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**al-hikmah**

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**al-hikmah** Jurnal Theosofi dan Peradaban Islam merupakan jurnal prodi Aqidah dan Filsafat Islam Fakultas Ushuluddin dan Studi Islam Universitas Islam Negeri Sumatera Utara Medan yang secara komprehensif mengkaji bidang Teologi, Filsafat dan Tasawuf dalam Islam. Redaksi menerima tulisan baik artikel, ringkasan hasil penelitian, studi tokoh, maupun telaah pustaka.

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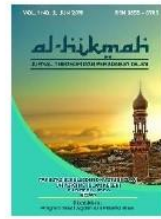
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## THE *ZIKIR* CONCEPT AS A MEDIUM OF QUALITY SOUL

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### ABSTRACT

*This paper aims to examine the concept of remembrance as a medium of soul calm to better understand what the true meaning of the word remembrance contained in Ar-Ra'd Surah verse 28 of the interpretation of Al-misbah is associated with the current modern era marked by the rapid advancement of science and technology and also followed by the advance of human civilization. The advancement of civilization and technology should be able to bring happiness, peace and tranquility of the soul more to humans themselves, but the facts that occur on the contrary, the progress of civilization and the development of science and technology actually impact the multidimensional crisis especially the neglect of the spiritual dimension and the dichotomy between the dimensions of technological progress with the dimension of spirituality, as a result will give birth to an advanced generation in civilization and technology but the spirit and soul are empty of happiness and calmness. This research was conducted by library research, namely library research. The data of this study were obtained based on a review of books relating to the concept of remembrance as a medium of soul calm in the books of the scholar of interpretation especially the interpretation of al-misbah by Quraish Shihab as the main source, this study uses management techniques and so on collecting data and making data special conclusion. The results of the study of the concept of remembrance as a medium for soul calm in ar-ra sura verse 28 in the interpretation of al-Misbah describes*

*how and what media of dhikr are used to foster a sense of calmness and happiness of the soul.*

**Keywords:** *remembrance, soul, calm.*

## **INTRODUCTION**

The Qur'an *al-Karim* is the ultimate book revealed to the last Prophet by bringing a general religion and acting eternally as a cover for all existing religions. The Qur'an is also the pillar of the highest language, Arabic as a prophetic hanger and its preservation as well as a backrest of the various sciences and numbers so as to be able to surpass all languages in the world, both patterns and material. The Qur'an from beginning to end, is a force that is able to change the face of the world, shift the boundaries of servitude, change the pace of history and save humanity that is being etched, thus creating a new creature format. Because of all that, the Qur'an is the object of concern from the Messenger of the Companions and scholars of the Salaf and the Khalaf to this day.<sup>1</sup>

In the Qur'an examines all aspects of life and is a solution for all the problems of human life, one of which is the life order in the Modern Century which is full of rapid development of science and technology, not infrequently the progress has claimed many happiness of humanity as if lulled by the progress and luxury of technology so erode the divine spirit in one's life, one of them remembers Allah, the creator of the human brain, and from that comes all advances in human civilization through technology and science, not a few people forget about God and the loss of spiritual feelings in their hearts called dhikr.

The orientation of the dhikr is the arrangement of the heart or *qalb*. *Qalb* plays an important role in human life because of the good and bad activities of humans is very dependent on the condition of *qalb* his.<sup>2</sup> And also very influential on one's mental condition. Remembrance serves as a means of control for the heart and actions so as not to deviate from the line that has been set *lla h*. More than that, remembrance will lead someone into inner peace. The soul's stability and true sense of happiness, because it feels and is in full awareness of the existence of God.<sup>3</sup> As Allah says:

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<sup>1</sup>Shubhi Saleh, *Manahil al-Irfan Fi Ulum al-Quran*, (Beirut Lebanon, Dar al-'Ilm Lil mala yin Cet 17, 1998), h, 2.

<sup>2</sup>Said Aqil Siroj, *Sufism as Social Criticism*, (Jakarta, Typical, 2009), p. 87.

<sup>3</sup>*Introduction to the Science of Tasauf*, Project for the Development of Religious Higher Education, North Sumatra State Islamic Institute, 1991, p. 113.

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ (٢٨)<sup>4</sup>

This means: "Those who believe and whose hearts find satisfaction in the remembrance of Allah. Remember, only by remembrance of Allah do hearts find satisfaction"<sup>5</sup>

The conception of the dhikr shows that dhikr is training the heart to worship to Allah. Musyahadah is an effort of human service to the destructive, as well as an obsession to become a perfect person. This musyaadah is the meaning of life that has long disappeared so that humans are trapped in various crises, ranging from social crises, structural crises, to moral crises. The loss of musyaadah from within man is accompanied by a materialistic orientation to life. Human life is no longer in quality because of its neglect of meaning and value. A lot of hard work is measured by how much product is produced and how much time is spent. Though hard work also includes the value of how much the benefits of the product produced for life and how long the product provides benefits for human degrees. This is where the role of dhikr, which is to spur people to act on the use and benefit.<sup>6</sup> The loss of quality of life has implications for the soul's determination.

This change is a socio-cultural shift which is a natural and human phenomenon. That is, its presence is sunnatullah even though it must go through a process of time duration that is *immutable* (cannot be changed). Change is a tangible manifestation of the dynamics of human life that cannot be separated from the dimensions of space and time. Change is also the result of human thought which is urged by the need to continue to make changes, discoveries and renewals.<sup>7</sup>

Furthermore, at this time humans already feel competitive in their lives. The technology they created actually narrowed the existence of humanity. In fact, they are treated like robots without feelings, love, and peace, justice is lost. The free heart away from the screaming humanity demands self-expansion, and comes to a psychologically fragmented human condition. All of that seemed to describe a kind of self-disconnect, both with oneself, others, even with God. Since then spirituality has been sought and

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<sup>4</sup>Surah ar-Ra'd verse 28.

<sup>5</sup>Ministry of Religion of the Republic of Indonesia, *al-Hikmah Alquran And Translation*, (Bandung, Diponegoro, 2010), Surah Ar-Ra'ad verse 28

<sup>6</sup>*Ibid* h. 89.

<sup>7</sup>Rizki Joko Sukmono, *Psychology of Remembrance*, (Raja Grafindo Persada, 2008), p. 2.



more and more people have begun to realize that modern attempts have failed. Whereas technological development is also remembrance but because of their sophistication they forget who created the technology, after being traced that technology was obtained from the intelligence using the mind and brain and all that created God, if we realize that it is a gift of God, then we will be able to that it is so extraordinary that it creates the mind and the brain, the remembrance will be born.<sup>8</sup>

The phenomenon of the rise of spirituality or mysticism is often also referred to as the rise of *new age* which is characterized by a spiritual approach in looking at all events. Spiritualism has now become the foundation of human life. Especially in the East, thousands of years ago. But spirituality then disappears because of the development of the western hemisphere which is rationality, hedonism and pragmatics. Furthermore, it is said that the seeds of spiritualism were brought to the west, especially America, around the 50s. The climate in America has influenced the way of deepening religion and spirituality there, and the language used is no longer symbolic. At universities, studies on this subject develop very rapidly.<sup>9</sup>

### ***Tafsir al-Misbah***

The background of writing *Tafsir al-Misbah* is due to present in the midst of a society that is generally less than the community's interest in practicing what is contained in the contents of the Qur'an and weakening the power of people who want to deepen the Qur'an which is a guideline and guidance for humans, Quraish Shihab views that people today are more interested in learning the art of reading (the Qur'an song) and holding Musabaqoh Tilawatil Quran and their lack of wanting to practice what is contained in the Qur'an.<sup>10</sup>

### **Pattern of *Tafsir al-Misbah* and Methodology**

The style of this interpretation work departs from the mapping of the style of interpretation work using traditionalist objectivity theory which is then developed into two views, the first being traditionalist objectivity and modernist objectivity.<sup>11</sup>

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<sup>8</sup>Rizki Joko Sukmono, *Psychology of Remembrance*, p. 1.

