

# The Role of Dhikr in Attaining Ma'rifah and Tawhid: A Hermeneutical Approach to Islamic Spirituality

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## ABSTRACT

This paper explores the role of dhikr (remembrance of Allah) in attaining ma'rifah (spiritual knowledge) and tawhid (oneness of Allah) through the lens of hermeneutical analysis. Dhikr is not merely a verbal practice in Islam; it is a profound spiritual exercise that connects the heart and mind to Allah. By focusing on key terms such as "هو" (Hu), this study delves into how dhikr transcends simple utterances and serves as a pathway to deeper spiritual awareness. The analysis is structured around four key elements: interpretation of key terms, contextual examination, comparison of scholarly perspectives, and textual integration with Quranic verses and hadiths. Through hermeneutical analysis, this paper uncovers the layers of meaning embedded in dhikr and illustrates how it leads to higher spiritual states and a deeper realization of Allah's oneness. The findings highlight the importance of sincerity in dhikr and the unique spiritual rewards of remembering Allah without worldly requests.

**Keywords:** Dhikr, Ma'rifah, Tawhid, Hermeneutical analysis, Spiritual awareness

## INTRODUCTION

In Islamic spirituality, dhikr (remembrance of Allah) holds a central place as a means of connecting the believer with the Divine. More than a verbal utterance, dhikr serves as a gateway to attaining ma'rifah (spiritual knowledge) and understanding tawhid (oneness of Allah). For centuries, scholars like Al-Nābulī, Al-Ḥakīm Al-Tirmidhī, Al-Zajjāj, Al-Rāzī, and Al-Ghazālī have emphasized dhikr's transformative power in helping individuals transcend worldly distractions and reach higher spiritual states. This study employs hermeneutical analysis—a method originally used in interpreting religious texts—to explore how dhikr facilitates this process. Hermeneutics allows for an in-depth interpretation of complex theological concepts by examining key terms, contextualizing their meanings, and integrating them with foundational Islamic texts such as the Quran and Hadith.

The term "هو" (Hu) is frequently used in dhikr to emphasize Allah's unique and absolute oneness, symbolizing a deep spiritual connection devoid of any worldly desires. This paper seeks to provide a nuanced understanding of how such dhikr impacts the realization of tawhid and spiritual closeness to Allah. By focusing on the layered meanings embedded within the practice of dhikr, this study aims to bridge classical Islamic thought with contemporary hermeneutical methodologies, providing new insights into its significance for modern spiritual seekers.

## METHODOLOGY

Hermeneutical analysis serves as a powerful interpretative tool, bridging the gap between texts and their deeper meanings. Originating in the study of religious scriptures, it has evolved into a broader methodology used in the humanities and social sciences. Central to hermeneutical analysis are four essential elements: Interpretation of Key Terms, Contextual Examination, Comparison of Perspectives, and Textual Integration. Each of these aspects plays a vital role in understanding texts from multiple angles, enabling a nuanced interpretation that reflects both the author's intent and the reader's perspective.

### Interpretation of Key Terms

At the core of any hermeneutical analysis is the interpretation of key terms within a text. Words carry meanings that may shift depending on context, culture, or even the specific intentions of the author. Jean Grondin (2022) emphasizes the importance of scrutinizing these key terms within their philosophical and linguistic frameworks. In his exploration of philosophical hermeneutics, Grondin highlights how understanding the precise meaning of key terms is not just about translating words but about uncovering the layers of meaning embedded in language itself. Forster's (2021) work on German language philosophy also contributes to this understanding, showing how different traditions of thought influence the interpretation of terms. For instance, Herder's focus on language as a medium of thought suggests that interpreting key terms requires more than just linguistic analysis; it demands a consideration of the intellectual and cultural currents that shaped those terms. Thus, hermeneutical analysis allows scholars to go beyond surface-level readings and deeply engage with the language of the text.

