

Assembly Priorities In the Era of Modernization Of Education Reminisce

(Review of quality, commentary and Hadith text content assemblies dhikr)

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Abstract— This article examines the priority focus of discussion in the Council Dhikr with anyone who narrated about Dhikr Majelis virtue ?, How takhrij and i'tibar sanad hadith about the virtues Dhikr Majelis? And How content (sermon) Hadith about Dhikr Majelis virtue. The method used to answer the focus of the study is a library with researcusing a normative approach that emphasizes the descriptive analysis of the data sources were found. The results showed that the hadith is narrated by (1) al-Bukhariy (2) Muslims and (3) Ahmad Bin Hanbal. The chain of 3 mukharrij through five lanes of chains with all four met in tabaqah to behold from the Bahz of Suhail of facet of Abu Huraira. takhrij activities and I'tibar of Ahmad bin Hanbal path carefully, found the transmitters of the chain as follows: (1) Abu Huraira as the last chain of narrators first (2) facet as both narrator chain V, (3) Suhail as a third narrator chain IV, (4) behold a fourth chain of narrators III (5) Affan as the fifth chain of narrators II and (6) Ahmad bin Hanbal as well as the last narrator al-Mukharrij al-Hadith. secar implicit when observed honor traditions of Ahmad ibn Hanbal, coming from Yahya ibn Sa'id from 'Abdallah ibn Sa'eed Mawla of Abi Ziyad Abu Ayyash from Darda' that the Prophet it to my question as to the content of the question is the Messenger of Allah said: "Shall I show you do the best, the most holy in the sight of your king (God), and the lifting derajatmu; be better for you than gold or silver, and better for you than meeting your enemies-in, and then you cut off his head or they cut your throat? ". The Companions who were present said: "What this is Ya Allah!". He said: "Remembrance of Allah, the most Exalted, the Most Great".

Keywords—Preferences Assembl; Dzikirullah.

I. INTRODUCTION

The era of modernization and globalization lead to a drastic change in almost all lines of society ranging from the mindset, education, information, transportation, life planning and communication procedures. Modernization is a condition where an environment lacking or underdeveloped amended to kondisi better than ever, more prosperous and more prosperous. Modernization is more likely to stick to the field of developmental changes in education and better technology and more sophisticated specifically. Modernization is more likely to increase in many areas including human civilization into a high quality. But globalization is interpreted process whereby an individual.

Or Jar propaganda, assemblies science and assemblies dsikir held by people in different regions in this country beloved, for the sake of getting solutions writer will conduct a study regarding the sala of the few issues that have been described previously regarding the "assembly Dsikir". From some of the angels said to be walking around on the face of the earth. They find council-Mejlis reminisce. "The remembrance ceremony is the places used for the dhikr of Allah Ta'ala." They call each other. "This means that some angel calling to one another. What they call for is a sentence, " Indeed, they were not angels in charge of recording deeds and evil deeds. They are another group of angels. They are also not include a guardian. But they are angels tugasya just drive around at parties reminisce. In the history of al-Bukhari mentioned bi fa yahuffunahum ajnihatihim (then the angels that they envelop each other with their wings). While the history of Muslim mentioned Haffa ba'dhuhum ba'dhan bi anjihatihim (partly enveloped the angel at each other with their wings). Two versions of this sentence is not contradictory, because the question is, the angels surround people who are making dhikr, some of them covering the others. That is, the angels surround them with the same wings. "He knows more of them." That is, God knew the circumstances of his servants said. This is called the mu'taridhah (series of sentences inset) The aim is to resist the impression that God said it did not know. And the reason why God asked the angels about man, is the proof of the primacy of human beings over the angels said as quoted in the word of Allah Surah al-Baqarah (2): 30

لَدِمَاءٍ وَيَسْفِكُ فِيهَا بِلْدَانًا مِّنْ فِيهَا أَتَجْعَلُ قَالَُوا خَلِيفَةً الْأَرْضِ فِي جَاعِلٍ إِنِّي لِلْمَلَائِكَةِ رُؤُوسًا وَإِذْ تَعْلَمُونَ لَا مَا أَعْلَمُ إِنِّي قَالُوكَ وَتُقَدِّسُ مُحَمَّدُكَ نُسَيْبُحُ وَنَحْنُ

Remember when your Lord said to the angels: "I will create a vicegerent on earth." They say: "Why do you want to make (caliph) on earth one who will make mischief therein and shed blood, while we glorify Thy praise and sanctify Thee?" He said: "I know what ye know not."

