

THE NATURE OF AL-GHAZALI'S CONCEPT OF KNOWLEDGE AND ITS RELATION TO "NEGARA ZIKIR" IN BRUNEI DARUSSALAM

Rakinah Ramli*

Abstract

Brunei Darussalam as “*Negara Zikir*” with a conceptual thought that aims to make Brunei Darussalam a developed nation oriented towards building memorable relations and human compliance with the blessings of the Creator based on Islamic governance (*hukm al-Islāmī*), economics, and other aspects. Therefore, according to Al-Ghazali, in order to realize its prosperity and happiness as a nation, Faith and *Taqwa* (Islamic piety) are one of the components in it, in line with our mission and vision in Brunei Darussalam to leads Brunei Darussalam as "Negara Zikir". Al-Ghazali considers awareness and knowledge as the most important. He highlights that knowledge is derived from two sources; the senses and the logics, but he considers both of these sources as weak sources which will result in a man to know only the materialistic aspects of the world in which he lives. On the other hand, divine revelation enables him to learn more about the life after death, which he considers as eternal life. In Al-Ghazali's view, true knowledge is the knowledge of God, His book (Al-Quran Al-Karim), His prophets, His creation, including the kingdoms of earth and heavens. It also includes the knowledge of *Shariah* as revealed by His Prophet. The concept of knowledge by Al-Ghazali is not available on property or the pleasure of living in this world but for him the world is merely and temporary while the happiness of the hereafter remains in definitive. The objectives of the study are to explain the nature of Al-Ghazali's concept of knowledge and its relation to “*Negara Zikir*” in Brunei Darussalam also to demonstrate the importance of Al-Ghazali's concept of knowledge in developing “*Negara Zikir*” towards the prosperity and happiness of the nation.

Keywords: *Brunei Darussalam, Al-Ghazali, Concept of Knowledge, Negara Zikir*

Introduction

Abu Hamid Al-Ghazali is one of the most important scholars of Islamic thought. He was a philosopher, a legal scholar and a theologian and towards the end of his life a mystical thinker in the class of Ibn Arabi. For many Muslim philosophers, Al-Ghazali is the paragon of the *Mujaddid*, a reviver of Islam. Coming at a time when there were many disputations between philosophers and theologians, between rationalists and traditionalists and the Mystical and the orthodox, he tried to bridge these divisions. His *Ihya' Ulum al-Din*, The Revival of Religious Sciences embarks on a massive endeavor to find a golden mean between all these diverging trends. The mature Al-Ghazali

*Rakinah Ramli. Faculty of Islamic Development Management, Sultan Sharif Ali Islamic University. Email: Rakinah1510@gmail.com

is very interesting. After his intellectual crisis and subsequent spiritual awakening, he becomes more like Sheikh Rabbani of India who balanced *Shariah* and *Tariqah* (law and mysticism).

Al-Ghazali's major contribution lies in religion, philosophy and Sufism. A number of Muslim philosophers had been following and developing several viewpoints of Greek philosophy, including the Neoplatonism philosophy, and this was leading to conflict with several Islamic teachings. On the other hand, the movement of Sufism was assuming such excessive proportions as to avoid observance of obligatory prayers and duties of Islam. Based on his unquestionable scholarship and personal mystical experience, Al-Ghazali sought to rectify these trends, both in philosophy and Sufism.

His argument in the favor of religion made some scholars to accuse him of damaging the cause of philosophy. He was a prolific writer and his immortal books include *Tahafut al-Falasifa* (The Incoherence of the Philosophers), *Ihya' al-Ulum al-Islami* (The Revival of the Religious Sciences), some of his works were translated into European languages in the Middle Ages. He also wrote a summary of astronomy. Al-Ghazali's influence was deep and everlasting.

Al-Ghazali is an incredible writer because his writing is impressive but also a pronunciation and conveyed by Western scholars. Al-Ghazali achieved a total of 300 works which almost entirely revolves around the question of religion which is an important aspect he thinks every day. Al-Ghazali produced works for 30 years, but now the remaining 65 books were added to 23 pamphlet-shaped works. Books from Al-Ghazali can be classified into several sections, namely six works on *fiqh* law, five works on *hukm* knowledge and experience, five works on logic, fourteen works on philosophy, four works on ethics and thirteen works on *tasawuf*.

Many philosophers acknowledge that Al-Ghazali possesses an honor during his time, especially in his research. Many of the knowledge he learned and, in his teachings, sought that he strengthened the knowledge of *tasawuf*, thinking and reflecting on the secrets of nature and the secrets of life. Al-Ghazali had his last breath in Tehran in 505 H/1111 AD at the age of 54 as a big figure, and he was also an 'architect' of Islamic development.