### Contextual Examination

The second critical aspect of hermeneutical analysis is the contextual examination of the text. Understanding the historical, cultural, and social context in which a text was produced is essential for fully grasping its meaning. Hans-Georg Gadamer, a key figure in modern hermeneutics, developed the idea of the "fusion of horizons," which refers to the interplay between the text's historical context and the contemporary reader's understanding (Malpas, 2018). Gadamer argued that a text cannot be fully understood without considering the historical moment of its creation and the conditions that shaped its content. Moreover, Ramberg and Gjesdal (2020) underscore the importance of context in their work on hermeneutics. They argue that the reader must always consider how the historical and cultural setting of a text affects its interpretation. Whether analyzing legal documents, philosophical treatises, or literary works, a hermeneutical approach demands a thorough contextual examination to unveil the full meaning of the text.

### Comparison of Perspectives

Comparison of perspectives is another key feature of hermeneutical analysis. This involves comparing the perspective of the original author with that of the reader or interpreter. Gadamer's "fusion of horizons" (Malpas, 2018) also plays a role here, as it encourages the reader to bring their own experiences and worldview into dialogue with the historical context of the text. Through this interaction, a new, more enriched meaning can emerge, representing a synthesis between the past and present. Forster's (2021) comparative analysis of philosophical traditions further emphasizes this element. By examining the varied perspectives within the German intellectual tradition, Forster shows how comparing perspectives can help interpreters arrive at a more balanced and comprehensive understanding of a text. This process is especially important when dealing with texts that have multiple interpretations or that were written in vastly different cultural or temporal contexts from the readers.

### Textual Integration

Finally, hermeneutical analysis involves the textual integration of all the elements discussed—key terms, context, and perspectives—into a unified interpretation. This integrative approach ensures that no aspect of the text is viewed in isolation, but rather as part of a larger, interconnected whole. Grondin (2022) describes how hermeneutical analysis enables the integration of various layers of meaning, synthesizing language, context, and interpretation into a cohesive understanding of the text. Similarly, Ramberg and Gjesdal (2020) argue that

hermeneutics requires the interpreter to synthesize all the data available—linguistic, cultural, and philosophical—into a single interpretation that respects the text’s complexity. This integration is essential for achieving a holistic understanding of any work, ensuring that no part of the text is overlooked in the analysis.

Table 1: Core Components of Hermeneutical Analysis and Associated Scholarly Sources

Elements	Explanation	References
<b>Interpretation of Key Terms</b>	This involves analyzing important terms and concepts within the text, uncovering layers of meaning in language and terminology.	Grondin (2022): Emphasizes the need to analyze philosophical terms for a deeper understanding. Forster (2021): Highlights the role of language in shaping interpretation.
<b>Contextual Examination</b>	Refers to understanding the historical, cultural, and social contexts in which a text was produced.	Malpas (2018): Gadamer's "fusion of horizons" focuses on the historical context of the text and its dialogue with the reader's context., Ramberg & Gjesdal (2020): Context affects text interpretation.
<b>Comparison of Perspectives</b>	Involves comparing the perspective of the author with the perspective of the reader to find new meanings.	Malpas (2018): Gadamer’s work encourages a comparison of the historical and contemporary perspectives., Forster (2021): Comparative analysis of intellectual traditions
<b>Textual Integration</b>	Integrates key terms, context, and perspectives into a cohesive interpretation, ensuring a holistic view.	Grondin (2022): Synthesizes language, context, and interpretation., Ramberg & Gjesdal (2020): Hermeneutics requires the integration of all aspects of the text.

The table outlines the four key elements involved in hermeneutical analysis: Interpretation of Key Terms, Contextual Examination, Comparison of Perspectives, and Textual Integration. It explains how each element contributes to the interpretation of texts, starting with analyzing important terms, understanding the historical and cultural context, comparing the perspectives of the author and reader, and finally synthesizing these elements into a cohesive interpretation. Relevant references, including works by Grondin (2022), Forster (2021), Malpas (2018), and Ramberg & Gjesdal (2020), are provided to support each component, demonstrating the breadth of scholarly engagement with hermeneutical methods.