At that time the angels also witnessed that same man purify and glorify God while they did not see him. But on the other hand they have the drive created with passion. Unlike the angels created by God without having the impulse of passion. It is a form of recognition of the primacy of human angels."They all are people, those who sat with them will not hurt." That is, people who sit with them in the remembrance ceremony will not be hurt. Allah will grant forgiveness to everyone who joined in the ceremony people who dhikr, despite its presence to it is for personal use and not intended for dhikr with them. Because, attending dhikr that can turn the hearts of the dead, so that the hearts of those who come to the remembrance will live, even though his arrival is not the purpose of dhikr. Almighty God's gift is enormous. Review this shows just how high the value of attending dhikr and worship ceremony. The so-called dhikr ceremony that includes all types of worship; such as science research, discuss, reading the Qur'an, dhikr, reading the Prophet, and so forth. All the ceremony was the councils full of light and

meaning of life. Hadith explains that Angel- angels are always around in the streets, and searched assemblies dhikr, is matan hadith:

إن الله تبارك وتعالى ملائكة سيارة فضلا يتتبعون مجالس الذكر فإذا وجدوا مجلسا فيه ذكر قعدوا معهم وحف بعضهم بعضا بأجنتهم

To determine the quality of some of the traditions associated dsikir assembly and to know its contents should be held lectures and study tahqiq making it easier for the public to understand and practice the information that has been conveyed by the Prophet during his lifetime.

II. METHOD

This type of research used in this research is the library (Library Research). In this case I use the normative approach that emphasizes the descriptive analysis of the data sources were found. literature is any attempt by researchers to gather information relevant to the topic or issue that will be or are being studied. That information can be obtained from scientific books, research reports, scientific essays, thesis, dissertation, regulations, statutes, yearbooks, encyclopedias, and other written sources both printed and electronic.

III. RESULT AND DISCUSSION

A. Hadith Takhrij

Hadith narration by saying *the chain* mukharrij her from her and narrators when it came to the Prophet's hadith marfu 'and when only up to his hadith then maqtū'[1]. In the implementation of this takhrij takhrij writer used by al-wording to use dictionary user Hadith al-Mu'jam found pieces سيرة honor traditions include the following:

- 1) Sahih al-Bukhari in Kitab al-Tawhid chapter, Fadl al-Dhikr of Allah Almighty, No. 5929
- 2) Al-Saheeh Muslim in Kitab al-Dhikr wa wa al-Du'a al-Tawbah chapter Fadl al-Dhikr Council No. 4854
- 3) Ahmad bin Hanbal in Musnad al-Kitab al-Musnad Muksyirin No. 7117, 8714

Below is the full text of the chain structure and material submitted by the narration of the hadith that has been done by Mukharrij:

1. Sahih al-Bukhari in Kitab al-Tawhid one path [2] No. 5929

حدثنا قتيبة بن سعيد حدثنا جرير عن الأعمش عن أبي صالح عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم إن الله ملائكة سيارة فضلا يتتبعون مجالس الذكر فإذا وجدوا مجلسا فيه ذكر قعدوا معهم وحف بعضهم بعضا بأجنتهم

