Analysis of Dhikr as a Heart Tranquilizer from Al-Maraghi's Perspective

Dera Alia Rahayu

Department of Tasawwuf and Psychotherapy, Faculty of Ushuluddin

UIN Sunan Gunung Djati Bandung

[deraar58@gmail.com](mailto:deraar58@gmail.com)

**Abstract**

This research explores the analysis of dhikr as a calmer according to Al-Maraghi's perspective using a qualitative methodology based on literature study. Dhikr, which refers to the practice of remembering Allah through the repetition of certain phrases, is often identified as a profound spiritual means for achieving peace of mind. Al-Maraghi, a prominent commentator, emphasized that dhikr has a significant impact in alleviating anxiety and providing inner peace. Through descriptive analysis, it was found that dhikr is not only a religious ritual, but also has a psychological dimension that can influence a person's emotional well-being. Al-Maraghi explains that the repetition of dhikr helps calm the heart because it serves as a constant reminder of Allah's presence and love, which in turn provides a sense of security and tranquility.

**Keyword:** Al-Maraghi; Dhikr; Peace of Heart

Introduction

In this modern era, with the increasing competition in life, there are various traits such as meterialistic, egoistic that impact anxiety, stress and even depression in humans. Individuals who aim for the peak of material pleasure actually deviate from this goal, they are plagued by feelings of unease and discomfort. These problems lead to mental health disorders (Haryanto, 2002). Individuals are often plagued by uncomfortable feelings that can be internal, such as fear of something happening or pessimistic about not receiving something, or external, such as feeling insecure in life or the future and unable to compete with others in achieving a goal. Therefore, it is not surprising that a person's stress can be caused by feelings of unease.

There are many similar studies discussing dhikr, one of which is research conducted by Vanilla, Cahyo and Lubis (2024) with the title “Correlation between Dhikr and Peace of Mind (Review of I'jazul Ilmi on QS Ar-Ra'd verse 28)” *Tsaqofah: Indonesian Teacher Research Journal*. This study examines and analyzes a context of the role of dhikr in the tranquility of the heart in QS Ar-Ra'd verse 28. Based on the verse studied, it states that I'jazul 'ilmi the verse produces several findings, namely dhikr plays a very important role in the tranquility of one's heart and soul. Dhikr is also often used as a mental health therapy and relieves the pain that is present in sick people. This is because dhikr activities will stimulate our body to secrete endorphin substances, where these substances can make peace in one's heart and soul (Vanilla et al., 2024). Although discussing the same thing, namely dhikr. However, these two studies are different. If the research conducted by (Vanilla et al., 2024) discusses dhikr in QS Ar-Ra'd verse 28 with a review of I'jazul Ilmi, then this research will discuss dhikr as a heart pacifier according to Al-Maraghi.

Humans are created as material beings who have a tendency to like material things that have a tendency towards spiritual needs (Nawawi, 2024). Sufis argue that financial possessions have a significant impact on how humans develop throughout life and that material prosperity and fleeting pleasures are the main indicators of happiness and fulfillment. These things rob life of meaning and spirituality because people are unbalanced in life.

Peace of mind is the source of an individual's happiness and will not experience feelings of happiness when his soul is not calm. One way to eliminate feelings of unease is by remembrance of Allah Swt. Dhikr according to M. Quraish Shihab is awareness of the presence of Allah Swt. anywhere and anytime, as well as His unity with all living things, unity in the sense of His knowledge of the entire universe, help and protection of His obedient servants (Shihab, 2006).

One of the religious practices in the Qur'anic teachings is dhikr. It is very important to understand and draw benefits from performing dhikr. As mentioned in the Qur'an, the heart will be at peace when remembering Allah Swt. (*dhikrullah*). Because a calm and peaceful heart is the desire of every person. Happiness is the foundation and core purpose of human life. Meanwhile, changes and shifts in human nature are the biggest threat to humanity today.

In the Sufi view, the term dhikr is more widely recognized and is an important step in becoming a Sufi. If a person's soul is still experiencing anxiety, then he cannot be considered a Sufi (Nawawi, 2024). It is not only poor people who have anxious hearts and souls, even rich people will also experience emptiness in their souls. Therefore, to calm the soul, everyone, especially Muslims, must do dhikr, not only the Sufis.