Al- Ghazali's Life, Works and Contributions

His real name is Abu Hamid, Muhammad bin Muhammad bin Muhammad bin Ahmad or better known as Imam Al-Ghazali and he was born in 450 AD or 1059 AD in a small village called Ghazalah located in Thus, Farsi (Iran). There are two different opinions on the appearance of the spelling of al-Ghazali's name which has been submitted by scholars. The first opinion states that al-Ghazali's pronunciation with a letter Z is based on the name of his birth place *ghazalah* while the second opinion, Al-Ghazzali with two Z letters based on his father's work as a builder and cloth seller named "gazzal". This call was popularized by the people of Khurasan but in the West, he received the title and is better known as 'Al-Gazzal'. A more generally accepted opinion is the first.

Al-Ghazali comes from a moderately based family in the community which emphasizes the aspect of the Islamic teachings in surfing the ark of their lives. His father, as mentioned in the above quotation, worked as an animal fur blender to make clothes that would later be sold in shops in Thus City, *Khurasan*. He was a devout and righteous man, a philosopher who ate nothing but his own work. Based on historical sources, Al-Ghazali is a Persian although most of his writings and books are in Arabic. He had a brother named Ahmad who was later given the title Abul Futuh

and several sisters. Al-Ghazali has lost his father since he was a child. But before his father died, he had a friend, Al-Farmadhi to guard and teach *Khat* knowledge to his two sons and supervise them in the study of science. His father's friend was given some of his inheritance for the purpose of spending his two children. When the property was exhausted, the guardian recommended that the two of them continue their studies at madrasahs offering scholarships to their students. Al-Ghazali and his brother continued their studies at one of the madrasahs in Thus. Al-Ghazali grew up and received education from famous scholars at that time.¹

Al-Ghazali lives a family life like everyone else but there are not many records found regarding his family life. What is known is that she was married before she was 20 years old and had 4 children, three daughters and one son. The title 'Abu Hamid' which is located at the base of his name is after his only son, 'Hamid' who died as a child.

Al-Ghazali held the position of head at *Nizamiyah* University, Baghdad for five years from 1091 AD to 1095, and he gave lectures in midwife knowledge of hokum and theology with great success. During his time in office, Al-Ghazali was skeptical of his work until he finally suffered from a 'disease' that was difficult to treat with physical medicine (physiotherapy). Eventually he left the post as the head and headed to Damascus.

There he reflected, read and wrote for approximately two years by choosing tasawuf as his way of life. He then moved to Palestine and he also reflected, read and write using all available time to spend time in Jerusalem Mosque. Then he performed hajj and when he finished, he returned to his home country, living his normal life and worshipping. The situation lasted ten years and at that time he produced his famous books such as *Ihya' Ulumuddin*.

The Importance of Knowledge

Islam was revealed in a land where the people were known for their ignorance. Their beliefs and actions were clear signs of their distance from knowledge and civilization. For years, people engaged in battles against one another over petty issues, resulting in a high number of deaths. Fathers would bury their newborn daughters in cold-blooded mechanism. Worshipping materials such as rocks, wood, dates and circumambulating naked around the house of God, holding a strong caste system, and devaluing the status of women are clear examples of the ignorance during the time before Islam, called the 'Age of Ignorance' (*Jahiliyyah*).

This reveals the difficulty the Holy Prophet of Islam experienced in bringing his message. One of Islam's main goals was to motivate people to learn and acquire gnostic knowledge (*ma'rif*). According to Franz Rosenthal² in his book of *Knowledge Triumphant* about knowledge in Islam, he took a lot of philosophy's opinions that experts about knowledge and one of them is al-Ghazzali.

¹ Othman Bakar, *The Classification of Knowledge in Islam* (1992), The Institute for Policy Research, Kuala Lumpur, Malaysia.

² Franz Rosenthal, *Knowledge Triumphant, The concept of knowledge in medieval Islam* (2007). Leiden Boston.

He said: “The knowledge about (*ma’rifah*) God is the end of every cognition (*ma’rifah*) and the fruit of every knowledge (or science, ‘*ilm*) according to all schools of thought.”³

The Qur’an emphasizes on the status of knowledge, the importance of learning, and the value of scholars, teachers, and students. The Holy Qur’an has also encouraged people to attain knowledge through sending the Prophet as one who integrated learning and instilled a yearning for knowledge in the people’s hearts:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾⁴

As We sent to you an Apostle from among yourselves, who recites to you Our signs, and purifies you, and teaches you the Book and wisdom, and teaches you what you did not know. (2:151)