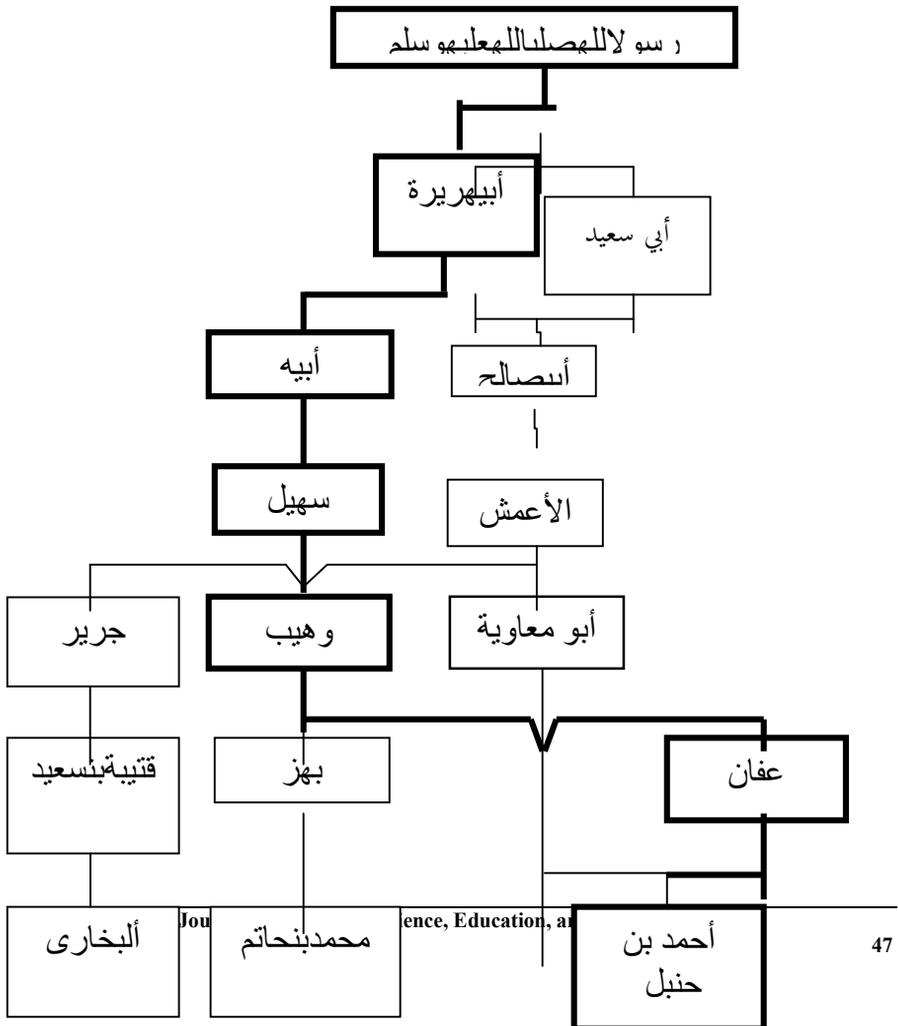
واللهيار بمار أو هاقاليقو لفكيقو نور أو هاقاليقو لونور أو هاقانو أشدمنها فرار أو أشدلهما مخافة تقال فيقول لأشهدك
 مأنيق غفر تلهمقاليقو لمكنا الملا نكت فيهم فلا نليسنهم إنما جاء لحاجة تقال لهم الجساء لا يشق بهم جليسيهم

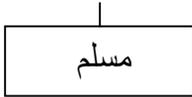
Narrated Sa'id bin Qutaibah Narrated Jarir Al A'masy from Abu Salih from Abu Hurayrah, he said; Messenger of Allah said: "Allah has angels who are always around in the streets, and searched assemblies dhikr, if they find a people who dhikr of Allah they called his friends and said, 'Come to what you are looking for.' Then they came while protecting people with their wings so that it fills the sky of the earth. So their Lord asked when He knows better than them, 'What does my servants?' The angel replied, 'They sanctify Thee, praise Thee, glorify Thee.' He said: 'Did they see me?' The angel answered; 'No, by Allah, they do not see you.' He said: 'What if they see me?' The angel answered; 'If they see you they will certainly be more active in worship, glorify and praise more in you, and more sanctify Thee,' Allah said: 'Then what are they asking for?' The angel answered; 'They ask heaven.' He said: 'Did they see it?' The angel answered; 'No, by Allah, they have never seen it.' He said: 'What if they see it?' The angel answered; 'If they saw it they would be more willing and enthusiastic and very hopeful.' God said: 'And if they ask for refuge?' The angel answered; 'From Hell.' He said: 'Did they see it?' The angel answered; 'No, by Allah, O Lord, they've never seen it at all.' He said: 'What if they see it?' The angel answered; 'Of course they will run and the more scared.' "He continues:" God said: 'Behold, I testify to you that I have forgiven them.' He continued: 'One of the angels said: 'Verily, among them the so and so who come on an errand?' He said: 'They are a people who do not have their house for his misery.' The angel answered; 'From Hell.' He said: 'Did they see it?' The angel answered; 'No, by Allah, O Lord, they've never seen it at all.' He said: 'What if they see it?' The angel answered; 'Of course they will run and the more scared.' "He continues:" God said: 'Behold, I testify to you that I have forgiven them.' He continued: 'One of the angels said: 'Verily, among them the so and so who come on an errand?' He said: 'They are a people who do not have their house for his misery.' The angel answered; 'From Hell.' He said: 'Did they see it?' The angel answered; 'No, by Allah, O Lord, they've never seen it at all.' He said: 'What if they see it?' The angel answered; 'Of course they will run and the more scared.' "He continues:" God said: 'Behold, I testify to you that I have forgiven them.' He continued: 'One of the angels said: 'Verily, among them the so and so who come on an errand?' He said: 'They are a people who do not have their house for his misery.' Did they see it?' The angel answered; 'No, by Allah, O Lord, they've never seen it at all.' He said: 'What if they see it?' The angel answered; 'Of course they will run and the more scared.' "He continues:" God said: 'Behold, I testify to you that I have forgiven them.'