## DISCUSSION

### The Main Method in Naming Allah for The Purpose of Dhikr

The main method in naming Allah for the purpose of Dhikr (remembrance) is adhering to the names and attributes of Allah that are mentioned in the Quran and authentic hadith. The names and attributes of Allah are *tawqīfiyyah* in nature, meaning they are not mattering that can be based on personal opinion or independent reasoning (*ijtihād*). All the names and attributes of Allah mentioned in the Quran, hadith, and consensus (*ijmā'*) demonstrate the perfection of Allah (Mohd Fauzi Hamat & Mohd Hasrul Shuhari 2010). The word of “الْحُسْنَى” itself, according to scholars of *Tawhid* (Islamic theology), refers to the perfection of Allah (al-Hut, n.d) as Allah says in (Surah al-A‘Rāf 7:80):

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ

Translation: “For Allah, there are names that indicate perfection, so call upon Him by mentioning His names, and leave those who deviate from the truth in naming Allah”

Regarding *tawqīfiyyah*, it is further emphasized by the statements of Imām Abū al-Ḥasan al-Ash‘arī and al-Ṭahāwī (Sa‘īd Fūdah 2014):

لا يجوز إطلاق شيء على الله إلا ما ورد في الكتاب والسنة الصحيحة والإجماع

Translation: “It is forbidden to name or attribute anything to Allah except what has been stated in the Quran, authentic hadith, and consensus (*ijmā‘*).”

Therefore, this naming is *tawqīfiyyah* in nature, meaning it cannot be invented or added to base on human opinion or independent reasoning (*ijtihād*). The following are some key methods in naming Allah for the purpose of *Dhikr*:

### Referencing Names and Attributes from the Quran and Hadith

Only the names and attributes of Allah explicitly mentioned in the Quran and hadith can be used in *Dhikr*. For example, names such as Ar-Rahmān (The Most Merciful) and Al-Ghafūr (The Most Forgiving).

### Not Using Unstated Names or Attributes

*Dhikr* of Allah should not include names or attributes that are not mentioned in the religious sources. Using new names or terms that are not based on authentic sources is not permitted.

### Acknowledging Allah's Perfection

Every name and attribute used in *Dhikr* must convey the meaning of Allah's perfection.

### The Meaning and Importance of Dhikr

Al-Zajjāj رحمه الله stated that the phrase "لَا إِلَهَ إِلَّا هُوَ" means that there is no god for every creation except Allah. This refers to a clear reality that every creature has only one God to worship and obey, namely Allah. This *dhikr* brings a person to the acknowledgment that only Allah exists and has power, and everything else besides Him is His creation (Al-Zajjāj, 1988, 1/336).

Al-Rāzī رحمه الله emphasized that the human mind cannot focus on two things simultaneously. When a person focuses on Allah during his *dhikr*, he is cut off from other matters that may distract his focus. Therefore, mentioning "يا هو" in *dhikr* is a way to concentrate the mind and heart solely on Allah, without any distraction from worldly affairs (Al-Rāzī, 1990, 1/139-140).

Al-Ḥakīm Al-Tirmidhī رحمه الله explores the concept of the divine name *Huwa* (He), emphasizing its significance as a foundational term for understanding God's essence and attributes. He argues that *Huwa* is not just an attribute of God but a name that encapsulates the essence of God, from which all other attributes emerge. He illustrates this by pointing to Quranic verses that repeatedly use *Huwa* before describing various divine attributes, such as God's knowledge of the unseen, His mercy, sovereignty, and creative power. He emphasizes that the heart recognizes *Huwa* as a reference to the Hidden or Unknowable nature of God, which cannot be fully grasped by human understanding. Thus, *Huwa* represents the origin of all divine names and attributes, serving as a focal point for the heart's spiritual recognition of God (Al-Ḥakīm Al-Tirmidhī, 2008, 1134).