The Prophet of Islam spoke of status of knowledge and understanding on multiple occasions. He once said, “Knowledge is the root of all good and ignorance is the root of all bad.” Truly, attaining eternal and worldly bliss, a level which the prophets of God had reached, cannot be achieved if one does not know what path to follow. With regards to this, Prophet Muhammad said, “The closest of men to the status of Prophet Hood are those who are accustomed to knowledge and struggle (*jihad*).” The Holy Prophet of Islam has discussed the superiority of knowledge over worship (*ibadah*) multiple times, where he says, “In the eyes of God, the virtue of knowledge is more favorable than worship.” He has also said, “A small amount of knowledge is better than much worship.” It was based on this given status of knowledge that the Holy Prophet encouraged Muslims to seek it: “Seek knowledge even if it be in China, because seeking knowledge is an obligation upon every Muslim.” He has also said, “In the eyes of God, seeking knowledge is more valuable than prayer (*salat*), fasting (*saum*), pilgrimage (*hajj*), and struggle (*Jihad*).”

The practical life story (*sirah*) of the Holy Prophet was such that he preferred a scholarly gathering over one devoted entirely to worship: One day the Prophet entered the mosque, and upon arrival he noticed two groups of people. He said, “Both groups are good. One group is glorifying and beseeching God and the other is seeking knowledge and conveying it to the uneducated. However, the latter group is the better of the two, for I have been sent to teach men.” Subsequently, the Holy Prophet sat amongst those who were busy obtaining knowledge.

The Impact of the Concept of Knowledge In Al-Ghazali’s Viewpoint On “*Negara Zikir*”

The impact of Al-Ghazali Philosophy Al-Ghazali died at the age of 55, after a life that was not as long as it was productive, wide-ranging and influential. He is rightly considered to be one of the

³ Cf. al-Ghazzâlî, *Mizân al-amal*, ed. S. Dunyâ, 351 (Cairo 1964). For the disputed authenticity of the work, cf. W. M. Watt, in *JRAS*, 1952, 24–45, and M. Bouyges and M. Allard, *Essai de Chronologie des oeuvres de al-Ghazali*, 30 n. (Beirut 1959).

⁴ Surah Al-Baqarah verse 151

most important and profound Islamic thinkers, who were aptly called, the “renovator of the fifth century A.H. his influence may be witnessed by a number of factors such as: -

- a) The profundity, power and comprehensiveness of his thought contained in some fifty different works, which are still studied today.
- b) The fact that his view was well suited to his age and milieu and were more a reflection of that age than a response to its needs and requirements they constituted more an element of continuity and conservation than a factor renewal and change.
- c) After Al-Ghazali, Islamic society and thought entered into a long period of stagnation and decline producing few great minds. Al-Ghazali thus remained alive and influential.

Al-Ghazali's writings on education constitute the high point of thinking on the subject in the Islamic world. The theory of education he elaborated is the most complete edifice relating to the field. It clearly defines the aims, lays out the path and means whereby the objectives can be achieved. From 12-19th century (A.D), Islamic educational philosophy was heavily influenced by him. Indeed, theoretical and practical educationists, with few exceptions, hardly did anything other than borrow from Al-Ghazali and summarize his ideas and books. Education is not limited to training the mind and filling it with information but involves all aspects for example: intellectual, religious, moral and physical of the personality of the learner; it's not enough to impart theoretical learning, that learning must be put into practice. True learning is that which affects behavior and where by the learner makes practical use of his knowledge.

Definition of “Negara Zikir”

In literally term ‘ذِكْرٌ’ is signifies Memory; a certain quality of the mind, by which a man is able to remember what he cares to know; like حِفْظٌ, except that this latter term is used with regard to the preservation of a thing in the mind, whereas the former is used with regard to calling it to mind.⁵

Also, ذِكْرٌ means: The praise, and glorification, of God; the celebration, or declaration, of his remoteness, or freedom, from every impurity or imperfection, or from everything derogatory from his glory; or the saying اللهُ أَكْبَرُ, الْحَمْدُ لِلَّهِ, سُبْحَانَ اللهِ, and uttering all the forms of his praise: a reading, or reciting, of the Quran: a thanking to God, obedience to God and Prayer to God; supplication.⁶

Another meaning of *Zikr*, taken from the Arabic word ‘*dhakara*’ which means to purify and glorify Him (Zakiah, 2004)⁷, or to remember Him in the mind. The word ‘*Al-Dhikir*’ in Arabic is also called ‘*Al-Situ*’ which means to worship *Allah Subhanahu Wa Ta'ala* and ask only to Him.⁸ Therefore, “*Negara Zikir*” is a country including the people and its rulers always purify and glorify *Allah Subhanahu Wa Ta'ala* and remind Him in all daily activities and they also include the group of *ulul albab* (intelligent people).