To learn hadith narrators involved in the chain networks that have takhrij tradition is to involve the I'tibar Sanad sanad-sanad hadith For a sehingga Hadith Hadith narration methods can be found to be mutabi'i and martyr of this tradition.

B. I 'Eibar Sanad.

In *i'tibarchains* are described each band chains are available in the scheme, from sekma will appear each symbol of the method of transmission used by the narrator, in addition, it will also clear there is support (mutabi ') for narrator criticized by scholars on the -tsiqahan its history served up by the narrator can increase in rank. For more details, it is necessary for the entire manufacturing chain Hadith scheme under review, due to the existence of the scheme would seem streaks among those whom one another. When examined closely, that the hadith narrated by Ahmad bin Hanbal about Hasan sanad charity is Sunday because only Abdullah bin Mas'ud narrated.





The scheme seemed that the hadith chains to: 1) In a hadith al-Bukhariy, namely: Qutaibah bin Sa'id received from the hadith of Abu Jarir al-A'masy from Abi Salih from Abu Hurayrah as tabaqah first. 2) Sanad of Hadith in Muslim history that is (a) Muhammad bin Hatim, (b) Bahz (c). Behold, (d) Syuhail, (e) facet (Dzakwan). And 3) Ahmad Bin Hanbal accept the hadith of Abu Muawiya also from al-A'masy from Abi Salih in addition Yahya Ahmad also received traditions of Zuhair of Abi Salih from Abu Hurayrah or from Abi Sa'eed and accept the hadith of Affan also of Wuhaib of Suhail and facet of Abu Huraira. The chain of 3 mukharrij through five lanes of chains with all four met in tabaqah to behold from the Bahz of Suhail of facet of Abu Huraira.

C. Research Sanad and Matan Hadith

Because the chain of hadith to be studied as it is known through numerous activities I'tibar takhrij and then one of the chain to be studied is the author of Ahmad bin Hanbal path to direct studied carefully, with the narrators of the chain as follows: 1) Abu Huraira as the first narrator of the last chain, 2) as the narrator second facet chain V, 3) Suhail as a third narrator chain IV. 4) behold a fourth chain of narrators III, 5) Affan as narrator fifth chain II, 6) Ahmad bin Hanbal as well as the last narrator al-Mukharrij al-Hadith

1. Research Sanad

In research carried out assessment of the chain of the chain path selected by displaying opinions of scholars against each narrator's credibility (praise and blame) in the narration of the hadith good name of his teacher (where he received the Hadith).

1) Abu Hurairah

Abu Hurairah embraced Islam in Yemen in front of Amr ibn al-Tufail, and migrated to Medina to join the Messenger of Allah SAW., At the time of the conquest of Khaibar in 7 AH[5], Abu Hurairah had been with the Prophet Muhammad., For about three years until the Prophet SAW., Died. Thus most of his transmission directly from the Prophet Muhammad., According to Ibn al-Jawzi although three years is a relatively short time but there are some 5374 hadith narrated by Abu Hurairah found in Musnad Baqi and 3848 hadith in Musnad of Ibn Hanbal, 325 hadith found in Sahih Bukhari, Muslim, 93 of them narrated by Bukhari and narrated by Muslim hadith 189 only. Meanwhile,

according to Ahmad Shakir, issued after repeating the traditions of his transmission then there Hadith 1579.