Tafsir Al-Maraghi is one of the books of Tafsir that discusses Dhikr. In addition to being a leading figure and scholar at al-Azhar University and Dar al-Ulum Cairo, Ahmad Musthafa Al-Maraghi was a student of Muhammad Abduh (1905 AD), a reformist scholar and thinker. Al-Maraghi discusses dhikr in verses that are explicit and verses that use other terminology, but still contain the meaning of dhikr.

The main problem in this article is dhikr as a tranquilizer of the heart from Al-Maraghi's perspective. The formulation of the problem of this article is how dhikr as a tranquilizer of the heart in Al-Maraghi's perspective. This article is expected to provide insight into the beneficial dhikr to calm the heart and soul using Al-Maraghi's tafsir perspective.

Research Methods

This research uses a qualitative approach. The qualitative method is an in-depth explanation that collects as much information as possible to provide a comprehensive explanation (UIN Sunan Gunung Djati Bandung, 2020). Qualitative research is to develop theory with non-statistical rules. By using a qualitative approach, the descriptive method becomes a method of examining the overall data. The data collection technique used is a literature study, which is looking for data in the form of written forms, visual forms, and other formats. The data retrieval technique used is secondary data analysis, which is a study that uses a lot of data from previous studies.

Result and Discussion

1. Definition of Dhikr

The word dhikr comes from the Arabic language. Etymologically, dhikr is a derivative form (masdar) of the term dhikr which means remembering, paying attention, studying, understanding or knowing. The term dhikr appears 259 times in the Qur'an in all its forms (al-Baqi, 1981). Dhikr according to Ibn Manzur is defined as an endeavor to remember or raise a topic of discussion. Dhikr can also refer to good names, honor, glory, or praise offered to Him.

Dhikr according to Anshori, quoted from Spencer Trimingham, is one type of spiritual practice that aims to make God's presence more real. This word can also refer to a special technique used to develop spiritual concentration through regular, rhythmic and repetitive chanting of God's attributes and names (Anshori, 2003). According to 'Abdullah 'Abbas al-Nadwi in Qamus Alfazh al-Qur'an al-Karim 'Arabi-Injilisi, the word dhikr means mention, remembrance/recollection, reminder, admonition, invocation, reputation and renown (al-Nadwi, 1986). Al-Maraghi states that it means remembering, the opposite of forgetting but only in the heart, if zal is kasrahkan it means remembering with the heart and tongue (oral) (Al-Maraghi, 1985).

The Encyclopedia of Islamic Law defines dhikr as speaking, remembering, protecting, understanding, and doing good deeds. To draw closer to Allah Swt. one must use verbal communication, gestures, and introspection in accordance with religious teachings. This will help a person escape from the atmosphere of forgetfulness and enter the atmosphere of heart-to-heart testimony, which is the fruit of a deep love for Allah Swt. (Dahlan, 1996).

Quraish Shihab states that since not forgetting something means remembering it, dhikr can also generally be understood as maintaining something. Thus, the word dhikr need not always be associated with something that has been lost. According to Quraish Shihab, dhikr is similar to memorization, but the emphasis is on acquiring knowledge and storing it in the mind, whereas dhikr involves retrieving information that has been previously stored. Therefore, dhikr can be done by voice or heart, either because one wants to stabilize his mind, or because he has forgotten something (Shihab, 2006)

Dhikr is essentially a way of communication between a person and Allah Swt. The foundation and starting point for everyone who wants to go towards Allah is dhikr (suluk) (Anwar & Solihin, 2002). By practicing dhikr, one can learn about ma'rifat or the function of dhikr in the heart and how the human heart functions like a pond fed by various water sources. Walking in the way of Allah requires remembering Him, and remembering Him is an ornament. Dhikr has the ability to purify the heart, attract goodness, and open the door to the unseen.