⁵ Ibn Manzoor, Muhammad, Lisan ul ‘Arab, Jilid 3, Dar I Saadir, Beirut, 1414 A.H, p. 1506

⁶ Ibid, p.1506

⁷ Zakiah, A. H. (2004). *Kamus al-Ma'rifah Arab-Jawi*. Kuala Lumpur: Al-Hidayah.

⁸ Britannica, T. Editors of Encyclopaedia (2021, May 27). *dhikr*. Encyclopedia Britannica. <https://www.britannica.com/topic/dhikr>

This is in harmony with the word of *Allah Subhanahu Wa Ta'ala* in Surah Ali Imran which means:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَفُجُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا
خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ١٩١

*Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire."*⁹

There is no other event to achieve the 'Negara Zikir' except to develop intellectual and spiritual traditions based on monotheism. To realize the 'Negara Zikir', development in the form of infrastructure and spirituality has been undertaken by the government of His Majesty the Sultan and Yang Di-Pertuan of Brunei Darussalam such as establishing public and religious educational institutions, mosques and institutions Islamic finance as well as legislation based on the spirit of Islam. Thus, the foundation and source of knowledge of Malay Islamic Monarchy philosophy in shaping human character can be realized through a process of stages.

As the desire and vision of His Majesty His Majesty Sultan Haji Hassanal Bolkiah Mu'izzaddin Waddaulah Sultan and Yang Di-Pertuan of Brunei Darussalam wants to create a peaceful country under the pleasure of *Allah Subhanahu Wa'tala* as mentioned in Al- Qur'an, Surah Saba' which is:

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ ۖ جَنَّاتٍ عَن يَمِينٍ وَشِمَالٍ ۖ كُلُوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۚ
بَلَدٌ طَيِّبٌ وَرَبٌّ غَفُورٌ ١٥

*There was, for Saba, aforetime, a Sign in their home-land - two Gardens to the right and to the left. "Eat of the Sustenance (provided) by your Lord, and be grateful to Him: a territory fair and happy, and a Lord Oft-Forgiving!"*¹⁰

This goal is also the dream of every country of the world for its people and inhabitants. But in reality, not all countries will achieve this goal because the blessings of well-being and prosperity are the right of *Allah Subhanahu Wa'tala* to determine.

Alhamdulillah, for almost a decade under His Majesty's leadership, we have enjoyed and strived to maintain all the blessings bestowed by *Allah Subhanahu Wa'tala* on each of His servants on this earth of Brunei Darussalam.

In this regard, to obtain the pleasure of *Allah Subhanahu Wa'tala*, we as His servants must obey His commands and abandon all His prohibitions and stand firm under the leadership of the King who always leads to the path of truth. As His Majesty said in 2007:

⁹ Surah Ali 'Imran verse 191 (Abdullah Yusuf Ali's translation).

¹⁰ Surah Saba' verse 15 (Abdullah Yusuf Ali's translation).

"I would like to remind you that being grateful for the blessings of peace and prosperity is not just about having fun and luxuries, but we must not forget who owns the blessings. So do not forget God, we come to peace and prosperity while remembering God as much as possible ".¹¹

This is actually the meaning of the country which is the vision of the Sultan which was decreed in conjunction with *Hari Raya 'Aidiladha* in 1428 Hijrah equivalent to 2007 which is a sacred resolve to become Brunei Darussalam as '*Negara Zikir*'. Among others, His Majesty said:

"I, God willing, will continue to be determined to make Brunei Darussalam a 'Negara Zikir' that always glorifies Allah, so that we are always in His attention and care, in accordance with His promise in surah al-Baqarah verse 152, his interpretation" You remember Me, surely, I will remember you too ".¹²

In other words, he reminded the Muslims in this country to always remember Allah as a sign of gratitude for His pleasure that has been bestowed by His grace over the years. By becoming Brunei Darussalam as a '*Negara Zikir*', then we will at once create a life in a dream country that is *Baldatun Tayyibatun wa Rabbun Ghafuur* in order to further strengthen piety and faith in *Allah Subhanahu Wa'tala*.

His Majesty the Sultan suggested that the attitude of remembering *Allah Subhanahu Wa'tala* and reciting *Zikir* should be a practice and 'ingrained in the life of the people of Brunei.

According to His Majesty, *Zikir* enables the people and residents of this country to continue to enjoy prosperity and peace that is molded by the values of the Malay Islamic Monarchy.