In addition to receiving directly from the Prophet Muhammad. Abu Hurayrah also narrated the hadith of Abu Bakr, Umar, Uthman ibn Affan, Ubay ibn Ka'b, Uthman ibn Za'id, she Ka'b al-Ahbar and other companions. While reported from him is made up of friends and tabi'in. Among them was a friend who narrated Abdullah bin Abbas, Abdullah bin Umar, Jabir bin Abdullah, and Malik, while the tabi'in include Sa'id bin al-Musayyab, Ibn Sirin, Ikrimah, Ata ', Mujahid and Ash -Sya'bi. Even among tabi'in (based on research Azami) have narrated the hadith of Abu Hurairah in written form (shahifah, nuskah) including; Abd al-Aziz ibn Marwan, Abu Salih al-Samman, Munabbih Hammam ibn Marwan ibn al-Hakam and other [5]

History of ashah al-father, (the most authentic Sanad) is a through Ibn Shihab al-Zuhr, from Sa'id ibn al-Musayyib, from Abu Huraira. While the weak point is bin Sulaiman al-Sari, from Dawud ibn Yazid al-Audi from his father Yazid al-Audi of Abu Huraira. Abu Hurairah who died in 59H. kehafizannya greatly admired by the Imam Shafi'i.

Scholars of hadith have agreed about the credibility of a Companion kedhabitannya no doubt

2) *facet*

His full name is: Dzakwan

Tabaqah (Group of scholars: al-Wustha Min al-Successors

Degree (Kun-yah): Abu Salih

Died: Medina in the year 101 H

Teachersuch as Ibrahim ibn 'Abdallah and Ishaq Mawla Zaidah, Jabir bin Abdillah, Ramlah bint Abi Sufyan, Sa'd bin Abi Waqash, Sa'd bin Sharif, Sa'd bin Malik, Aisha bint Abi Bakr al-Siddiq, Abd. al-Rahman ibn Thabit and Abu Hurairah. Among his other, Ibrahim ibn Maimun, Azraq bin Qais, Ishaq bin Abdillah bin Abi Zaidah, Bukair bin Abdillah, Habib bin Abi Thabit, Hahdir bin Lahaq and al-A'masy. Compliments to the credibility of the hadith scholars Dzakwan are as follows: Ahmad bin Hanbal said that facet (Dzakwan) is a reliable and trustworthy, reliable and trustworthy, while Yahya bin Ma'in and Muhammad bin Sa'd said that facet (Dzakwan) is a reliable and trustworthy, then al-Baji said that the facet (Dzakwan) is a reliable and trustworthy shuduq [6].

3) *behold*

His full name is: behold he bin Khalid bin Ajlan

Tabaqah (Group of scholars: al-Kibar TBA ')

Degree (Kun-yah): Abu Bakr

Nickname (alqāb): Sahib al-Kurbis

Died: Basrah in 165 H

Teacherwas attended Ayub ibn Abi Ja'far bin Muhammad bin Ali bin al-Husayn ibn Abi Hamid Hamid, Khalid bin Mahran, Dawud ibn Abi Dinar Hindi, Sa'id ibn Abi 'fox, Sa'id bin Iyas, Salamah bin Dinar and Suhail. His

student was Ibrahim ibn al-Hajjaj bin Zaid, Ahmad bin Ishaq and Ismail bin Ibrahim bin Muqsim, Bahzn bin Hisham Hamad bin Usmaha and Affan.

Compliments to the credibility of the hadith scholars behold he is as follows: Abu Dawud said that behold he is a reliable and trustworthy but taghayyir, (changed) after dark, Abu Hatim al-Razy said that behold he is a reliable and trustworthy, further said that al-'Ajaly behold he is a reliable and trustworthy, tsubut and Ahmad ibn Hanbal said that the hadith can be practiced

4) *Affan*

His full name is Ali bin Muslim bin Abdillah,

Tabaqah (Ulama: Fly the Tabi 'al-TBA')

Degree (Kun-yah): Abu Uthman

Nickname (alqāb): al-Awal

Died: Basrah in 219 H

Teacher Ibn Yazid bin Ibrahim bin Abd. al-Malik al-Aswad bin Syaiban, Ayyub bin Abi Shaibah Kaisan, Bishr bin al-Mufadhaal bin Lahaq, Bukair bin Abi al-Asamit, Thabit ibn Yazid ibn Jarir AZN bin Zaid, Ja'far bin Hind an behold. His student was Ibrahim ibn Ya'qub ibn Ishaq Ahmad bin Sulaiaman, Ahmad ibn Muhammad ibn Hanbal, Ishaq ibn Ibrahim Hajaj bin Yusuf al-Hasan ibn Ali ibn Muhammad al-Husayn bin Isa bin Simran and Zuhair bin Harb.