<sup>9</sup>*Ibid*, h. 5.

<sup>10</sup>Atik Wartini, *M Quraish Shihab's Interpretation Patterns In Al-Misbah's Interpretation*,, p 118

<sup>11</sup>*Ibid*, p. 121

If you observe the interpretation style of Quraish Shihab, it seems that he is closer to the interpretation of the objectivity of modern or *al-Adabi al-Ijtima'i*, that is, an interpretation which has a social and social nuance, exposes *munasabah* ayat, *asbab al-Nuzul*, both micro and macro and linking with contemporary cases is an effort to interpret the style of interpretation.<sup>12</sup> In *Tafsir al-Misbah* Quraish Shihab includes vocabulary, *munasabah* between verses and *asbab al-Nuzul*. Although in interpreting verse by verse, he always prioritizes history, not ra'yu. But the approach to science studies is one of the considerations in several interpretations. This is an indicator that the style of interpretation of the Quraish Shihab uses a mode of objectivity in its interpretation tends to use history rather than ra'yu.

If we look carefully, it appears that the Quraish Shihab interpretation method uses the method, *al-Ijtihad al-Hidai*.<sup>13</sup> because the purpose of the interpretation is to correct people's misconceptions of the Qur'an. From this it appears that the character of the *Quasi* modernist objectivity is shown by the Quraish Shihab even though it is still not perfect. Quraish Shihab tries to bridge the community in understanding the Qur'an more deeply. This is an attempt to interpret modern in interpreting the Qur'an by looking at what reality and how exactly is needed by the people at that time.

The method used by the Quraysh shihab in interpreting al-misbah's interpretation is the tahlili method. He explained the verses of the Qur'an in terms of the accuracy of the editor and then compiled the content with a beautiful editorial that shows the instructions of the Qur'an for human life and connects the understanding of the verses of the Qur'an with natural laws that occur in society. The description that he explained is very concerned about the vocabulary or expressions of the Qur'an by presenting the views of linguists, then paying attention to how the phrase is used in the Qur'an.<sup>14</sup>

### **Author-Writer Tafsir al-Misbah**

Muhammad Quraish was born on 16 February 1944. He was the son of a great ulama named Abdurrahman Shihab of Arab descent who was

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<sup>12</sup>Atik Wartini, *M Quraish Shihab's Interpretation Patterns In Al-Misbah's Interpretation*, p, h 123

<sup>13</sup>*Ibid* p 124

<sup>14</sup>Ali Geno Berutu, *Tafsir Al-Misbah Muhammad Quraish Shihab*, (Academia Journal, December 1, 2019), p. 9

recognized as a commentary in his area. Quraish Shihab's childhood spent much in pursuing the field of Islamic studies, especially when he attended the People's School in the pre-independence period included in an elite school.<sup>15</sup>

Quraish Shihab's childhood was passed through routine and active in learning to study the Qur'an which directly carried the task of educating the Quraish Shihab Directly from his father, Abdurrahman Shihab, and he was born from a family who loved the knowledge of religion and the Qur'an and Islam does not guarantee the surrounding community to embrace religious understanding. But, the community around a compound and many different beliefs.<sup>16</sup>

As a prolific contemporary writer and writer, Quraish Shihab has produced numerous works that have been published and published, among his works:

1. *tafsir al-Manar: Privileges And Weaknesses* (1984)
2. *Philosophy of Islamic Law* (1987)
3. *The Crown of Divine Demands: Interpretation of the Surah al-Fatihah* (1988)
4. *Grounding the Qur'an: The Function and Role of Revelation in Community Life* (1994)
5. *Critical Study of Tafsir al-Manar* (1994)
6. *Lentera Hati: Story and Wisdom of Life* (1994)
7. *Qur'anic Insights: Tafsir Maud u'i on Various Problems of the People* (1996)
8. *Dish Tahlil Verses.* (1997)
- 9 *Tafsi r al-Mis ba h : Message, Impression, and Harmony of the Qur'an*

That is a small part of the work of the Quraish Shihab indicates its role in the development of scholarship in Indonesia, especially in the field of the Qur'an is very large.<sup>17</sup>

### **Excellence *Tafsir al-Mis bah***

One of the advantages of interpretation *al-misba h's* is that it has the aim of grounding the values of the Qur'an in the midst of people who need

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<sup>15</sup>M. Quraish Shihab, *Qur'anic Lantern* (Bandung, Mizan, 2008), p. 5

<sup>16</sup>M. Mahbub Junaidi, *Rationality Kalam M Quraish Shihab*, (Solo, Angaksa Solo, 2011), p. 24

<sup>17</sup>Atik Wartini, *M Quraish Shihab's Interpretation Patterns In Al-Misbah's Interpretation,,,* p 117

interpretation, this is often triggered by people who understand the Qur'an unilaterally by the Qur'an text alone, this is explained by Atik Wartini: The book of *Tafsir al-Misbah* has a interpretation style of *al-Ada bi al-Ijtima'i*, to ground the Qur'an in the midst of Indonesian society and also has a interpretation style *lugawi* which is linguistic interpretation, this is in the background back many discussions with the vocabulary of the translation of the Qur'an, because the purpose of the interpretation of the Quraish Shihab is to straighten out the wrong understanding of Indonesian people about understanding the text of the Qur'an through translation alone.<sup>18</sup>

### **UNDERSTANDING THE CONCEPT OF REMEMBRANCE**

The concept according to the Big Indonesian Dictionary is a design, the concept also means an idea or understanding abstracted from concrete events or mental images and process objects or that exist outside the language used by the mind to understand other things.<sup>19</sup> So in this case concepts are ideas, ideas and thoughts.