1. Forms and Levels of Dhikr

The forms of dhikr that we can do in our daily lives are recitation of the Qur'an (QS Al-Muzammil: 4), *tasbih* (QS Al-Nashr: 3), *tahmid* (QS An-Naml: 59), *tahlil* (QS Al-Ikhlas: 1-4), *takbir* (QS Al-Isra: 111), and *istighfar* (QS Muhammad: 19). Amin Syukur divides dhikr from its procedures into several types of dhikr (Syukur, 2003), which are as follows: 1) Dhikr *qawli* (oral). Dhikr *jahr* is another name for this dhikr, which is chanting the name of Allah, *tahmid* and *tasbih* with the voice. The oral form of qawli dhikr will direct the heart to remember Allah. The heart will spontaneously remember Allah after the tongue gets used to saying dhikr; 2) Dhikr *qalbi* (heart). This kind of dhikr is also called dhikr *sirr*. Without using words, the heart mentions the name of Allah and remembers Him. In theory, this remembrance must be accompanied by a mindset of fear, submission, and humility; 3) Dhikr of the spirit (*dhikr al-ruh*). Combining dhikr *qawlī* and dhikr *qalbī*, this dhikr is unique. The concept of *minallah*, *lillah*, *billah*, and *ilallah*, that man is His creation, that man belongs to Him, that whatever he does is made possible by Him, and that he will only return to Him, unites the whole body and soul in the dhikr of remembering Allah; 4) Dhikr *fi'li* or dhikr in social activities. This dhikr takes the form of beneficial social deeds such as doing righteous deeds, donating some of one's wealth, and contributing to the needs of the nation and religion. Of course, since Allah Himself is the cause of all these things, they must be done with the right intention.

According to the Sufis, there are seven types of dhikr (Siroj, 2006), namely dhikr *bi al-lisan* (spoken and vocalized), dhikr *al-nafs* (silent and consists of movements and feelings in the heart), dhikr *bi al-qalb* (contemplation of the heart), dhikr *al-ruh* (translucence of light and divine attributes), dhikr *al-sirr* (revelation of divine secrets), dhikr khafy (vision of the light of beauty), and dhikr *akhfa' al-khafy* (vision of the reality of absolute truth).

1. Al-Maraghi and his Tafsir

Al-Maraghi or whose full name is Ahmad Mustafa Al-Maraghi ibn Muhammad ibn 'Abdul Mun'im al-Qadi al-Maragi. He was one of the students of Sheikh Muhammad Abduh. He was born in 1883 in the city of Al-Maragah, Suhaj province about 700 km south of Cairo (Zaini, 1997).

Al-Maraghi's parents sent him to the madrasa in his village to learn the Qur'an when he was old enough to attend school. Endowed with a very sharp mind, he memorized every verse of the Qur'an before the age of thirteen. He also studied tajweed and the basics of sharia at the madrasa until he finished secondary school.

Al-Maraghi left his birthplace for Cairo in 1897 to study at Al-Azhar University, at the encouragement of his parents. He studied various religious subjects at the world's first university, including Arabic language, tafsir, the Qur'an, hadith, fiqh, morals, and so on. In addition, he attended lectures at the Faculty of Dar al-'Ulum Cairo. He was known as a student of Muhammad Abduh who had a major role in terms of renewal at Al-Azhar University and at that time as a lecturer in tafsir (Nasution, 1986).

Al-Maraghi began working as a teacher in several secondary schools in 1909, after completing his studies at both universities successfully. He was then appointed director of the Mu'allimin Madrasah in Fayum. After that, Al-Maraghi was recruited as a delegate instructor at the Faculty of Ghirdun of Sudan's Al-Azhar University in 1916. Apart from being a teacher, he also wrote scientific books. He returned to Cairo four years later, where he was employed to teach Arabic science and Islamic sharia at Dar al-Ulum until 1940. He also began teaching at Al-Azhar University's Faculty of Arts in balagah and Islamic cultural history.

He also worked as a teacher at the Ma'had Tarbiyah Mu'allimat institution for several years until in 1361 AH, the Egyptian king Faruq gave him a certificate of thanks for his services. January 11, 1361 AH or 1951 is the date listed in the charter. That was before he died. Until the end of his life, he continued to teach and was even given the responsibility of leading the Usman Mahir Basya Madrasah in Cairo. Al-Maraghi died on July 9, 1952 at his residence, Zul Fikar Basya street number 37 Hilwan, about 25 km south of Cairo city.