This is actually the concept of the 'Negara Zikir' in the life of the philosophical practice of the Malay Islamic Monarchy which always remembers and is grateful for the blessings of Allah Subhanahu Wa'tala in order to create a peaceful life that is always pleased and protected by Allah Subhanahu Wa'tala (Hadi Melayong, 2007).¹³

Therefore, we must take lessons and teachings from some historical events of the past narrated in the holy Book of the Qur'an (including the story of the people of Saba 'in the Qur'an, Surah Saba' Verses 15,16 and 17) and also events in the modern era of the present.

¹¹ Titah from His Majesty Sultan Haji Hassanal Bolkiah Mu'izzaddin Waddaulah ibni Al-Marhum Sultan Haji 'Omar Ali Saifuddien Sa'adul Khairi Waddien, Sultan and Yang Di-Pertuan of Brunei Darussalam during *Hari Raya 'Aidiladha* in 1428 Hijrah equivalent to 2007.

¹² Titah from His Majesty Sultan Haji Hassanal Bolkiah Mu'izzaddin Waddaulah ibni Al-Marhum Sultan Haji 'Omar Ali Saifuddien Sa'adul Khairi Waddien, Sultan and Yang Di-Pertuan of Brunei Darussalam during *Hari Raya 'Aidiladha* in 1428 Hijrah equivalent to 2007.

¹³ Muhammad Hadi Muhammad Melayong. (2007). *Negara Zikir*. Pejabat Sekretariat Majlis Tertinggi Melayu Islam Beraja, Media Permata.

The Process of “*Negara Zikir*” In Brunei Darussalam

There are several factors involved in the process of Brunei Darussalam towards ‘*Negara Zikir*’, this is because His Majesty the Sultan and Yang Di-Pertuan of Brunei Darussalam does not only focus on one development but covers all aspects involving the government and the people. Among the reforms that have also been implemented in our country in response to his call are:

Education Process

Over the past centuries, Brunei Darussalam has undergone cultural, social, political, and economic changes. This situation has inevitably influenced the structure and development of the present state educational system. Although, in the early era, Brunei was known to be a Malay Hindu-Buddhist country, we lack evidence of the existence of any educational institution during those times, until the first ruler of Brunei, Sultan Muhammad Shah (14th century) embraced Islam, which marked the beginning of intellectual activities in the state.

Islam was preached openly to the people, by Muslim scholars and k̄tib. The teaching was conducted either in private or instructor’s houses, balai and surau (Asbol Mail, 2007)¹⁴.

Based on the subjects taught, the contents emphasized revealed knowledge. When a mosque was built by Sultan Sharif Ali (15th century), advanced types of knowledge were introduced. Sufism and further *Fiqh* were included in the curriculum. Scientific knowledge, like astronomy, was taught as a subject. In my view, the 15th century marked a new era of Islamic prosperity. Through education, Islamic faith was successfully strengthened in the heart of the people. The 14th and 15th centuries highlighted the important role played by the Sultans towards the achievement and development of Islamic education. When the first formal Malay vernacular school was opened in 1914 by the British Resident.¹⁵ The curriculum contents leant more towards scientific knowledge. Traditional Islamic education was conducted privately, by individuals in the afternoons. In my view, the separation of these two kinds of knowledge into two different types of schools marked the beginning of dualism in the system of Education in Brunei.

Spirituality Process

Declaration of Independence of Brunei Darussalam by His Majesty Sultan Haji Hassanal Bolkiah Mu'izzaddin Waddaulah ibni Al-Marhum Sultan Haji Omar 'Ali Saifuddien Sa'adul Khairi Waddien, Sultan and Yang Di-Pertuan of Brunei Darussalam on 27 Rabiulawal 1404 Hijrah corresponding to 1st January 1984 AD which reads;

“... Brunei Darussalam is and with the permission and the blessing of Allah (to Whom be praise and Whose name be exalted) shall be forever a remain a sovereign, democratic and independent Malay Muslim Monarchy upon the

¹⁴ Mail, Asbol. (2007). *Pendidikan Agama Islam Brunei Darussalam Pramerdeka: Pengalaman, Tranformasi dan Cabaran*. Beriga, Bil. 96.

¹⁵ *State of Brunei, Annual report* 1914.p.5.

teachings of Islam according to Ahli Sunnah Waljamaah..."¹⁶ has managed to put this lucky country in line with the developed countries of the world.

Throughout that age, the people and residents of Brunei Darussalam have received many benefits and welfare as a result of the country's achievements. Prosperity, stability and peace continue to be achieved thanks to the country's firm adherence to the values and concept of the Malay Islamic Monarchy that we have practiced for generations. We have also managed to put this fortunate country in line with the developed countries in the world.