Al-Nābulī رحمه الله emphasized the spiritual significance of the term *Huwa* (هو), which refers to Allah and His existence (*al-Wujud*). Al-Nabulsi explains that when a person utters the word *Huwa*, they are pointing to the Divine Existence. However, he clarifies that if it were not for the fact that the speaker possesses a share of existence—albeit a limited and non-absolute one—they would be unable to articulate something that signifies *al-Wujud* (Existence). Therefore, the mere utterance of *Huwa* is not sufficient to fully capture the reality of Divine Existence; it is more of an informational statement than an expression of truth. He further explains that if someone says *Huwa* involuntarily, as a natural consequence of Divine Will—like how a shadow moves when the body moves—the literal meaning disappears. He illustrates this concept with a story about Abu al-Hasan al-Nawawī, who once repeated *Huwa* in his house. When Al-Junaid entered, he remarked: "If you say it while

feeling that you are the one saying it, then you are only with yourself. But if you say it with the awareness that it is your Lord speaking (i.e., that you have no power or ability of your own, and all power is a gift from Allah), then it is not truly you who is speaking."In essence, the true remembrance of God (*dhikr*) involves a deeper spiritual realization—recognizing that the self is not the source of the act of speaking, but that all power and existence come solely from Allah (Al-Nabulsiy, n.d., 69).

### **The Impact of "هو" Dhikr in the Realization of Tawhid**

Mentioning Allah with the phrase "هو" implies that one is remembering Allah with the knowledge that only He is the Absolute Being and is aware of all that is in the heart. This form of dhikr is more specific because it is not accompanied by any request or hope other than acknowledging the greatness and oneness of Allah. According to Al-Rāzī رحمه الله, when someone engages in this dhikr, he is in a high state of tawhid because there is nothing in his mind except Allah (Al-Rāzī, 1990, 1/140).

### **Realization of "هو" Dhikr as an Acknowledgment of Allah's Greatness**

When someone mentions "هو," he directly acknowledges that only Allah is worthy of being remembered and praised. This dhikr is not accompanied by any specific request, such as asking for mercy, forgiveness, or sustenance. This shows that the dhikr is solely for glorifying Allah, not for obtaining any worldly reward or benefit. According to Al-Rāzī, when a person utters this dhikr, his mind is entirely focused on the greatness and majesty of Allah without any room for other matters. This is a manifestation of a high level of tawhid, where the heart and mind are not distracted by anything other than Allah (Al-Rāzī, 1990, 1/140).

### **The Virtue of "هو" Dhikr in Achieving the Maqam of Ikhlas and Ihsan**

"هو" dhikr leads a person to the station (maqam) of sincerity (ikhlas) and excellence (ihsan). In the station of ikhlas, one acts solely for the sake of Allah without expecting any praise, reward, or attention from others. "هو" dhikr reflects this maqam because it is free from the intention of seeking any return. In the maqam of ihsan, a believer worships Allah as if he sees Allah, and if he cannot see Allah, he believes that Allah sees him. Through "هو" dhikr, one attains full awareness that Allah is constantly watching and knowing all that is in the heart and actions, without needing lengthy or detailed phrases. This demonstrates a deep spiritual closeness between the servant and his Lord.

### **"هو" Dhikr as the Dhikr of the Elite (Khawass)**

According to Sufi scholars, "هو" dhikr is the dhikr of the elite (khawass), those who have reached a high spiritual station. Those in this maqam no longer need lengthy phrases or complex supplications. They suffice by mentioning "هو" as a sign of acknowledgment of the presence and greatness of Allah in every aspect of their lives. This phrase reflects the unity of the heart with Allah, where the servant no longer needs any reason to remember or praise Allah, as he is already in a state of constant awareness (muraqabah) of His presence. As Al-Rāzī stated, this dhikr is the peak of tawhid, where a servant does not see anything other than Allah in his heart and mind (Al-Rāzī, 1990, 1/140).

### **The Impact of "هو" Dhikr in Daily Life**

Through the realization of "هو" dhikr, one will develop a tranquil soul free from worldly disturbances. This dhikr brings one to always be in a high state of awareness (hudur) of Allah. This awareness will influence daily behavior, where a believer will strive to do good, avoid sin, and always stay connected with Allah in every action. This is the result of the belief that only Allah has control over everything, and nothing can bring benefit or harm except with His permission. Thus, "هو" dhikr is not merely a verbal dhikr but permeates the heart and becomes the foundation of a true Muslim way of life.