Thanks to the upbringing of Sheikh Ahmad Mustafa Al-Maraghi, hundreds and even thousands of Muslim scholars and scholars were born who can be proud of Islamic educational institutions, who are experts in Islamic religious sciences. According to the information of A. Yusuf al-Qasim, the following students were educated by al-Maraghi, namely: Sheikh Ahmad Hasan al- Baquri, Sheikh Abdul Muhaimin al-Faqih, Ahmad al-Sinbat and Fathi Usman. And students who came from Indonesia, namely: H. Bustami Abdul Gani, Mukhtar Yahya, H. Mastur Djahri, H. Ibrahim Abdul Halim and H. Abdul Razaq al-Amudy (Departemen Agama RI, 1993).

Based on a number of considerations, including the good reception of Muslims and enthusiasm for Qur'anic interpretation, Al-Maraghi produced and compiled a tafsir. Al-Maraghi's ambition to write and compile his tafsir stemmed from his time teaching at Al-Azhar and Dar al-Ulum as well as his graduation and completion of studies at the madrasa. In addition, Al-Maraghi aimed to provide a tafsir written in a practical and easy-to-read style because, at that time, tafsir books were considered to contain excessive vocabulary and technical terminology that was difficult for most people to understand (Al-Maraghi, 1985).

Al-Maraghi was also inspired to write a tafsir because he was troubled by the stories in it that he believed were illogical, contradicted science, and sometimes even contradicted the truth itself. Al-Maraghi sought to introduce and refine his own interpretive approach, which at the time may have been considered new. In Al-Maraghi's words, it was time for people to have books that could meet their needs, and that could only be achieved through methodically presented interpretations, straightforward language that was easy to read and understand, and issues that were discussed, supported by strong evidence and relevant to the needs and development of society from time to time.

Al-Maraghi's methodology relies on the tahlili (analytical) technique, which is interpreting the Qur'an from several points of view by following the order of verses and letters that make up the Qur'anic mushaf. When interpreting with the analytical method, it begins by giving a general explanation of the vocabulary then proceeds with munasabah, or the correlation between verses or letters, asbab al-nuzul, and the evidence that comes from the Prophet Muhammad, and the Tabiin. Sometimes, the interpreter's opinion is mixed with this (al-Farmawi, 1977). While the style of his interpretation is more of a literary and cultural societal style or often called al-Adab al-Ijtima'i. He delivered it with great care, using an editorial style and vocabulary based on his knowledge of language and literature, and he adjusted his interpretation to reflect changes in the norms of society.

1. The Function of Dhikr as a Tranquilizer of the Heart According to Al-Maraghi

One aspect of human happiness is mental calmness. When the soul is restless and unsettled, then one cannot feel true happiness. Dhikr is available as a remedy because of this. Dhikr plays an important role in bringing peace to the human soul. This is because dhikr is a psychological desire that contributes to the production of happiness. In addition, dhikr has the power to awaken the soul when it begins to move away from Allah and direct it with various motives to do good and refrain from harmful actions.

In the Indonesian dictionary, a form of mental calmness is also called *mutma'inah*. Al-Maraghi argues that mental calmness follows mental shocks. In other words, the fixation on something that has been grasped firmly after a shock caused by violence (Zein, 1992). A calm soul is a reflection of the quality of faith in which there is no grief and fear.

Dhikr is the act of remembering Allah Swt. as the One who deserves to be worshipped. Dhikr is the practice of doing any activity that evokes thoughts of the majesty and glory of Allah. Allah Swt. will remember mankind if man remembers Him (dhikr), as Allah Swt. says in QS Al-Baqarah: 152.

Dhikr is the practice of mentioning the name of Allah Swt. while thinking about His attributes, power, and favors in order to achieve inner peace. Dhikr is oriented according to the configuration of the heart. Because the health of the heart has a great influence on the good and bad of human actions, the heart is very important for human life (Siroj, 2006). Dhikr (remembering and praising) Allah SWT, has an influence on the tranquility of a servant's heart, this is stated in the word of Allah SWT. QS al-Rad: 28 and QS Al-Zumar: 23. Both verses explain that when a believer remembers Allah, his heart will be calm and serene. Their hearts are full of love, so their faith will grow when the name of Allah is spoken and His verses are recited.