5) *Ahmad bin Hanbal*

His full name: Abu Abdillah bin Muhammad bin Hanbal al-Marwazy

Tabaqah (Ulama: Fly the Tabi 'al-TBA')

Degree (Kun-yah): Ahmad bin Hanbal

Died: Baghdad 241 H

His teacher, among others. Uyainah Sufyan bin Ibrahim bin Sa'd, Yahya bin Qaththan. Scholars who have taken the tradition of his Imam Bukhari, Muslim, Abu Dawud, Ibn Abi Dun yes and Ahmad ibn Abi al-Haramy. Hadith scholars praise to his personal credibility is the hadith scholars have agreed that the pentadwin and al-Mukharrij al-Hadith no doubt kedhabitan, and ketsiqahannya.

The narrator of the above Hadith has connectivity chain, in other words, the chain is mutasshil, because each of them has distinctive characteristics, namely tsiqah, Hafiz, tsubut, Mina al-Hafiz al-Bar and other admirable qualities [7]. So that it can be stated that the hadith is acceptable. Because the hadith chains marfu ', mutashil (continued) with the chain in terms periwayatannya Sunday and is maqbul. So it can be stated that the chain is Sahih Hadith.

2. *Sharh Hadith (Hadith Content Understanding)*

Dhikr of Allah is a series of obligatory prayers and a series sala of the five pillars of Islam, and the Qur'an in Surah al-Ahzab (33): 41-42

* وَأَصِيلاً بِكُرَّةٍ وَسَبَّحُوهُ * كَثِيرًا ذَكَرَ اللَّهُ أَذْكَرُ وَأَمَّنُوا الَّذِينَ يَتَأْتِيهَا

O ye who believe! Berzdikirlah (by name) of God, dhikr profusely. And glorify Him morning and evening [8].

In this noble verse, Allah commanded to remember Allah much ability in the morning and evening, most scholars interpret the "remembrance of God" in this verse is finished berdzkir after the obligatory prayers.

There are two great scholars Muta-end (the recent period around the 8th century AH) who both wrote commentary (explanation) Sahih Bukhari. They are al-Hafiz Ibn Hajar al-Asqalani al-Shafi'i wrote Fath Bari Sharh Sahih al-Bukhari and al-Imam al-Aini Badruddin al-Hanafii, who wrote Umdatul Qari Sharh Saheeh al-Bukhari. Both he is contemporary and each other object and provide feedback in their writings. al-Bushairi wrote in the book "Al-Laali 'ward Durar Aini wa fil Muhakamah binal Ibni Hajar (Diamonds and Gems Considering the Al-Aini and Ibn Hajar)." the two-testify against hadith that we're talking about the hadith assemblies dhikr. Samples above hadith is:

إن لله تبارك وتعالى ملائكة سيارة فضلا يتتبعون مجالس الذكر

"God Blessed and Exalted, has angels walking -other than job search main-assemblies reminiscedst". (HR. Muslim: Abu Hurayrah t 4854).

al-Imam al-Ainilimiting the meaning of dhikr assemblies only in informal gatherings. He stated:

قوله أهل الذكر يتناول الصلاة وقراءة القرآن وتلاوة الحديث وتدریس العلوم ومناظرة العلماء ونحوها

"Word of his" expert Dhikr "includes prayer, reading the Koran, read the hadith, teach sciences (law), a discussion with scholars and so on."

While al-Hafiz Ibn Hajar denied this and said:

ويؤخذ من مجموع هذه الطرق المراد بمجالس الذكر وانها التي تشتمل على ذكر الله بأنواع الذكر الواردة من تسبيح وتكبير وغيرهما وعلى تلاوة كتاب الله سبحانه وتعالى وعلى الدعاء بخيري الدنيا والآخرة

"And it can be concluded from the hadith collection that is the way of dhikr assemblies include (association) is dzikrullah with a variety of dhikr ma'tsur (there decree) in the form of beads, Takbir and others, and also read the Koran and pray for the good of this world and the hereafter.