### **The Virtue of Dhikr without Request**

In Islamic teachings, dhikr is a highly recommended practice to draw closer to Allah. There are various forms of dhikr, but the highest form is dhikr without any request or hope other than remembering and glorifying Allah



alone. In a hadith qudsi narrated by Tirmidhi, the Prophet Muhammad صلى الله عليه وسلم conveyed that Allah said: "Whoever is too occupied with remembering Me to ask Me, I will give him the best of what I give to those who ask." (Al-Tirmidhi). This shows that engaging in dhikr without request is a special form of worship in the sight of Allah.

### **Dhikr without Request as a Sign of Sincerity**

A person who remembers Allah without any request demonstrates a high level of sincerity. This is because he does not expect any return, whether in the form of worldly blessings or specific help from Allah. Instead, he only remembers Allah to praise and glorify Him. This state reflects the maqam of ihsan, where a person worships as if he sees Allah, and if he does not see Allah, he is certain that Allah sees him. This is the maqam of those who are close to Allah, where their dhikr is free from the intention to ask for something, but rather expresses gratitude, love, and reverence for Allah.

This sincerity elevates the station of the dhikr, as Allah loves acts that are done purely to seek His pleasure. Allah says in Surah Al-Bayyinah, verse 5: "And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth" (Quran, 98:5). This shows that sincerity in dhikr without any worldly intention or goal is part of the pure teachings of Islam.

### **The Superiority of Dhikr Without Request Over Supplicatory Dhikr**

In Islam, supplication and requests to Allah are encouraged. However, dhikr without request holds a higher rank because it reflects total devotion to Allah without any intention of seeking reward. When a person engages in dhikr with names like "يا كريم" (Ya Karim, O Most Generous), "يا رحمن" (Ya Rahman, O Most Merciful), or "يا نافع" (Ya Naffaa', O Giver of Benefit), these utterances imply indirect requests. For example, saying "يا كريم" is like asking for Allah's generosity, while "يا رحمن" implies asking for Allah's mercy.

In contrast, the phrase "يا هو" (Ya Hu, O He) or "هو" (Hu, He) is a form of dhikr that is not accompanied by any request or specific goal. It merely affirms the oneness and absolute existence of Allah. This is a sincere acknowledgment that Allah is the only One worthy of worship, and everything depends on Him. This dhikr does not ask for any return but only glorifies and acknowledges Allah's greatness.

### **The Benefit of Dhikr Without Request in Drawing Closer to Allah**

Dhikr without request helps one attain a higher spiritual state. This is because when someone engages in dhikr without expecting a return, he is surrendering everything to Allah. This is what is called true reliance (*tawakkul*). Those who perform dhikr without asking are truly confident that Allah knows their needs and will provide the best for them without their need to ask. As a reward, Allah will grant them more than what they ask or hope for because Allah knows His servant's needs better than they themselves.

This is also in line with the hadith of the Prophet Muhammad صلى الله عليه وسلم, which says: "Allah knows better what His servant needs, and Allah prefers to give something to His servant before they ask Him" (Narrated by Bukhari and Muslim). Thus, those who perform dhikr without request are placing their full trust in Allah and believing in His love and mercy.

### **The Benefit of Dhikr Without Request in Attaining Peace of Heart**

Dhikr without request not only has benefits in terms of reward from Allah but also provides profound peace of heart for those who practice it. When someone remembers Allah without any hope or request, he is in a state of acceptance and contentment with all that Allah has decreed. This eliminates anxiety and fear in the heart because he believes that everything is under the control of Allah, the All-Wise. Allah says: "Unquestionably, by the remembrance of Allah hearts are assured" (Quran, 13:28). Therefore, dhikr without request is a way to attain true peace of heart and soul.

## Tawhid of the General and the Elite

In Islamic teachings, tawhid (oneness of Allah) is the fundamental foundation held by every Muslim. However, Sufi scholars like Al-Ghazālī رحمه الله pointed out that there is a distinction between the understanding of tawhid among the general public and the elite (khawass). The tawhid of the general and the elite is differentiated based on the level of their understanding and realization of the oneness of Allah.