Al-Maraghi begins his explanation of the above verse by saying, “Allah sent down the best words.” The Qur'an is the source of wisdom and truth. It is a collection of narratives that contain news, guidance, prohibitions, assurances, and warnings. The one who recites dhikr feels calm and tranquility in his soul (Al-Maraghi, 1985).

Dhikr serves as a catalyst for human action based on utility and benefit. A serene heart is one of the signs of someone feeling peaceful and serene (al-nafs al-Muthma'innah). In the Qur'an it is confirmed that Allah is pleased with that soul, as explained in Surah Al-Fajr: 27-30. Therefore, the heart of a person whose soul has reached muthma 'innah is at peace because it always remembers Allah wherever it is and at any time. He always maintains calm in navigating the world, surrendering, and being grateful for what Allah has given him. According to Al-Maraghi, every soul that has felt certain of the right thing and there is no longer a feeling of doubt. Then the person has held fast to the provisions, shari'a, so that the person is not easily affected by the impulse of lust and various desires.

1. Replies for Those Who Do and Those Who Do Not Make Dhikr

Dhikr explores a wide range of human emotions. Because dhikr is tantamount to establishing a relationship with Allah Swt. According to the Prophet's narration, a person who remembers Allah is like a living person, while a person who does not remember Allah is like a dead person:

“The example of the one who remembers Allah and the one who does not, is like a living person and a dead person.” (HR. Bukhari).

The Qur'an describes the rewards for people who always dhikr with His words QS al-Baqarah: 152. Dhikrullah is the Qur'an that Allah revealed to His Messenger, according to Imam Ibn Qoyyim who argues that without faith and belief, the heart of a believer will not be at peace. The Qur'an is the only source of religion and belief. It is clear that conscious believers will always remember the laws and decrees of Allah, wherever they are. Just like a person selling dzikrullah in the market, of course he always remembers that it is forbidden by religion to lie, cheat, or commit any other form of fraud. This indicates that even though he does not recite tasbih, tahmid, takbir, and so on, he still remembers Allah. In addition, the Qur'an describes the bad effects for people who always ignore and never remember and neglect divine guidance with His words QS Az-Zukhruf verses 36-37.

According to Al-Maraghi, if a person blinds his eyes and heart from remembering Allah, drowning himself in the pleasures and luxuries of the world and his desires, then Allah will send and control Satan from among humans and jinn who make them look good so that they become good, lulled and continue to be influenced by lust and struggle in the pleasures and luxuries of the world. This will keep him away from sinful deeds and forbidden things, as is Our sunnah in this universe, just as Allah swt. has given control to flies over dirty bodies, and just as Allah created snakes and various insects that live in foul places.

People who do not do dhikr are also more likely to tease the weak. The weak are easy to catch because they are willing to do so. In addition to people's shame towards them, they will also receive their reward in the form of Allah's punishment and the punishment of people. This punishment can be in the form of incurable cancer or other deadly diseases. This disaster is a lesson for himself and others, but since the loss has already occurred, there is no point in regretting his actions (Al-Maraghi, 1985). Al-Maraghi quotes a poem written by Az-Zajad:

“The criminals regret, but it is no longer time to regret. Crime is a foolish playground for those who desire it.”

According to Az-Zajad, the meaning of the verse is that those who deny the wisdom contained in the verses of the Qur'an choose to commit sinful acts. As a punishment for those who prefer to believe in falsehood rather than truth, Allah sends Satan to seduce them, mislead them, and make Satan their close companion. As a result, they ultimately lose their way (Al-Maraghi, 1985).

In another verse, Al-Maraghi claims that Allah describes disbelievers as people with short-sightedness, blindness, and deafness, and that He also attributes the same characteristics to those who forget and neglect the remembrance of Allah. This happens because humans are preoccupied with material matters, resembling those with visual impairments. People become increasingly disinterested in spiritual matters and tend to focus more on material things as they forget the remembrance of Allah (Al-Maraghi, 1985). Allah says:

“So can you make the deaf hear or guide the blind and those who are clearly astray?” (QS Az-Zukhruf: 40).