All this is because of the good leadership of the King who is loved by the people, namely His Majesty the Sultan and Yang Di-Pertuan of Brunei Darussalam. Thanks to his leadership, high and strong determination, the country has been able to weather the various challenges of globalization where without the strength of all the challenges will certainly not be overcome. Under his leadership, Islam has always been revered as a hold and guide in the government of Brunei Darussalam, in addition to being supported by the people's obedience to his leadership, and further make the country always blessed by *Allah Subhanahu Wata'ala*.

Alhamdulillah, all that our country has achieved is due to the blessings of our country as a Malay Islamic Monarchy and 'Negara Zikir' which has long implemented the teachings of Islam based on the Al-Quran and *As-Sunnah* according to the understanding of *Ahl Sunnah Wal Jama'ah*, which has been able to unite the people of Brunei Darussalam so that we live in peace and harmony.¹⁷

It has also made the people and the population in particular, Muslims in general not easily influenced by ideologies that want to distort the beliefs and syiar of the holy religion of Islam that we practice, which can threaten the harmony and prosperity that we enjoy so far (Hezlinawati, 2016).¹⁸

However, speaking of faith, we are very grateful, because our country does not show any signs of the virus of heresy. If this is true, then it means it is an advantage to us. However, this does not mean that we do not need to be careful. Because the virus of heresy is easy to live and grow.

All this is due to the efforts of various parties in His Majesty's Government who are always controlling and observing, so that the virus cannot penetrate into our country, so that our country will continue to be immune from any virus of heresy.

By implementing the whole Islamic system in life, our leadership in this country, has made many non-Muslims attracted to Islam not only for studying the results of Islamic related writings but through the appreciation of morals and the whole teachings of the Quran in daily life by Muslims.

¹⁶ Titah from His Majesty the Sultan and Yang Di-Pertuan Brunei Darussalam. (1984). Proclamation of Independence Brunei Darussalam. Taman Haji Sir Muda Omar 'Ali Saifuddien, Bandar Seri Begawan.

¹⁷ Hajah Rosidah binti Haji Ismail. (2017). *Brunei Darussalam Negaraku*. Cetakan Pertama 2017. Jabatan Penerangan, Jabatan Perdana Menteri. p.46.

¹⁸ Hezlinawati Haji Abdul Karim. (2016). *Kembangkan Syiar Islam Secara Berkesan*. Jabatan Penerangan. Pelita Brunei.

Implementation of the *Kanun Jenayah Syar'iah* Criminal Justice System

The implementation of the *Kanun Jenayah Syar'iah* criminal justice system in Brunei Darussalam in 2013 has opened the eyes of many in the world. Despite many challenges on the implementation of the order, the country has successfully implemented it, and to date there have been a number of implementation amendments in the Syariah Courts, such as amendments in terms of exclusive jurisdiction where the Syariah Subordinate Courts are empowered to impose a fine not exceeding \$10,000- and 7-years imprisonment and whipping.¹⁹

While the Syariah High Court is within its criminal jurisdiction, it is empowered to hear cases leading to the death penalty whether *hadd* or *qisas*, whipping and amputation of hands in *hadd* offenses. The Syariah High Court is also empowered to order life imprisonment and imprisonment not exceeding 30 years as well as fines not exceeding BND100,000 including sentencing power or order to pay *diyat*, 'arsy for *qisas* offenses.

According to Anith Adilah (2018), Brunei Darussalam, Malaysia (Kelantan & Terengganu) and Indonesia (Aceh) are implemented hudud laws in South-east Asia.²⁰

Hudud laws in South-east Asia				
	BRUNEI	KELANTAN	TERENGGANU	ACEH
Name of law	Syariah Penal Code Order 2013	Syariah Criminal Code (II) (1993) 2015	Syariah Criminal Offence (Hudud and Qisas) 2002	Qanun Jinayah of Aceh 2014
Provisions for theft, robbery	Yes	Yes	Yes	No
Applies to	All	Malaysian Muslims	Malaysian Muslims	Muslims, non-Muslims (limited circumstances)
Excludes	Brunei Sultan	Yang di-Pertuan Agong, Malay rulers	Yang di-Pertuan Agong, Malay rulers	If forced or threatened to offend; mentally-ill
Enforcement status	Enforced	No	No	Enforced
Source: Penang Institute, news reports				
Graphics: malaymail				

His Majesty's resolve and vision in strengthening Islamic law was a plan to adapt Brunei's law to the requirements of Islamic law, where a Special Committee of the Islamic Religious Council with his consent was established on 21 July 1980 to examine the laws of Brunei in force at the time and made adjustments to the requirements of Islam.

¹⁹ Syariah Courts. Chapter 184. Laws of Brunei. (2011). Revised Edition.p.14. [S/17/05].