The remembrance of its origin from the Arabic language, etymologically, is masdar (verb): means to safeguard something by mentioning or remembering, remembrance also means glory and praise and there is also meant to mention the Qur'an and explain religion, prayer and praise.<sup>20</sup> Remembrance comes from the word *z | akara yaz | kuru z | ikran* this word has a variety of meanings such as mentioning, remembering, paying attention, remembering, telling, guarding, taking lessons, knowing, and understanding.<sup>21</sup>

And in terms or terminology described by Quraish Shihab: And another understanding in *Tafsir al-Misbah*: "The word dhikr is to pronounce with the tongue. Although this meaning then developed into "remembering". However, remembering something often brings the tongue to call it. Likewise, mentioning with the tongue can lead the heart to remember more of what is mentioned"<sup>22</sup>

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<sup>18</sup> *Ibid* p. 109

<sup>19</sup> Ministry of Education and Culture, *Large Indonesian Dictionary*, (Jakarta, Balai Pustaka, 1993), p. 520

<sup>20</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, message, *Impression and Harmony of the Qur'an* (Ciputat, Lentera Hati, 2009), p., Volume

<sup>21</sup> Amin Syukur, *Social Tasauf*, (Yogyakarta, Student Library, 2004), p. 45

<sup>22</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, message, *Impression and Harmony of the Qur'an ...*, h 271, J

The word dhikr is found in the Qur'an 280 times, at first the ulama called for the function of the Arabic language antonym with the word forget, and then developed into many meanings such as remembering, because remembering something will lead to the tongue to always mention what was said.<sup>23</sup>

Humans are always in an intimate relationship with God through remembrance, always fulfilling His rights. He looked at Him with the eyes of the heart, burned in his heart by the essence of *Ila hi*, took a drink from His glass of love, the veil was opened for him so that the Almighty appeared from His occult curtains, so when he speaks, he is with God, while he speaks for his God, while acting on the command of his God. He is really with God.<sup>24</sup>

Remembrance is also part of the profound gratitude to God for all the gifts and favors He has given us throughout our lives. In other words, remembering means giving thanks to God, not trying to cover it (*kufir*) or even forgetting it.<sup>25</sup> And the remembrance of Remembrance is one of us when we remember and mention the gift of God as one of our signs of admiration for God.

Remembrance means *recollection*. The point here is to remember God, the Creator of nature. Usually remembrance is associated with mentioning the name of Allah. But in a more general sense, any action and act that brings to mind the creator is remembrance.<sup>26</sup>

In the Qur'an the words of remembrance are paired and aligned in a state of direct relation to, power, activity of life. Remembering in the meaning of worship is the direct command that every Muslim must make. There is no religion for people who do not have a system of worship that is normally fixed and cannot be altered and interpreted, as it is the system of complete authorization. There are no compromises and adjustments in the content, form and manner of performing the worship. Worship in the meaning of a special ritual commanded by the nash is binding and does not need to be analyzed by human logic.<sup>27</sup>

## **MEANING OF REMEMBRANCE ACCORDING TO THE SCHOLARS OF INTERPRETATION AND TASAWUF**

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<sup>23</sup>M. Quraish Shihab, *Qur'anic Insights on Recitation and Prayer*, (Jakarta, Lentera Hati, 2006), p. 10

<sup>24</sup>Quraish Shihab, *The Qur'anic Insight on Remembrance and Prayer*, h. 12.

<sup>25</sup>M Iqbal Irham, *Spirituality Sprituality in the Modern Age*, h. 136

<sup>26</sup>See Cartoons, *Diving Tasauf Holes*, (Jakarta, Erlangga Publishers, 2006), p. 252

<sup>27</sup>*Ibid*, h. 251.

The Quraish Shihab says: "The meaning of remembrance or the word *z | akarabringing* may mean speaking with the tongue as well as something to the mind or strengthening its presence. It implies that one who takes God's benefits and warnings is always aware of God's presence. In his soul with all his attributes of glory, realizing his greatness and perfection. Consciousness at last appears in his attitude and behavior. The presence of God in the soul delivers to have contact with Him in the form of prayer, prayer and so on"<sup>28</sup>

In *Ar-Razi's view in Tafsir Mafatih ul Gaib* there are at least three aspects of understanding the word *zikir*, the first of remembrance by using the tongue in the manner of purifying, praising and praising God and reading the Qur'an, the second remembering with the heart that is to keep God in the heart and to think about the arguments in the Qur'an and to think about the secrets contained in the Qur'an and to think about the prohibitions and instructions of Allah and to be able to carry it out. And the third uses the whole body aggravation by using the whole body to serve and obey God.<sup>29</sup>

*Sayyid al-Qutb in Tafsir fi zila lilQura n* shows that remembrance not only speaks with the tongue but also senses with the heart and will produce a feeling that feels the presence of God and will bear fruit Obedience to God both physically and spiritually (in the heart).<sup>30</sup>

Whereas *al-Maragi in Tafsir al-Maragi* shows remembrance is a remembrance of a forgotten but special word and when the surah *z | al is* recently changed the meaning becomes verbal.<sup>31</sup>

*al-Gazali* shows the meaning of remembrance, which is remembrance of Allah, this is a great reward and remembrance of Allah when he forbids anything.<sup>32</sup>

*Shaykh Ibn 'Ataillah* said: "Do not leave your remembrance because you have no heart to turn to God in remembrance. Indeed, your ignorance without remembering God is worse than your ignorance with remembrance

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<sup>28</sup>M. Quraish Shihab, *Tafsir Al-Misbah, Message, Effect and Compatibility of the Quran*, h. 225, Volume

<sup>29</sup>Muhammad Fakruddin Ar-Razi, *at-Tafsir al-Kabir Mafatihul, Gaib*(Beirut, Dar al-Fikr, 1985), Volume 2, p. 159

<sup>30</sup>Sayyid Qutb, *Tafsir fi Zila lil-Qur'an*, (Mecca, Darul-Ilmi, 1987), h.140, Volume 1

<sup>31</sup>Ahmad Mustafa al-Maragi, *Tafsir al-Maragi*, (Beirut, Dar al-Ihya' at-Turas al-Arabiyyah, 1985), Volume 1, h 171

<sup>32</sup>Abu Hamid Muhammad Bin Muhammad al-Gazali, *Ihya' al-'Ulum ad-Dini*, (Beirut, Dar al-Ihya' at-Top al-Arabiyyah), Volume 1, h. 295

of God. The ignorance of your forgetfulness with remembrance can increase you toward remembrance accompanied by consciousness. Then from remembrance of consciousness will go to remembrance with the presence of God. And it is not such a difficult thing for Allah. Therefore do not leave the remembrance because it is the pillar of the road to God.

## **THE MEANING OF REMEMBRANCE ACCORDING TO THE QURAIISH SHIHAB**

The word zikir initially means to speak with the tongue. Although this meaning later develops into "remembering". However, remembering something often delivers the tongue. Likewise, speaking with the tongue can move the heart to remember more of what is being said. When a word is said to be associated with something, what it says is its name. Further, the name of a thing is pronounced when sweating is called a characteristic, act, or event associated with it. From here the zikrullah may include mentioning the greatness of God, his heaven or glory, his mercy and torment, or his commands and prohibitions as well as his revelations.<sup>33</sup>

In the Qur'an and through his Messenger, God teaches four kinds of remembrance, namely, tongue through speech, with limbs through practice, with thoughts through contemplation that convey knowledge, and with the heart through His awareness and greatness which produce true religious emotions and beliefs. . They should eventually bear fruit.<sup>34</sup>

### **Remarks Related to Remembrance**

Allah mentions the word Zikr in the Qur'an 280 times.<sup>35</sup> and in many cases Allah says that there are many meanings and verses related to remembrance in the surah among them:

QS. An-Naziat verse 35, QS. az-Zariat verse 49, QS. Thahaa verses 34, 42, QS. Asy-syu "ara verse 227, QS. Shaad verses 17, 32, 41, 45, 46, 48, QS. Az-Zukhruf verses 13, 36, QS. Take verses 85, 110, QS. al-Anbiya verses 36, 42, QS. al-Kahfi verses 24, 28, 63, QS. Hud verse 114, QS. Abraham verses 5, 6, QS. Joseph verses 45, 85, QS. Ghafir verse 44, QS. al-Qashas verse 51, QS. az-Zumar verses 22, 23, QS. Fathir verse 3, QS. al-Araf verses