وفي دخول قراءة الحديث النبوي ومدارسة العلم الشرعي ومذاكرته والاجتماع على صلاة النافلة في هذه المجالس نظر

And enter the "lesson Prophet, syar'i science lessons, discussions on it, and gathered to pray sunnah" to the meaning of dhikr assemblies need to be reviewed again.

والأشبه اختصاص ذلك بمجالس التسبيح والتكبير ونحوهما والتلاوة حسب وان كانت قراءة الحديث ومدارسة العلم والمناظرة فيه من جملة ما يدخل تحت مسمى ذكر الله تعالى

The closer to the truth is a specialized chamber assembly reminisce with rosary, Takbir and others, and reading the Quran alone. While reading the hadith, studying and discussing science syar'i is included in the definition dzikrullah. "

3. For Periwatan Hadith

Reason narration hadith are the reasons the background of this tradition was spoken, in this case implicitly when observed honor traditions of Ahmad ibn Hanbal, who came from Yahya ibn Sa'id from 'Abdallah ibn Sa'id from Abu Ziyad Mawla of Abi Darda Ayyash 'the first maAs for the Companions of the Prophet really the content of the question is the Messenger of Allah said; "Shall I show you do the best, the most holy in the sight of your king (God), and the lifting derajatmu; be better for you than gold or silver, and better for you than meeting your enemies-in, and then you cut off his head or they cut your throat? ". The Companions who were present said: "What this is Ya Allah!". He said: "Remembrance of Allah the Mighty and Majestic".

4. Hadith, Fiqh

Between fiqh hadith about the virtues of dhikr is 1) This Hadith is one of the arguments that explain the dhikr of Allah is very important to cleanse the liver, so that believers are encouraged to practice good remembrance of Allah standing, sitting, and lying on his side, because with the dhikr of Allah, one's heart will be calm, serene and peaceful. 2) Dhikr is the essence of the practice of considering and approach (taqarrub) of Allah wherever you are, and what the circumstances. Dhikr is pronounced (dilafazhkan) tadzikrah and dzikrillah for Zahir and for sir. With the dhikr of Allah it will add peace of heart and passion Muthmainnah will remain protected and passion towards a positive use can be achieved in accordance with the law. 3) dhikr to God regularly and continuously as described in the preceding paragraph, namely dhikr as much good in the morning during the day or in the afternoon and at night as much as possible without limit count will increase the practice of prayer and the heart is be quiet, airy, peaceful estuary is taqarrub Ilallah. 4) All the activities of the community assemblies dhikrincludes prayer, reading the Koran, read the hadith, teach sciences (law), a discussion with scholars and pray for the good of this world and the hereafter performed in an era medernisasi and globalisasi not to be excluded, debarred, whether they be disbanded because contrary to Sunnah of the Prophet Muhammad. sebagam that have been shown in this study.

IV. CONCLUSION

1. *dhikr*The essence is to remember and practice approach (taqarrub) of Allah wherever you are, and what the circumstances. Dhikr is pronounced (dilafazhkan) tadzikrah and dzikrillah for Zahir and for sir. With the dhikr of Allah it will add peace of heart and passion Muthmainnah will remain protected and passion towards a positive use can be achieved in accordance with the law. Consciousness associated with Allah (hablun Sun God) it is called with dhikr. Factually reminisce indeed a routine job for those who believe, by calling Asma Allah by the number of different counts as eleven thirty-three Ninety-nine famous Asma'ul Husnah. One instrument set

Qur'an is the dhikr once an unlimited number of counts, the word of God confirmed in Surah al-Ahzab (33): 41-42, which means: O ye who believe! Berzdikirlah (with the name) Allah, dhikr profusely. And glorify Him morning and evening.

2. Results of takhrij that the tradition of urgency reminisce 3 Mukharrij narrated by al-Hadith, namely: 1) Sahih al-Bukhari in Kitab al-Tawhid chapter, Fadl al-Dhikr of Allah Almighty, No. 5929, 2) in al-Sahih Muslim, Kitab al-Dhikr wa wa al-Du'a al-Tawbah chapter Fadl al-Dhikr Council No. 4854. 3) Ahmad bin Hanbal in Musnad al-Kitab al-Musnad Muksyirin No. 7117, 8714
3. Thus the hadith that explains the urgency when viewed from substantially Dhikr can set quality of Saheeh viewed his junction chains mutashil, judging from the parties at the end of material disandarinya marfu ', seen from the back nabawi news

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