²⁰ Anith Adilah. (2018). *Hudud law in Malaysia, Brunei and Aceh: How they stack up*. Malaymail. Malaysia. <https://www.malaymail.com/news/malaysia/2018/08/16/hudud-law-in-malaysia-brunei-and-aceh-how-they-stack-up/1662987>

Conclusion

The “*Negara Zikir*” in the meaning of remembering and mentioning Allah Subhanahu Wa Ta’ala, means obeying His command and disobedience, thanking Him for His blessings and not relying on Him with knowledge and confidence, driven by faith and piety to Him as the main condition for the blessings of God in the form of prosperity of life, peace and peace and lasting well-being.²¹ In conclusion, this study is expected to contribute to Brunei Darussalam’s prosperity and peace which is highly wished by His Royal Highness the Sultan of Brunei Darussalam to make the country a “*Negara Zikir*” that practices Islamic values in every aspect of life. As Brunei Darussalam with the Permission of Allah S.W.T, Brunei will achieve progress and prosperity such as depicted by Al-Ghazali’s concept of knowledge leads to peaceful soul with *Taqwa* and *Iman* which help realize the formation of “*Negara Zikir*” and its society that always remember and glorifies Allah S.W.T in every situation and make Brunei Darussalam an Islamic nation with its citizens becoming “*Baldaturun Tayyibatun wa Rabbun Ghafur*”; a prosperous nation that has received the forgiveness of Allah S.W.T.

Alhamdulillah, all that our country has achieved as the country of Malay Islamic Monarchy (MIB) and the “*Negara Zikir*” which has long implemented the teachings of Islam based on the Qur’an and As-Sunnah according to the understanding of the *Ahl Sunnah Wal-jama’ah*, who has been able to unite the people of Brunei Darussalam until we live in peace and harmony. It has also made the people and residents especially, Muslims generally not easily influenced by the beliefs that want to deviate from the sacred Islamic faith and creeds that we practice, which can undermine the harmony and well-being that we have enjoyed over the years.

The idea of the “*Negara Zikir*” which was introduced since he was written by him has also been a measure of the country in implementing any project in various corners, as well as measures in his reign. We as citizens of this country are confident that this idea has succeeded and will successfully defend Brunei against unpleasant elements from within and outside the country that are trying to destroy the institutions of the country that uphold Islam as the way of life of Brunei’s leaders and their people. We are also confident that Brunei can be a role model for other countries that want to restore Islamic supremacy in their country. Therefore, our country should continuously practice *zikir* in the defense system, economic system and in the social system to remain as a “*Negara Zikir*”. The law enforcement order is also a great blessing in religious education as well as to Muslims in this country in particular and to Brunei Darussalam generally who want the country to be *Baldaturun Tayyibatun, Warabbun Ghafur* and as a “*Negara Zikir*”.²² With the implementation of this law, we can see that the country's education policy is in accordance with Islamic teachings and according to the *Ahl Sunnah Wal-jama’ah*, *Shafi’e Mazhab* is balanced between the worldly needs and *ukhrawi* which can form outstanding children in filling between their spiritual and physical needs.

²¹ *Resolusi Seminar Negara Zikir*, 2008.

²² Masuriyati H.Yahya, *Barakah Dalam Konteks Negara Zikir Ke Arah Baldaturun Tayyibah Wa Rabb Ghafur*, Journal of Islamic Social Sciences and Humanities, Journal al-‘Abqari Vol. 20(1) Special Edition, Nov. 2019.

REFERENCES

Abū Hāmid Muhammad bin Muhammad al-Ghazālī. *Ihyā' Ulūm al-Dīn*. Al-Tab'ah al-Ūlā, Dār Ibnu Hazm. 2005.

Agung Setiyawan, Konsep Pendidikan Menurut Al-Ghazali dan Al-Farabi (Studi Komparasi Pemikiran) Universitas Islam Negeri Sunan Kalijaga Yogyakarta, *Tarbawiyah, Vol. 13, No.1, Edisi Januari - Juni 2016*.

Ahmad Syamsuddin. *Al-Tabr al-Masbūk fī Nasā'ih al-Mulūk li al-Imām Hujjatul Islam Abī Hāmid Muhammad bin Muhammad al-Ghazālī*. Al-Tab'ah al-Ūlā. Beirut: Dār al-Kutub al-'Ilmiyyah. 1988.

Al-Ghazali, rendered into English by Muhammad Asim Bilal. *Kimiya-I-Sa'adat (Alchemy of Eternal Bliss)*, KAZI Publications, Lahore Pakistan. 2001.

Al-Ghazali, translated by Claud Field. The Alchemy of Happiness, *SIME Journal*. 1910.