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<sup>33</sup>M. Quraish Shihab, *Tafsir Al-Misbah, messages, Effects and Compatibility of the Quran*, h. 271. 6

<sup>34</sup>M. Quraish Shihab, *Tafsir Al-Misbah, messages, Effects and Compatibility of the Quran*, h.127. Volume 1

<sup>35</sup>M. Quraish Shihab, *The Quranic Vision of Remembrance and Prayer*, h. 10

26, 74, 86, 201, QS. al-Ahqof verse 21, QS. al- An'am verses 68, 69, 152, Surah. ar-Raad verse 28, QS. al-Baqarah verses 40, 47, 63, 122, 152, 198, 200, 203, 231, QS. al-Friday verses 9, 10, QS. al-Anfal verse 26, QS. al-Imran verses 103, 135, QS. al-Hadid verse 16, QS. an-Nisa 142, QS. al-Ahzab 9, 21, 34, QS. al-Munafiqun 9, QS. an-Nur 1, 27, 37, QS. al-Mujadilah 19, QS. al-Maidah 7, 9, 11, 20, 110.<sup>36</sup>QS. Thahaa 14, QS. Hud 114, QS. al-Ankabut 45, QS. al-Baqarah 239, QS. an-Nisa 103. QS. As-Syarah 4, QS. al-Muzammil 2, QS. al-Insan 25, QS. al-Isra 46, QS. al-Araf 205, QS. az-Zumar 45, QS. al-An 118 am 118, 119, 121, 138, QS. al-Baqarah 114, 235, QS. al-Anfal 2, 45, QS. al-Imran 41, al-Ahzab 35, QS. al-Hajj 28, 34, 35, 36, 40, QS. al-Maidah 3, 4. QS. al-Mudassir 55, 56, QS. Week 4, QS. al-Qamar 15, 17, 22, 32, 40, 51, QS. al-Ala 10, QS. al-Haqqah 48, QS. al-Waqiah 62, QS. ad-Dukhan 58, QS. Shaad 43, QS. Yasin 69, QS. al-Furqan 50, 62, QS. al-Jatsiyah: 23, QS. an-Nahl 17, QS. Hud 24, 30, QS. Joseph 104, QS. Ghafir 58, QS. al-Qashas 43, QS. az-Zumar 9, 21, QS. al-Ankabut 51, QS. al-An 80 am 80, QS. ar-Raad 19, QS. al-Baqarah 221, 269, QS. al-Anfal 57, QS. at-Taubah 126. QS. as-Season 4, QS. an-Nahl 3, QS. Ibrahim 25, QS. June 3, QS. al-Araf 130, 157, 171, QS. al-Imran 191. QS. Thahaa 113, QS. asy-Syu "ara 5, QS. Shaad 1, QS. az-Zukhruf 44, QS. al-Anbiya 2, 7, 10, 50, 105, QS. al-Fushilat 41, QS. al-An 90 am 90. QS. al-Mudassir 31, 49, 54, QS. After 11, QS. al-Qalam 52, QS. al-Ala 9, QS. al-Muzammil 19, QS. at-Takwir 27, QS. an-Najm 29, QS. al-Ghasyah 21, QS. al-Haqqah 12, QS. az-Zariyat 55, QS. at-Thur 29, QS. al-Waqiah 73, QS. ash-Shaffat 3, 13, QS. ad-Dukhan 13, QS. al-Insan 29, QS. Qof 8.37, 45, QS. Thahaa "3, 99, 124, Asi-Syuara 209, QS. Yasin 11, 19 QS. az-Zukhruf 5, QS. Jin 17, QS. al-Anbiya 24, 29, 84, QS. al-Furqan 18, 29, 73, QS. al-Isra 41, Surah. al-Kahfi 57, QS. as-Hours 15, 22, QS. Hud 114, 120, QS. al-Ghafir 54, QS. Jonah 71, QS. Fathir 37, QS. al-Araf 63, 69, QS. al-An 44 am 44, 70, 126, QS. at-Thalaq 10, QS. al-Hajj 71, QS. al-Maidah 13, 14. QS. al-Qalam 51, QS. al-Haqqah 42, QS. ash-Shaffat 168, QS. al-Hijr 6, 9, QS. Mary 16, 41, 51, 54, 56, QS. Shaad 8, QS. al-Anbiya 48, QS. an-Nahl: 43, 44, QS. Ibrahim 52, QS. al-'Araf 2, QS. al-Imran 7.<sup>37</sup>

There are many verses of remembrance is dispersed in the verses in the Qur'an author took some samples are not interpreted by Quraish Shihab in detail:

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<sup>36</sup>Al-hasani al-Maqdisi, *Fathur Rahman Li Thalibul Ayatil Qur'an*, (Indonesia, Dahlan Labor Workers, tt), p. 159

<sup>37</sup>*Ibid*, h. 160-163



Al-Munafiqun paragraph 9

يا أيها الذين آمنوا لا تلهكم أموالكم ولا ذللكم فأولئك هم الخاسرون (٩)

This means: "O you who believe, let not your wealth and your children forget you from remembering Allah. Those who do so, they are the losers."<sup>38</sup>

Al-Hadid ayat16

ألم يأن للذين آمنوا أن تخشع قلوبهم لذكر (١٦)

Which means: "Is it not time for the believers, to submit themselves to Allah and the truth that has come down to them, and not to be like those to whom the Book was revealed before? The longer they are and the stronger their hearts become. and most of them are evildoers"<sup>39</sup>

### **Quraish Shihab's Interpretation of in RemindersTafsir al-Misbah**

Surah al-A'la 15

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى (١٥)

It means: "And he remembered the name of his Lord, and prayed. (Qs.al: Points: 15)"<sup>40</sup>

The word *zakara bringing* can mean speaking with the tongue as well as something to the mind or enhancing its presence. It implies that one who takes God's benefits and warnings is always aware of God's presence. In his soul with all his attributes of glory, realizing his greatness and perfection. Consciousness at last appears in his attitude and behavior. The presence of God in the soul delivers to have contact with Him in the form of prayer, prayer and so on.<sup>41</sup> But Muhammad 'Ali As -Sabuni: and he remembered the name of his Lord, and then prayed ": he hoped for the glory of his Lord and his greatness, and he prayed with khusyu' to obey his command.<sup>42</sup>

Surah al-Jum'ah paragraph 9:

يا أيها الذين آمنوا إذا نودي للصلاة من (9)

<sup>38</sup>RI Department of Religion, *Quran and Translate*,h. 937

<sup>39</sup>*Ibid*,h. 902

<sup>40</sup>Department of Religious Affairs, *Quran and Translate*,h. 1056

<sup>41</sup>M. Quraish Shihab, *Tafsir Al-Misbah*, message, *Effect and Compatibility of the Quran*, h. 225, Volume 15

<sup>42</sup>Muhammad 'Ali As -S a bu niy, *S afwatut-Tafa si rSelected, Interpretations*, Translator Yasin, (Jakarta, Al-Kautsar Library, 2001), p. 701 Volume 5

This means: "O you who believe, when called to perform Friday prayers, then hasten to remember Allah and leave the sale. that would be good for you if you knew. (Qs.al: Friday: 9)"<sup>43</sup>

The word *zikrullah* is Friday a prayer and a sermon because that is why the verse above uses the word *zikrullah*.<sup>44</sup> Muhammad 'Ali As -Sabuni : .. "then hasten to remember Allah and leave the sale : then listen to the Friday sermon and pray and leave the sale."<sup>45</sup>

### Concepts of Remembrance in Tafsir *al-Misbah*

Remembering Remembrance Concepts Remembering

In some verses of Quraish Shihab meaningfully interpret the verse recitation that given the available pad Surah *al-Baqarah*, verse 40:<sup>46</sup>

يا بني إسرائيل اذكروا نعمتي التي أنعمت عليكم(40)

In the verse above the Quraish Shihab interprets the words of *Uz | kuru :*

"Remember, consider the greatness and greatness of my favors which I bestowed upon you and your forefathers, such as the descent of Divine guidance, the salvation of your enemies, etc. -more.