### Tawhid of the General Public: "لَا إِلَهَ إِلَّا اللَّهُ"

The phrase "لَا إِلَهَ إِلَّا اللَّهُ" means "There is no god but Allah." This is the foundation of tawhid for every Muslim. It encompasses the acknowledgment that Allah is the only God worthy of worship, while all forms of worship directed to anything other than Allah are shirk (polytheism) and rejected by the religion. This form of tawhid is the general acknowledgment that forms the basis of faith for the public (Al-Ghazālī, 2012).

The public understands this tawhid in a more basic form, where they believe that Allah is the only God, but they may still be attached to worldly matters and are less aware of the reality that everything besides Allah is transient and does not possess power or will without His permission. This is a form of tawhid that suffices for an ordinary Muslim in his daily life, but it has not yet reached a deeper realization of the true essence of tawhid (Al-Ghazālī, 2012).

### Tawhid of the Elite: "وَلَا إِلَهَ إِلَّا هُوَ"

The phrase "وَلَا إِلَهَ إِلَّا هُوَ" means "There is no god but He." This is a deeper and more specific level of tawhid. It not only signifies that only Allah is worthy of worship but also that only Allah truly exists, and everything besides Him is fleeting and impermanent. This is the acknowledgment that nothing truly exists independently besides Allah, and everything that exists is His creation that is entirely dependent on Him (Al-Ghazālī, 2012).

The elite who realizes this tawhid see everything as signs (ayat) pointing to Allah. They do not merely acknowledge Allah's oneness, but they also perceive and feel Allah's presence in every aspect of their lives. They understand that everything that happens is by Allah's will and decree, and they do not see any real existence except Allah in their hearts and minds (Al-Ghazālī, 2012).

## The Difference in Realization Between the Tawhid of the General Public and the Elite

The primary difference between the tawhid of the public and the elite lies in their level of realization concerning the reality of existence and the power of Allah. The public views tawhid as a verbal acknowledgment and faith in the heart, but they may not fully understand the reality that everything besides Allah is perishable. They may still see worldly matters as having their own existence and power. For instance, they may see wealth, success, or failure because of effort or natural causes, without realizing that all these are decreed by Allah (Al-Ghazālī, 2012).

In contrast, the elite understand that only Allah has true existence, and everything that happens is a manifestation of His will and power. They view every event as a manifestation of tawhid, where only Allah exists and only, He controls everything. They are not bound to the world and are always focused on Allah, as they realize that this world is merely an illusion that will vanish, and only Allah remains (Al-Ghazālī, 2012).

### Evidence from the Quran: "كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ"

In Surah Al-Qasas, Allah says: "Everything will perish except His Face" (Quran, 28:88). This verse emphasizes that everything besides Allah is temporary and will perish. Only Allah remains eternal. This is strong evidence to understand the true essence of tawhid. The public may view this verse as a reminder that this world will end and that humans must prepare for the Hereafter. However, for the elite, this verse is a reminder that everything besides Allah does not exist in an absolute sense and that only Allah possesses real and eternal existence (Al-Ghazālī, 2012).

This verse also reminds that everything we see and experience in this world is merely a reflection of Allah's power and will. Whatever we possess, whether wealth, health, or success, is a loan that will vanish. The elite will see this verse as an encouragement to always remember Allah in everything and to place complete reliance on Him.

### **The Importance of Deep Realization of Tawhid**

Realizing tawhid at the level of the elite brings one peace of mind and stronger faith. Those who attain this maqam will not be easily influenced by the changes of the world and will not be disturbed by trials and tribulations, as they understand that everything happens with Allah's permission and will. They will always be content and grateful for whatever Allah decrees, whether it is good or a test (Al-Ghazālī, 2012).

A deep realization of tawhid also makes one more focused on the true purpose of life, which is to seek Allah's pleasure and strive to draw closer to Him. They will not be attracted by worldly matters that distract, as they understand that this world is only temporary and that only Allah and the righteous deeds done for Him will remain.