Al-Ghazali's *Ihya' Uluḡ Al-Dīn*. abridged by Abd El-Salam Haroun, revised and translated by Dr. Ahmad Zidan, *Revitalisation of the Sciences of Religion*, Islamic INC. Publishing & Distribution, Vol 1. 1997.

Ali Mirsepassi & Tadd Graham Fernee. Deen (Faith) and Dunya (The Secular): Al-Ghazali's the Alchemy of Happiness, *English Studies at NBU, Vol 5, Issue 1, pp.9-39*. 2019.

Al-Qur'ān Al-Karīm.

Aviezer Tucker. *A Companion to the Philosophy of History & Historiography*, Blackwell Publishing Ltd, United Kingdom. 2011.

BeirutPengiran Anak Hj Amiruddin Alam Shah Pengiran Anak Hj Ismail, Mahayudin Hj Yahaya, Ahmad Baha Mokhtar, Rasinah Ahim, Rafidah Abdullah, Rafizah Abdullah. *Ensiklopedia Negara Zikir Jilid 1: Pengenalan*, UNISSA Press. 2015.

Brunei Darussalam: Badan perencanaan kemajuan jangka panjang, Perencanaan Kemajuan Jangka Panjang Negara Brunei Darussalam: *Wawasan Brunei 2035: Rangka Strategi dan Dasar bagi Pembangunan (OSPD) 2007-2017*.

De Lacy O' Leary. *How Greek Science Passed to the Arabs*, Goodword Books.

Hajah Rosidah Hj Ismail. *Brunei Darussalam Negaraku: Sambutan Ulang Tahun Hari Kebangsaan Ke-33 Negara Brunei Darussalam 23 Februari 2017*, Jabatan Penerangan. 2017.

Hamid Fahmy Zarkasyi. *Al-Ghazali's Concept of Causality with reference to his interpretations of reality and knowledge*, IIUM Press. 2010.

Husain Ahmad Amin. *Kīmīyā' al-Sa'ādah*. Qahirah: Dār al-Ma'ārif.

Iain Purwokerto. *Konsep Bahagia Menurut Al-Ghazali*, Prodi Studi Bimbingan dan Konseling Islam, Fakultas Dakwah Institut Agama Islam Negeri Purwokerto. 2020.

Idris Zakaria & Ahmad Sunawari Long. Titik temu antara falsafah dan kehidupan praktis, *International Journal of Islamic Thought*, Vol: 3. 2013.

Imam Ghazali, tahqiq & takhrij: Ahmad Abdurraziq al-Bakri. *Ringkasan Ihya 'Ulumuddin*, PT SAHARA intisains. 2010.

Jabatan Perdana Mentiri, Negara Brunei Darussalam, *Negara Zikir, Azam, Keperluan dan Pelaksanaan*, *Majlis Ilmu 2008, Himpunan Kertas Kerja Seminar Negara Zikir*. 2010.

Jarman Arroisi. Bahagia dalam Perspektif Al-Ghazali, *Jurnal Studi Agama-Agama dan Pemikiran Islam*, Vol 17, No.1, Maret 2019.

Mahayuddin Hj Yahaya, Ahmad Baha Mokhtar. *Ensiklopedia Negara Zikir Jilid 2: Tatanegara Zikir* UNISSA Press. 2016.

Mahayuddin Hj Yahaya. *Falsafah Pembangunan Negara Malaysia & Brunei Darussalam Ke Arah Gagasan 'Umrān*, Syarikat Percetakan Juta Jaya Brunei. 2019.

Majid Fakhry. *Philosophy, Dogma and the Impact of Greek Thought in Islam*, Ashgate Publishing Limited. 1994.

Masuriyati H.Yahya. Barakah Dalam Konteks Negara Zikir Ke Arah Baldah Tayyibah Wa Rabb Ghafur, *Journal of Islamic Social Sciences and Humanities*, *Journal al-'Abqari* Vol. 20(1) Special Edition, Nov. 2019.

Osman Bakar, Co-editor: Cheng Gek Nai. *Islam and Confucianism: A Civilizational Dialogue*. 1997.

Osman Bakar, foreword by Seyyed Hossein Nasr. *Classification of Knowledge in Islam, the International Institute of Islamic Thought and Civilization (ISTAC)*, Kuala Lumpur Malaysia. 2006.

Siti Sara Haji Ahmad, Muhammad Syukri Salleh. *Dasar dan Strategi Pembangunan Negara Zikir*, UNISSA Press. 2015.

Stefan Berger. *Writing History: theory & practice 2nd edition*, Bloomsbury Publishing Plc London. 2010.

Sulaimān Dunya. *Mīzān al-'Amal li al-Imām Al-Ghazālī*. Al-Tab'ah al-Ūlā. Misr: Dār al-Ma'ārif. 1964.