Remembering can be done with the tongue and the heart, even with the actions. Opponents of remembering with tongues are silent, opponents of remembering with conscience are forgotten. Something to remember is something that has been in the mind, that may have been forgotten, or that he has been elected. From here the memory command means preserving the memory.<sup>47</sup> Both remembering with the tongue or inviting it invites experience as a consequence of that memory in the sense of using the gift it bestowed upon its purpose.<sup>48</sup>

The concept of remembrance means prayer:

One statement Quraish Shihab about prayer that is contained in Surah *Albqarah* when interpreting Section 200:

فإذا قضيتم مناسككم فاذكروا الله كذركم آباءكم أو(200)

"When you have completed worship your praises, So sing by calling on Allah, as you call out (proudly) your ancestors, or (even) sing

<sup>43</sup>RI Department of Religion, *Quran and Translate*,,h. 933

<sup>44</sup>M. Quraish Shihab, *Tafsir Al-Misbah*, messages, *Effects and Compatibility of the Quran*,, h 59, Volume 14

<sup>45</sup>Muhammad 'Ali As -S a bu niy, *S afwatut-Tafa si rSelected, Interpretations*,, h. 349 Vol. 5

<sup>46</sup>RI Department of Religion, *Quran and Translate*,,h. 15

<sup>47</sup>M. Quraish Shihab, *Tafsir Al-Misbah*, message, *Effect and Compatibility of the Quran*,, h. 208. Volume 1

<sup>48</sup>*Ibid*, h, 209. Volume 1

*more than that. There are men who worship: "Our Lord, give us (the good) of the world," and there is no (pleasant) part in the hereafter"*<sup>49</sup>  
" One form of remembrance is prayer to God"<sup>50</sup>

The concept of remembrance is prayer.

Furthermore, the concept of remembrance and prayer sermon that means there is exposure in Surat Quraish Shihab *al-Jum'ah* paragraph 9:<sup>51</sup>

يا أيها الذين آمنوا إذا نودي للصلاة من (9)

Quraish Shihab "The word *zikrullah* is Friday a prayer and a sermon because that is why it seems that the above verse uses the word *zikrullah*".<sup>52</sup>  
Furthermore, remembrance and prayer are inseparable as alleged in the Tafsir al-Misbah when interpreting the surah *Taha* paragraph 14:<sup>53</sup>

إنني أنا الله لا إله إلا أنا فاعبدني (14)

Quraish Shihab: "fill your remembrance with your prayers in prayer, this editorial is similar to your eulogy for being full."<sup>54</sup>

The concept of remembrance means work

The concept of remembrance is indispensable to the work as revealed in the interpretation of the surah *ali-'Imran* paragraph 191:<sup>55</sup>

الذين يذكرون الله قياما وقعودا وعلى جنوبهم ويتفكرون (191)

Quraish Shihab: "They are *men*, both men and women, who keep on *remembering God*, with their words and their hearts in all situations and conditions at church or church,"<sup>56</sup>

And from his portrayal he says that all the good conditions in the body and work can be concluded work and remembrance can never be separated.

The concept of remembrance reminds us of the name.

#### a. Mention God's Name

Quraish Shihab: "In the Qur'an generally this word by sharing its form is given to Allah swt as *zikrullah*, *zikrurah man* and so on stand alone *z ikr* in the meaning of God's revelation"

<sup>49</sup>RI Department of Religion, *Quran and Translate*,,h. 261

<sup>50</sup>M. Quraish Shihab, *Tafsir Al-Misbah*, messages, *Effects and Compatibility of the Quran*,, h. 531. Volume 1

<sup>51</sup>RI Department of Religion, *Quran and Translate*,,h. 933

<sup>52</sup>M. Quraish Shihab, *Tafsir Al-Misbah*, message, *Effect and Compatibility of the Quran*,, h. 59. Volume 14

<sup>53</sup>RI Department of Religion, *Quran and Translate*,,h. 477

<sup>54</sup>M. Quraish Shihab, *Tafsir Al-Misbah*, message, *Effect and Compatibility of the Quran*,, h. 569. Volume 7

<sup>55</sup>RI Department of Religion, *Quran and Translate*,,h. 110

<sup>56</sup>M. Quraish Shihab, *Tafsir Al-Misbah*, messages, *Effects and Compatibility of the Quran*,, h. 373. Volume 2

b. Mention the Name of the

Remembrance of the Prophet reciting Muhammad:

In *al-Insyira's surah* :<sup>57</sup>

وَرَفَعْنَا لَكَ ذِكْرَكَ (٤)

Quraish Shihab: "The word *zikr* in its various forms is repeated in the Qur'an 76 times, but only once directly to a person, in this case the Prophet Muhammad saw in the verse above." Quraish Shihab continues: It is understood that the word it is often used with regard to high, noble and noble things. Isn't it as stated above. This word is often ascribed to God, which is probably the meaning of remembrance in the name and pronunciation because one's name is something to be kept and honored.<sup>58</sup> The concept of remembrance is as

Surah *Quranic inal-Qalam* verse 52:<sup>59</sup>

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ (٥٢)

Quraish Shihab: That happened especially when they heard the *az | -z | ikr of the Qur'an* and it will happen in the future.<sup>60</sup>

And also in surah *al-H {ijr* verse 9:<sup>61</sup>

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (٩)

Quraish Shihab "This verse is in protest of their speech saying the source of the Qur'an came. Therefore, he was strengthened by the word of *truth* and by using word *our*, God, who commanded the angel Gabriel and thus, *we brought down the az | -z | ikr of the Qur'an* which you doubt, and *indeed we* with all peoples.<sup>62</sup> Muslims *really*, for the Qur'an, will be the *their* electors of authenticity and eternity"<sup>63</sup>

## THE CONCEPT OF REMEMBRANCE AS A MEDIA OF THE PEACE OF SOUL

### a. The sense of tranquility

Calmness comes from the word "calm" which is later given to mind, etymological calm means steady, restless is the mood of the soul which is

<sup>57</sup>RI Department of Religion, *Quran and Translate*,,h. 1073

<sup>58</sup>M. Quraish Shihab, *Tafsir Al-Misba h*, messages, *Effects and Compatibility of the Quran*,, h. 414. Volume 15

<sup>59</sup>RI Department of Religion, *Quran and Translate*,,h. 965

<sup>60</sup>M. Quraish Shihab, *Tafsir Al-Misba h*, messages, *Effects and Compatibility of the Quran*,, h. 269. Volume 14

<sup>61</sup>RI Department of Religion, *Quran and Translate*,,h. 391

<sup>62</sup>M. Quraish Shihab, *Tafsir Al-Misba h*, messages, *Effects and Compatibility of the Quran*,, h. 420. Volume 6