### **Analysis**

Hermeneutical analysis is an effective methodology for interpreting complex spiritual and theological concepts such as dhikr (remembrance of Allah), tawhid (oneness of Allah), and ma'rifah (spiritual knowledge). This approach is particularly suitable because it allows for an in-depth exploration of the nuanced meanings and contexts behind these teachings, facilitating a deeper understanding of the spiritual and philosophical dimensions of Islamic practices.

### **Interpretation of Key Terms**

Hermeneutical analysis focuses on understanding the nuanced meanings of key terms within the text. For instance, the term "هو" (Hu), commonly used in dhikr, transcends its literal meaning of "He" to represent the unique and absolute oneness of Allah. This term reflects a high level of spiritual awareness and an acknowledgment of Allah's presence beyond any worldly attributes or desires. Such interpretation requires a comprehensive understanding of the linguistic, historical, and theological contexts in which these terms are used. (Noor & Saputra, 2024)

### **Contextual Examination**

This methodology involves examining how different scholars, such as Al-Zajjāj, Al-Rāzī, and Al-Ghazālī, have interpreted the role of dhikr in achieving higher spiritual states. Al-Zajjāj's focus on the phrase "لَا إِلَهَ إِلَّا هُوَ" emphasizes the singularity of Allah's existence, while Al-Rāzī delves into the psychological aspects, highlighting how exclusive focus on Allah during dhikr can detach one from worldly distractions. Al-Ghazālī, meanwhile, integrates these concepts within a broader spiritual framework, advocating for dhikr to purify the soul and achieve closeness to Allah. (MDPI, 2023)

### **Comparison of Perspectives**

Hermeneutical analysis also allows for the comparison of different scholarly perspectives, providing insights into how various interpretations of dhikr contribute to spiritual growth and the realization of tawhid and ma'rifah. For example, Al-Zajjāj's linguistic analysis contrasts with Al-Rāzī's cognitive focus, and both differ from Al-Ghazālī's holistic approach, which synthesizes theological and psychological elements to portray dhikr as a path to spiritual enlightenment (Noor & Saputra, 2024)

### **Textual Integration**

Integrating these interpretations with foundational religious texts such as the Quran and Hadith is essential. For instance, the Quranic verse "كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ" (Everything will perish except His Face) (Quran, 28:88) can be related to "هو" dhikr, which emphasizes the eternal presence of Allah. Similarly, hadiths that highlight the value



of dhikr without requests underscore the importance of remembering Allah purely for His sake, without seeking worldly benefits. Hermeneutical analysis provides a structured framework to relate these teachings to the broader context of Islamic spirituality, thereby enhancing the understanding of dhikr as a transformative spiritual practice. (MDPI, 2023)

### Comparison of Perspectives

A unique strength of hermeneutical analysis is its ability to compare various interpretations, highlighting the diverse emphases scholars place on the nature and purpose of dhikr in achieving ma'rifah and tawhid. For example, while Al-Zajjāj may focus on the linguistic and theological implications of dhikr phrases, Al-Rāzī may prioritize the cognitive and psychological effects of engaging in dhikr. Al-Ghazālī's approach, meanwhile, could be seen as more holistic, integrating elements of theology, psychology, and practical spirituality.

This comparative approach is essential for gaining a comprehensive understanding of how different schools of thought within Islamic scholarship approach the same concepts. It helps to clarify the multiple dimensions of dhikr, from its function as a verbal practice to its role in transforming the heart and soul. Such comparisons also reveal the richness and diversity within Islamic thought, showing how the same practice can be understood and applied in various ways to achieve the goal of tawhid and ma'rifah.

### Textual Integration

Another crucial aspect of hermeneutical analysis is the integration of interpretations with foundational religious texts, such as the Quran and Hadith. This involves relating scholarly interpretations to relevant Quranic verses and sayings of the Prophet Muhammad صلى الله عليه وسلم, providing a comprehensive understanding of how dhikr influences spiritual growth and the realization of tawhid.

For instance, the Quranic verse "كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ" (Everything will perish except His Face) (Quran, 28:88) can be linked to the concept of "هو" dhikr, which focuses on the acknowledgment of Allah's eternal presence. By interpreting such verses considering scholarly insights, hermeneutical analysis allows for a deeper understanding of how the practice of dhikr serves to internalize the reality of Allah's oneness and transcendence.