Can you make those whom Allah has taken away their hearing to listen to His reasons mentioned in His Book, or can they guide those whose hearts have been set by Allah from seeing the truth, and who have been dominated by Satan, so that Satan makes them view the path of destruction favorably (Al-Maraghi, 1985).

Meanwhile, Quraish Shihab interprets this verse (QS Az-Zukhruf: 40) somewhat differently. According to him, those who heed Allah's warning to remember and mention Him will be supported by the angels, and anyone who disobeys will have Satan turned against Allah, who will then make Satan their ally and prevent them (the weak individuals) from following the straight path. They (the weak individuals) believe they have been guided (Shihab, 2006).

If this verse is connected with other verses that speak about Satan's seduction and temptation, it seems intended to illustrate the final result of Satan's temptation and its negative effects. If Satan's seduction continues unchecked, remembrance will diminish, and eventually, if the person is no longer aware, Satan will dominate them and cause them to completely forget to remember Allah (Shihab, 2006).

Conclusion

According to Ahmad Mushtafa Al-Maraghi, a prominent scholar of tafsir (Qur'anic exegesis), dhikr (the remembrance of Allah) is the key to profound peace of heart. In his interpretation, Al-Maraghi refers to the verse QS Ar-Ra'd: 28, which affirms that only by remembering Allah do hearts find tranquility. Al-Maraghi explains that dhikr connects humans with Allah’s power and presence, providing a sense of security and calmness, which are much needed in facing life. In his view, dhikr is an effective means to overcome anxiety and fear because remembering Allah offers the perspective that everything is under His control, thus bringing hope and peace. It is hoped that this research serves as a reminder to always engage in dhikr to Allah. This research contains many shortcomings; therefore, it recommends further in-depth studies using different approaches to obtain optimal results.

References

Al-Baqi, M. F. (1981). Al-Mu’jam al-Mufahras li al-Qur’an al-Karim. Dar al-Fikr.

Al-Farmawi, A. .-H. (1977). Al-Bidayah fi al-Tafsir al-Mawdu’i. Al-Hadarah al-Arabiyah.

Al-Maraghi, A. M. (1985). Tafsir Al-Maraghi. Dar al-Ihya al-Turats al-’Arabiyah.

Al-Nadwi, A. (1986). Qamus Alfazh al-Qur’an al-Karim ’Arabi-Injilisi. Iqra International Educational Fondation.

Anshori, A. (2003). Dzikir dan Kedamaian Jiwa. Pustaka Pelajar.

Anwar, R., & Solihin. (2002). Kamus Tasawuf. Remaja Rosda Karya.

Dahlan, A. A. (1996). Ensiklopedi Hukum Islam.

Departemen Agama RI. (1993). Ensiklopedi Islam.

Haryanto. (2002). Psikologi Shalat: Kajian Aspek-Aspek Psikologis Ibadah Shalat. Mitra Pustaka.

Nasution, H. (1986). Islam Ditinjau dari Berbagai Aspeknya. UIP.

Nawawi, H. R. S. (2024). Kepribadian Qur’ani. Amzah.

Shihab, Q. (2006). Wawasan Al-Qur’an Tentang Zikir dan Doa. Lentera Hati. https://store.lenterahati.com/products?sort=seen

Siroj, S. A. (2006). Tasawuf sebagai Kritik Sosial Mengedepankan Islam sebagai Inspirasi, Bukan Aspirasi. Penerbit Mizan.

Syukur, A. (2003). Insan Kamil: Paket Pelatihan Seni Menata Hati. Bima Sakti.

UIN Sunan Gunung Djati Bandung. (2020). Pedoman Penulisan Skripsi, Tesis, dan Disertasi. UIN Sunan Gunung Djati Bandung.

Vanilla, P., Cahyo, A., & Lubis, A. C. (2024). Korelasi antara Dzikir dan Ketenangan Hati (Tinjauan I’jazul Ilmi pada QS Ar-Ra’d Ayat 28). Tsaqofah, 4(4), 3264–3273.

Zaini, H. (1997). Tafsir Ayat-ayat Kalam Tafsir Al-Maraghi. Pedoman Ilmu Jaya.

Zein, J. B. (1992). Tafsir Al-Maraghi, Terj. Bahrun Abu Bakar. Toha Putra.