<sup>63</sup>*Ibid*, p. 421. Volume 6

at the point of equilibrium causing one to not rush or rest. In Arabic, the word calm is derived from the word *at -t uma ninah* which means tranquility and tranquility of something unstable and restless.<sup>64</sup>

### **b. Understanding the Soul**

Imam Al-ghazali says that the soul is a very delicate mass that knows and feels the human beings by its very essence.<sup>65</sup> The soul is the inner strength that drives the body and its behavior. So close is the function of the soul and the behavior that the function of the soul can be seen from the observable behavior.<sup>66</sup>

Peace of mind is also mental health, well-being, or mental health. Because a person with a calm and peaceful soul means that he or she has a balance in the functions of his or her soul so that he or she can think positively, be smart in the face of problems, be able to adapt to the situation and be able to experience happiness, and from there, mental health will emerge. Strong harmony among the factors of the soul, as well as the willingness to deal with the problems which are so common, and to feel positively the happiness and the ability of the self.<sup>67</sup>

Personality disorders and psychiatric disorders are a realistic phenomenon as well as inner peace or peace of mind is a condition that people can experience and experience. Instead, the question is how to characterize a healthy soul, and how a sick soul is and how to create a peaceful and peaceful soul.<sup>68</sup>

Alghazali mentions the following types of priorities of the intellect: good thoughts, clear thoughts, excellent opinions, true judgment and always aware of every little act and as little as any evil crime.

### **Level of Soul**

Based on Ruhaniyah influence and effort in the process of *tazkiyatun nafs*, the soul has seven levels, namely:

#### a) The ruling soul (*al-nafs al-anger*)

The soul tends to be a natural body, ruling over the passions and sexual desires that are forbidden in the Shari'ah. And push the heart on the

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<sup>64</sup>Umi Kulsum, *A Journal With the Title of Soul Peace in the Success of Adolescent Educational Processes 2015*

<sup>65</sup>Imam Ghazali, *The Miraculous Heart of the Blessed Nurse of the 'Al-Qalb Miracle*, (Jakarta, Tirta Mas, 1984) h.3

<sup>66</sup>Wasti Soemanto, *Introduction to Psychology*, (Jakarta, Architecture, 1988), p 15

<sup>67</sup>Zakiah Drajat, *Mental Health*, (Jakarta, Gunung Agung, 1982), p. 13

<sup>68</sup>Abd Syakur, *Methods of Peace of Soul,,,* h. 168

lower aspects. At this level, the soul is the home of all evil and the source of despair, such as arrogance, ambition, biological desire, madness, anger, stubbornness, revenge.

b) Souls (*Blasphemousal-nafs law*)

The despised soul is the soul that receives enlightenment, which at times follows the mind and at times acts wickedly and regrets and reproaches its soul. It is at this level that the soul is a source of regret and at the same time the source of biological passion, confusion, and greed.<sup>69</sup>

c) A peaceful (*soulal-nafs al mut ruined*)

It is a soul that receives enlightenment and thus absorbs its despicable qualities and feels at peace to its fullness. The position is at the beginning of perfection. Whenever a spiritual traveler (salik) set foot on him, he was counted as one who entered among the thoriqoh experts because of his move from the colorful colors of swearing. The soul owner of this level is in a state of divine drunkenness. He breathes a sigh of intense intimacy over a very strong relationship with the great one.<sup>70</sup>

### **Clean and Quiet Signs**

Imam Alghazali, Ibn Rajab al-Hambali and Ibn Qayyim al-jauziyah show that there are some signs of clean and healthy soul among them:

- a) That the owner seemed to have left the world to the afterlife, and in the afterlife he lived as if he had become part of the family of the hereafter.
- b) That the owner misses and fails to perform the wirid (a regular recitation of the remembrance of the Quran, or the Qur'an), or that he fails and fails to perform any worship, so he feels pain, anxiety, and frustration as a person when he loses his property.<sup>71</sup>
- c) That one longs to serve or serve God just as he longs and wishes someone hungry for food and drink.
- d) That one who dreams and focuses only on one thing, is worship of God. He decides on the best possible time, fearing that his time will be gone for free, with a fear that is far beyond anyone's fear of losing his property.

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<sup>69</sup>*Ibid*, h. 281.

<sup>70</sup>Muhammad Amin Al-Kurdi, *Road to Heaven: A Spritual Approach to the Qalbu Enlightenment*, (Bandung, PT. Rosdakrya Youth, 2005), p. 135

<sup>71</sup>Mercy of Ilyas, *Remembrance and Peace of Soul, In Review of Al-Ghazali's Thought*, p. 98

- e) When it is time for prayer, the whole mind and all the affairs of the world, peace, and enjoyment of worship are lost with joy.
- f) The attention and effort of individuals to improve and direct their acts of worship and devotion and worship is far greater than that.<sup>72</sup>

## **ANALYSIS OF SURAH AR-RA'D VERSE 28 AS A CONCEPT OF PEACE OF MIND**

### **a) The Concept of Remembrance as a Media of Peace of Soul**

There is a surah *ar-R'ad* verse 28:<sup>73</sup>

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ

Those who receive divine guidance and return to receive His guidance, as mentioned in the previous verse, are *believers and their hearts are at ease* after hesitation and doubt beforehand. That peace that blossomed in their bosom was *caused by dhikrullah,, to that isleave Allah, or because of the verses of Allah, namely the Qur'an, which greatly enchanted its editorial content. Really! Keep in mind that just by remembering God, the heart becomes peaceful. Those who believe and do good deeds, such as the circumstances, who will not ask for additional evidence and for them that is a life full of happiness in the world and the hereafter and for them also a good place to return, namely heaven.*<sup>74</sup>

The word (ذِكْرٍ) *zikh*/ dhikr originally meant to pronounce with the tongue. Although this meaning then developed into "remembering". However, remembering something often brings the tongue to call it. Likewise, mentioning with the tongue can lead the heart to remember even more of what is mentioned. If the word is associated with something, what is called is the name. Therefore, the above verse is understood in the sense of saying the name of Allah. Furthermore, the name of something is pronounced when recalled called the nature, actions, and events associated with it. From here the *zrrullah* can include mentioning the majesty of God, His heaven or revelation, His mercy and punishment, or His commands and prohibitions as well as His revelations.<sup>75</sup>

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<sup>72</sup>*Ibid*, p. 97

<sup>73</sup>The Ministry of Religion of the Republic of Indonesia, the *Qur'an and its Translations ...*h. 373

<sup>74</sup>M. Quraish Shihab, *Commentary r Al-Misba h*, message, *Impression and Harmony of the Qur'an ...* h. 271, Volume 6

<sup>75</sup>*Ibid*, h. 271, Volume 6

“Different opinions of scholars about what is meant by *z | ikrullah* in this verse. Some understand in the meaning of the Qur’an because indeed one of the names of the Qur’an is remembrance. There are also those who understand it in general terms, both in the form of Qur’anic verses and other than Him. That dhikr leads to peace of soul, of course, if dhikr is meant to push the heart towards awareness of the greatness and power of Allah. Not just a word of the tongue.<sup>76</sup>

The word (أَلَا) *ala 'is* used to call attention to the partner talking about what was said. In the context of this verse is about zikrullah which gives birth to peace of heart.