Similarly, hadiths like the one where Allah says, "Whoever is too occupied with remembering Me to ask Me, I will give him the best of what I give to those who ask" (Al-Tirmidhī), can be analyzed to show the special status of dhikr without request. This hadith highlights the unique spiritual rewards of engaging in dhikr purely for the sake of Allah's remembrance, without seeking any worldly benefit. Hermeneutical analysis helps to integrate such teachings with the broader context of Islamic spirituality, demonstrating how dhikr, when performed sincerely, elevates the believer to higher spiritual stations.

Table 2: Hermeneutical Analysis of Dhikr

Aspect	Details	Example	References
<b>Interpretation of Key Terms</b>	Understanding nuanced meanings of key terms like 'هو' (Hu), representing the unique and absolute oneness of Allah	'هو' (Hu) used in Dhikr emphasizes Allah's presence beyond worldly attributes.	Grondin (2022), Forster (2021), Noor & Saputra, 2024
<b>Contextual Examination</b>	Examining how scholars like Al-Zajjāj, Al-Rāzī, and Al-Ghazālī interpreted Dhikr in spiritual practice.	Al-Zajjāj emphasized Allah's singularity; Al-Rāzī focused on psychological aspects	Malpas (2018), Ramberg & Gjesdal (2020), MDPI, 2023
<b>Comparison of Perspectives</b>	-Comparing scholars' different approaches to Dhikr in achieving spiritual growth and Tawhid.	- Al-Zajjāj's linguistic analysis vs. Al-Rāzī's	Malpas (2018), Forster (2021), Noor & Saputra, 2024

	-Analyzing various interpretations to understand how Dhikr transforms the heart and soul.	cognitive approach vs. Al-Ghazālī's holistic view.  - Al-Zajjāj's focus on linguistic aspects vs. Al-Ghazālī's integration of theology and spirituality	
<b>Textual Integration</b>	-Relating interpretations to Quranic verses and Hadith for a comprehensive understanding of Dhikr's spiritual impact.  -Integrating scholarly insights with Quranic verses and Hadith to internalize the reality of Allah's oneness.	- Quranic verse 'كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ' (Quran 28:88) related to 'هو' Dhikr.  'Whoever is too occupied with remembering Me...' (Tirmidhi) shows the importance of Dhikr without request.	Grondin (2022), Ramberg & Gjesdal (2020), MDPI, 2023

The table provides a structured breakdown of how hermeneutical analysis can be applied to interpreting key spiritual concepts like dhikr, tawhid, and ma'rifah. It covers four main aspects: Interpretation of Key Terms, which focuses on understanding nuanced meanings like "هو" (Hu) representing Allah's oneness; Contextual Examination, where scholars such as Al-Zajjāj and Al-Rāzī provide varied interpretations based on theological and psychological perspectives; Comparison of Perspectives, which highlights how scholars differ in their approach to dhikr, comparing linguistic, cognitive, and holistic views; and Textual Integration, which connects these interpretations to Quranic verses and Hadith, showing how dhikr transforms spiritual awareness and leads to the realization of Allah's oneness. Each section provides examples and relevant references for deeper analysis.

## CONCLUSION

In conclusion, dhikr is more than a ritualistic verbal practice; it is a transformative spiritual exercise that leads believers toward a deeper understanding of tawhid and the attainment of ma'rifah. Through the lens of hermeneutical analysis, we can uncover the profound layers of meaning within dhikr, particularly the use of terms like "هو" (Hu), which symbolize Allah's eternal presence and oneness. The integration of scholarly interpretations with Quranic verses and hadith further enriches our understanding of how dhikr transcends worldly distractions and aligns the heart and mind solely with Allah. This study also highlights the unique spiritual reward of performing dhikr without any requests, as it reflects the ultimate form of sincerity and devotion. By synthesizing various perspectives, we gain a holistic view of how dhikr serves as a path to spiritual enlightenment, fostering a deep connection with the Divine and leading to a profound realization of Allah's oneness.

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