sayyidunaa Muhammadur Rasulallah salallahu 'alaihi wassalam" (Uquudul Jumaan, 2014). When turning the remembrance of *khafi* into the *qalbu* then it must be done as much as possible, when forgetting to be reminded again, so that the *qalbu* experts remember the remembrance constantly. When performing the remembrance, the *qalbu* members of the remembrance will be active with the *zikrullah* (remembrance of Allah) so that the person "communicates" interactively with Allah Almighty. It was then that the absorption of divine light (*Nur* Divine) into *qalbu* that leads to enlightenment. Thus, the Divine *Nur* will be felt through the combination of *mahfirah* (forgiveness) who burns sins in *qalbu*, *himmah* (strong will), *hidayah* (guidance), *rahmah* (strength of love) and *barakah* (glory and self-esteem) (Abu Zein, 2015).

Analysis of Qodiriyah Naqsyabandiyah Remedial Methods for Therapy in Drug Rehabilitation

Based on the above description, the following analysis of the TQN remembrance method includes *jahar* and *khafi* remembrance as a form of practice in treating various psychospiritual problems among drug addicts - efforts to restore and lead them to the true and favoured path of Allah *Ta'ala*.

First, the Analysis of Zikir Jahar

Jahar refers to the loud or loud, while the remembrance is in remembrance of God. By combining these two concepts, the remembrance of *jahar* is conducted by refining the voice while reciting the *Laailahailallah*. Based on the previous description, remembrance is performed by sound refinement, enthusiasm and powerful punches to the heart. This method is intended to "soften" the human heart. Theologically, the human heart is described in the Qur'an as hard stone. Also, if a man's heart is hard and stubborn, it shows that he is far from the truth. Therefore to "soften" the heart it is necessary to practice the remembrance of *jahar* by reciting the words of *Lailahailallah*. It is inline with Ahmad Sohibulwafa's (1970) statement:

"Raise your voice when you are reciting zikr until your inner strength (jami'iyat) is similar to those of the Arifin (the members of the makrifat). Jami'iyat is the unity of your thoughts and emotions which produces "tawajjuh" (facing Allah), that is often remembering Allah SWT and dismissing all other feelings and thoughts while reciting zikr. Raise your voice until you are able to demolish the wall between the servant and his God" (Ahmad Sohibulwafa, 1970).

By committing Zikir *Jahar*, it is possible to "soften" the heart of drug addicts and cleanse their souls from all impurities caused by the drug addiction. This method, has indirectly, acts as a spriritual therapy for the drug addicts to return to the road blessed by Allah SWT.

The TQN remembrance methods are performed 165 times at a time and it is advisable to increase the number. Why 165 times? Number 165 because it refers to the tenets of Islam, faith and goodwill. The number one refers to the principle of courtesy of worshipping Allah Almighty as if one were looking at Him. Next,

the number six refers to the pillar of faith - trusting in Allah Almighty, the Messenger of Allah as Messenger of Allah SWT, believing in angels, the Book of the Quran, Judgment Day and *qadha* (the will of Allah SWT) and *qadar* (the fate of Allah SWT). Meanwhile, the number five refers to the Islamic precepts, namely, shahadah, prayers, zakat, fasting during the month of Ramadan and performing pilgrimages for those who are able. The recommendation is to increase the number of remembrance following the command of Allah SWT in surah al-Ahzab verse 41. Allah Almighty says:

Translation: "O you who have believed, remember Allah with much remembrance" (al-Ahzab: 41).

This is because the person who remembers Allah SWT must be nervous and gentle in heart. Also, remembrance of *jahar* is intended to revive the heart, to enjoin Allah SWT, and to deny all false gods, that later to affirm the oneness of Allah SWT. This is because the remembrance of *jahar* is the essence of all remembrance, by reciting *Laailahailallah*. In the context of addiction, drug addicts have become slaves to drugs that seem to make drugs their sole purpose. Through this remembrance, it can be a therapy to revive their heart and give them peace of mind. This is supported by the findings from Abu Bakr (2019) who stated that after undergoing TQN therapy, ex-drug addicts were more emotionally stable and able to control anger and calmer than before. This is because they remember the remembrance of "Laailahailallah" when they are angry, and the feeling subsides to normal. In line with the findings from Sabir (2013), the former addicts expressed calmer emotions after memorizing the prescribed TQN remembrance practices.

The TQN method also has a positive effect on the practitioner that leads to a positive effect on health. Thus, the drug addict who practices jasmine can be a therapy for the body to be free from addiction and addiction. In line with Su'dan's (1987) statement of the practice of remembrance, TQN shows that practitioners have acquired better health compared to those who do not. This is supported by the findings of Abu Bakr (2019) who found that feelings of hallucinations, addictions, and complaints of drug abuse were not present in the former drug addict after eight months of practising TQN.