*Taba't aba'i* underline that the word (تَطْمَئِنُّ) *tat ma'innu* to be peaceful is an explanation of the previous word namely faith. Faith, of course, is not just knowledge of the object of faith because knowledge of something has not led to conviction and inner peace. Science does not create faith. They can even knowledge it spawned anxiety or even denial of the concerned as implied by the word of Allah in Surah an-Naml verse: 14

وَجحدوا بها واستيقنتها أنفسهم ظلما وعلوا فانظر كيف (14)  
means: “*And they deny it because of injustice and arrogance (of them) Even though their hearts believe in it (the truth). So pay attention to how the end of those who commit destruction*”<sup>77</sup>

Indeed there is a kind of knowledge that can give birth to faith, that is knowledge that is accompanied by an awareness of the greatness of God and the weaknesses and needs of beings to Him. When knowledge and awareness join in a person's soul, when it is born calm and serenity. When someone realizes that Allah is the sole ruler and regulator of the universe and in His grasp all things, say His name, take His power, and His great qualities, will surely give birth to calm and serenity in his soul.<sup>78</sup>

Imam Ghazali writes: “Man as a servant of Allah must be able to take the lafazh of Allah's awareness of Allah, namely His absolute power in ownership and control of all beings.<sup>79</sup> All souls and *himmah* will he must associate with God, he does not look except at Him, do not turn to other than Him, do not expect and do not be afraid to except to Him. How is this

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<sup>76</sup>M. Quraish Shihab, *Commentary r Al-Misba h, messages, Impressions and Harmony of the Qur'an ...h. 272. Volume 6*

<sup>77</sup>The Ministry of Religion of the Republic of Indonesia, the *Qur'an and its Translation ...h. 594*

<sup>78</sup>M. Quraish Shihab, *Tafsi r Al-Misba h, messages, Impressions and Harmony of the Qur'an ...h. 272. Volume 6*

<sup>79</sup>Ibid.h. 273. Volume 6



not the case, whereas he should have understood from this name that in fact He is a form that is *aqi qi* and *h aq* while other than He will perish. Thus, he will see that he is the first to perish, and he is something vanity.

The word (تَطْمَئِنُّ) *tat ma'innu* uses the present tense of the verb. Its use here is not intended to illustrate the occurrence of peace at certain times, but what is meant is continuity and stability.<sup>80</sup>

This paragraph is not contrary to his word in surah al-Anfal verse 2:

..... إنما المؤمنون الذين إذا ذكر الله وجلت قلوبهم

It means: "Those who believe are those who when Allah is mentioned hearts fear", ...<sup>81</sup>

Because the verses in surah al-Anfal describe their situation when hearing verses that contain threats, while the verses from surah ar-Ra'd are serenity in the name of Allah whose mercy overcomes his anger, whose mercy covers all something. There are other answers to dismiss the alleged conflict that the author put forward when interpreting Qs. al-Anfal, namely the fear and trembling felt by those who believe is the first stage of the turmoil of the soul when he feels very afraid due to imagine the threat and torture of Allah, while the verse Qs. ar-Ra'd describes the turmoil of their hearts after the trembling passed, that is, when they departed from the mercy and mercy of Allah.<sup>82</sup> Both the psychological state of being hosted by His word Quran surah az-Zumar verse 23:

الله نزل أحسن الحديث كتابا متشابها مثاني تقشعرها د (٢٣)

Meaning: "Allah has revealed the best Words (ie) Al Qur'an similar (the quality of the verses) again and again, trembling because of the skin of those who fear God, then calm their skin and heart when remembering Allah. That is God's guidance, with that book He shows whom He wants. and Whoever is led astray by Allah, surely there is no leader for him"<sup>83</sup>

The word (طُوبَى) *t u ba* comes from the word ( طاب ) *taba*, in a good, pleasant, and exhilarating meaning. This word is an attribute of an unnamed word, such as life.

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<sup>80</sup>Ibid. 273. Volume 6

<sup>81</sup>Ministry of Religion of the Republic of Indonesia, the *Qur'an and its Translation* ...h. 260

<sup>82</sup>M. Quraish Shihab, *Commentary r Al-Misba h*, messages, Impressions and Harmony of the Qur'an ...h. 274. Volume 6

<sup>83</sup>The Ministry of Religion of the Republic of Indonesia, the *Qur'an and its Translation* ...h. 749

How luxurious life will not be good if it is not accompanied by peace of heart, while the peace of heart can only be felt if the heart is confident and believes that there is an invincible source that always accompanies and fulfills expectations.<sup>84</sup>

### **b) Analysis of Surah *ar-Ra'd* Verse 28 As a Concept of Peace of Mind.**

The concept of dhikr is a versatile media whose function and benefits can be used as a medium of soul calm / modern relaxation in the current development, which is more concerned with the material and does not pay attention to the values that have been sent down by the Divine, not even ignoring the value of spirituality and this is causing concern soul so that the soul becomes restless and agitated, although sometimes a lot of material is obtained by humans but is not accompanied by the balance of applying awareness of God, that is what makes anxiety and restless in the soul space. From his interpretation of surah ar-Ra'd verse 28 above, the author can conclude three concepts of remembrance as a medium of peace of mind:

#### **a. Mention and Remember Allah**

Mentioning then accompanied by reminding Allah will bring one to peace and tranquility of the soul, and will make all anxiety, anxiety, and heart disappear, as Quraish Shihab is when interpreting Surah ar-Ra'd verse 28:

“The word ( ذِكْرٍ ) *zikr*/ dhikr in the beginning meant to say with the tongue. Although this meaning then developed into “remembering”. However, remembering something often brings the tongue to call it. Likewise, mentioning with the tongue can lead the heart to remember even more of what is mentioned. If the word is associated with something, what is called is the name. Therefore, the above verse is understood in the sense of saying the name of Allah. Furthermore, the name of something is pronounced when recalled called the nature, actions, and events associated with it. From here, *you* can include mentioning the majesty of Allah, His heaven or revelation, His mercy and

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<sup>84</sup>M. Quraish Shihab, *Tafsir Al-Misbah, messages, Impressions and Harmony of the Qur'an ...h.* 274. Volume 6

punishment, or His commands and prohibitions as well as His revelations”<sup>85</sup>

“Those who receive divine guidance and return to receive His guidance, as mentioned in the previous verse, are *believers and their hearts are at ease* after hesitation and doubt beforehand. That peace that blossomed in their bosom was *caused by dhikrullah,, to that isleave Allah*”<sup>86</sup>

“ The word (تَطْمَئِنُّ) *tat ma'innu* uses the form of the present verb. Its use here is not intended to illustrate the occurrence of peace at certain times, but what is meant is continuity and stability”<sup>87</sup>

## **b. Read and reflect on the verses of the Qur'an**

In this editorial the concept of remembrance as a medium of soul calm namely the Qur'an, reading and contemplating verses of the Qur'an and trying to implicate / apply the messages conveyed by God will make a person's soul become calm, peaceful and peaceful, even though someone is facing psychological pressure and problems that are heavy, but he tried to find a solution by reading the Qur'an and reflecting on it, as the Quraysh Shihab interpreted the above verse:

“Those who receive Divine guidance and return to receive His guidance, as mentioned in the previous verse, are the *people believers and their hearts are at peace* after a previous hesitation and doubt. That peace that blossomed in their bosom was *caused by the dhikrullah,, to that isdepart from Allah, or because of the verses of Allah, namely the Qur'an, which greatly fascinates its editorial content*”<sup>88</sup>