Second, the Analysis of Zikir Khafi

Khafi means vague or hidden, while remembrance is in remembrance of God. Under the ritual of remembrance, the *khafi* is performed in a hidden way, remembering God in the heart without a voice. The choice of remembrance of *Allah* as the word of remembrance of *khafi* according to the teachings of TQN is because the name of Allah is the name of the substance (the substance of matter) and the supreme name (*al-Isim al-A'dzam*) represents all ninety-nine other names of God. Next, among the main reasons the scholars' and the TQN followers chose the remembrance of *khafi* is because it can be done internally without any hindrances. The *qalbu* (heart) is the home of the Almighty, the place of faith in the fire, the secret store and the light of all light. In line with Al-Kurdish (2013) states that when the heart is good, the whole body can be good. When the *qalbu* is damaged, the whole body will behave badly. Furthermore, according to Al-Ghazali (2007):

"Bear in mind that the useful zikr are those that are accompanied by your heart; there will be little use without it. Your goal is to achieve Allah SWT's mercy and this is obtained through wholeheartedness recitation of the zikr. With that you will be kept away from su'ul khaatimah (the worst of endings)" (Al-Ghazali, 2007).

Besides, the remembrance of the *khafi* aims to bring the inner self to the heart, to free the heart from everything that hinders a servant's relationship with Allah SWT, and to bring knowledge

from Allah SWT which is knowledge of the secret and majesty of Allah SWT. Addiction is a psychiatric problem, namely having a heart disease such as *ghafalah* (default) caused by forgetting God. As a result of forgetting God, Satan is easily associated with addicts. Thus, through the remembrance of the *khafi* performed by the taste (*zawq*) and the constant memory of God can act as a weapon for the addict to repel all the temptations of the devil and the lust that invites them to use drugs. This can be seen in surah Az-Zukhruf verse 36. Allah Almighty says:

Translation: "And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion".

In line with the statement of al-Qusyairi (2013), when a person devotes his heart to remembrance, the devil who approaches him must fall far away. Remembrance of *khafi* also acts as a sedative for addicts. This is in line with the opinions of Burhanuddin Jajat and Ahmad Baedowi (2003) who asserted that during the practice of remembrance, former addicts had experiences of delusions beyond imagination during drug use. Furthermore, remembrance of the temple can also serve as an inner guard for the addict to avoid being tempted by the sinful act of addiction. This statement was supported by Fadli Adam *et al.*, (2015) who stated that continuous practice of remembrance would prevent former addicts from relapse into drug abuse.

Based on the above description, it is found that the TQN remembrance method is *jahar* and *khafi* has its uniqueness and privilege. This is because Abu Zein (2015) emphasized that the TQN remembrance method is believed to be the fastest path in spiritual journeys aimed at purifying both the physical and the spiritual. The remembrance drives one to always remember Allah Almighty and is far from oblivious to Him (*ghafalah*). Through each practice in both ways, the hijab (barrier) will be uncovered and once a slave comes to enlightenment, he can finally see the beauty of the treasure hidden in the secret of his conscience. In the context of drug rehabilitation, TQN remembrance is seen as a psychospiritual therapy for drug addicts. In line with the statement of the TQN's teacher Shaykh Ahmad Sohibulwafa Tajul Arifin (1983) through this TQN remembrance, it can protect one's physical and spiritual life from all the temptations of the devil and lust which is the inner illness that causes/produces despicable behaviour. Subsequent remembrance can also prevent someone from falling into the wrong path, such as teenagers involved in drug abuse (to return to the right path).

CONCLUSION

In summary, it can be concluded that remembrance *jahar* from the perspective of TQN is a remembrance by uttering the monotheistic phrase *Laailahaillallah* in a clear and refined voice. Remembrance of the soul is intended to "soften" the heart and bring forth the light of remembrance into the *qalbu*. To get a better result, a person needs to perform at least a total of 165 times at a time. Next, the remembrance of *khafi* is the remembrance of the heart that is hidden in the heart with the words "Allah" in the sense of taste. Both remembrance methods are intended to bring a person's heart close to Allah SWT and justify with a conscience.

Further, the analysis of *jahar* and *khafi* remembrances in the context of drug rehabilitation therapy has resulted that the remembrance *jahar* is a therapy that revives the heart and can provide relief to former addicts. Besides, *jahar* can also serve as a health treatment for former addicts to be free from addiction and addiction. While remembrance of the *khafi* can serve as a psychiatric treatment for former addicts to remain close to God and acts as a weapon to counteract all the temptations of the devil and lust for drug use. This is because the remembrance of

the *khafi* can be an internal safeguard to keep them away from drugs.

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