“Different opinions of scholars about what is meant by *z | ikrullah* in this verse. Some understand in the meaning of the Qur'an because indeed one of the names of the Qur'an is remembrance. There are also those who understand it in general terms, both in

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<sup>85</sup> *Ibid*, h. 271, Volume 6

<sup>86</sup>M. Quraish Shihab, *Commentary r Al-Misba h*, message, *Impression and Harmony of the Qur'an ...* h. 271, Volume 6

<sup>87</sup> *Ibid*, p. 273. Volume 6

<sup>88</sup>M. Quraish Shihab, *Tafsi r Al-Misba h*, messages, *Impressions and Harmony of the Qur'an ...* h. 271, Volume 6

the form of Qur'anic verses and other than Him. That remembrance brings peace of mind.<sup>89</sup>

And he also said that the dhikr means the Qur'an when interpreting *al-Anbiya* ' verse 50, surah *al-Qalam* verse 52 and surah *al-H ijir* verse 9:

In surah *al-Qalam* verse 52:<sup>90</sup>

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ (٥٢)

“ That has happened especially when they have heard *az-zikr* namely the Qur'an and it will still happen in the future”<sup>91</sup>

Surah *al-H ijir* verse 9: <sup>92</sup>

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (٩)

Quraish Shihab “This verse is a rebuttal to those who say the source of the coming of the Qur'an. Therefore, it is strengthened with the word *real* and by using word *our*, Allah, who commanded the angel Gabriel, so that, *we lower the az -zikr* that is the Qur'an that you doubt, and in *fact we are* also <sup>93</sup> with all people Muslims *really* for him, that is, for the Qur'an, will be the *voters of their* authenticity and eternity”<sup>94</sup>

And his presentation in surah *al-Anfal* verse 2 also the concept of remembrance of the Qur'an as a medium of peace of mind is:

Quraish Shihab: “Unraveling a quote from *us 'Abdus S ama d* explained a number of researchers after making observations with sophisticated electronic devices in order to measure physiological changes in a number of healthy volunteers who are listening diligently to the verses of the Qur'an. They consist of Muslims and non-Muslims, who understand Arabic and who do not understand. Observations prove a calming effect of up to 97%”<sup>95</sup>

### c. Remembrance/remembrance in the Meaning of Contemplating the Greatness of God

<sup>89</sup>Ibid 272. Volume 6

<sup>90</sup>The Ministry of Religion of the Republic of Indonesia, the *Qur'an and its Translations ...h. 965*

<sup>91</sup>M. Quraish Shihab, *Tafsi r Al-Misba h*, message, *Impression and Harmony of the Qur'an ...h. 269. Volume 14*

<sup>92</sup>The Ministry of Religion of the Republic of Indonesia, the *Qur'an and its Translation ...h. 391*

<sup>93</sup>M. Quraish Shihab, *Tafsi r Al-Misba h*, messages, *Impressions and Harmony of the Qur'an ...h. 420. Volume 6*

<sup>94</sup>Ibid, p. 421. Volume 6

<sup>95</sup>M. Quraish Shihab, *Tafsi r Al-Misba h*, messages, *Impressions and Harmony of the Qur'an ...h. 456. Volume 4*

Reflecting on the greatness of God will make someone realize how weak he is and will need God, when someone in fear of being other than God then he contemplates that there is nothing great except Allah, will cause the loss of that fear, before fear that makes someone become uneasy and restless will be at peace with his soul and heart, as Quraish Shihab said in interpreting the above verse:

“Indeed there is a kind of knowledge that can give birth to faith, that is knowledge that is accompanied by awareness of God's greatness and weaknesses and needs of beings to Him. When knowledge and awareness join in a person's soul, when it is born calm and serenity. When someone realizes that Allah is the sole ruler and regulator of the universe and in His grasp all things, say His name, take His power, and His great qualities, will surely give birth to calm and serenity in his soul”<sup>96</sup>

“Imam Ghazali wrote:” Man as a servant of Allah must be able to take the lafazh of Allah's awareness of Allah, namely His absolute power in ownership and control of all beings.<sup>97</sup>All souls and *himmah* will he must associate with God, he does not look except at Him, do not turn to other than Him, do not expect and do not be afraid except to Him. How is this not the case, whereas he should have understood from this name that in fact He is a form that is *aqiqi* and *haq* while other than He will perish. Thus, he will see that he is the first to perish, and he is a vanity”

And remembrance in the sense of fighting fear when Muslims in the battle of Badr, where the number of Quraysh infidels is much greater and more than the army of Muslims, as said Quraish shihab in interpreting the above verse, but he also included the interpretation of the verse namely inserting the interpretation of the Quran Surah al-Anfal verse 2:

“Because the verse in surah al-Anfal describes their situation when they hear verses that contain threats, while the verses from surah ar-Ra'd are serenity in the name of Allah whose mercy is His mercy defeated His anger, whose grace encompasses everything. There are other answers to dismiss the alleged conflict that the author put forward when interpreting Qs. al-Anfal, namely the fear and trembling felt by those who believe is the first stage of the turmoil of

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<sup>96</sup>Ibid, p. 272. Volume 6

<sup>97</sup>Ibid, p. 273. Volume 6

the soul when he feels very afraid due to imagine the threat and torture of Allah, while the verse Qs. ar-Ra'd describes the turmoil of their hearts after the trembling passed, that is, when they departed from the mercy and mercy of Allah<sup>98</sup>

And after that he explained the meaning of the above verse namely:

“The word (تَطْمَئِنُّ) *tat ma'innu* uses the form of the present verb. Its use here is not intended to describe the occurrence of peace at certain times, but what is meant is continuity and stability<sup>99</sup>

“Life how luxurious it would not be good if it is not accompanied by peace of heart, whereas peace of heart can only be felt if the heart believes and believes that there is an invincible source that always accompanies and fulfills expectations<sup>100</sup>

## CONCLUSIONS

The remembrance in the end must produce virtue” And as far as the writer is careful and found his concepts/thoughts related to remembrance, namely: the concept of remembrance means remembering, the concept of remembrance means prayer, the concept of remembrance that means repentance, the concept of remembrance namely prayer, the concept of remembrance. Meaning/in work, the concept of remembrance means science, the concept of remembrance means tasauf, the concept of remembrance means psychotherapy/relaxation, the concept of remembrance means teaching / warning, the concept of remembrance means the Qur'an and the Book of God, the concept of remembrance means mentioning the name, the concept of remembrance means learning or wisdom, the concept of remembrance means warning, the concept of remembrance is meaningful as the Qur'an.

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<sup>98</sup>M. Quraish Shihab, *Tafsir Al-Misba h*, message, *Impression and Harmony of the Qur'an ...h*. 274. Volume 6

<sup>99</sup>Ibid p. 273. Volume 6

<sup>100</sup>M. Quraish Shihab, *Tafsir Al-Misba h*, messages, *Impressions and Harmony of the Qur'an ...h*. 274. Volume 6.

And the concept of remembrance as a medium in the peace of the soul in surah ar-ra'd contained in the interpretation of al-Misbah the author can conclude there are three concepts of remembrance as a medium for peace of mind namely:

- a. Through remembering and chanting Allah
- b. Read and contemplate the verses of the Qur'an
- c. Recitation / remember in the sense of contemplating the greatness of God

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