

**THE SIGNIFICANCE OF THE VERSE ABOUT THE
PROHIBITION OF RAISING VOICE IN *ZIKR* (QS. AL-A'RĀF
VERSE 205 ; *MA'NĀ-CUM-MAGHZĀ* ANALYSIS)**



THESIS

Submitted to Faculty of Ushuluddin and Humanities
in Patrial Fulgillment of the Requirements for the Degree
of S-1 of Islamic Theology on Qur'ānic Science and Tafsīr

Submitted by :

SITI NUR 'AISYAH
NIM : 1904026015

**DEPARTMENT OF QUR'ĀNIC SCIENCE AND TAFSĪR
FACULTY OF USHULUDDIN AND HUMANIORA
STATE ISLAMIC WALISONGO UNIVERSITY SEMARANG**

2023

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2023**

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I hereby declare that this thesis is my own work of hard work in full honesty and responsibility, and in it contains no material that has been written by others or published, nor contains the thoughts of others, Except for the information contained in the reference.

Semarang, 5th September 2023

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MOTTO

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

“O ye who believe! Remember God with much remembrance. And glorify Him early and late.”

(QS. Al-Aḥzāb : 41-42)¹

¹Yayasan Penyelenggara Penterjemah Al-Qur'ān, *Al-Qur'ān dan Terjemahnya*, Departemen Agama RI, 1989, page. 423

TRANSLITERATION

This thesis uses IJMES transliteration. IJMES is considered a leader in the field of Middle East studies for its transliteration standards and asks all authors to adhere to them carefully.

IJMES TRANSLITERATION SYSTEM FOR ARABIC, PERSIAN, AND TURKISH

CONSONANTS

A = Arabic, P = Persian, OT = Ottoman Turkish, MT = Modern Turkish

	A	P	O T	MT		A	P	O T	M T		A	P	OT	MT
ء				—	ز	Z	Z	Z	Z	ك	k	k or g or y or ğ	k or or ñ	k or n or y or ğ
ب	B	B	B	b or p	ژ	—	Zh	J	J					
پ	—	P	P	P	س	S	S	S	S					
ت	T	T	T	T	ش	Sh	Sh	Ş	Ş	گ	—	G	G	G
ث	Th	Ṣ	Ṣ	S	ص	ṣ	ṣ	ṣ	S	ل	l	L	L	L
ج	J	J	C	C	ض	ḍ	Ẓ	Ẓ	Z	م	m	M	M	M
چ	—	Ch	Ç	Ç	ط	t	t	t	T	ن	n	N	N	N
ح	ḥ	ḥ	ḥ	H	ظ	ẓ	ẓ	ẓ	Z	ه	h	H	h ¹	h ¹
خ	Kh	Kh	H	H	ع	‘	‘	‘	—	و	w	v or u	V	V
د	D	D	D	D	غ	Gh	Gh	g o r r ğ	g o r r ğ	ي	y	Y	Y	Y

ذ	Dh	<u>Z</u>	<u>Z</u>	Z	ف	F	F	F	F	ة	a ₂			
ر	R	R	R	R	ق	Q	Q	q	K	ال	³			

¹ When h is not final. ² In construct state: at. ³ For the article, al- and -l-.

VOWELS

ARABIC AND PERSIAN	OTTOMAN AND MODERN TURKISH
<i>Long</i> ا or آ ā	ā words of Arabic
و ū	ū and Persian
ي ī	ī origin only
<i>Doubled</i> يّ - iyy (final form ī)	iy (final form ī)
وّ - uww (final form ū)	uvv
<i>Diphthongs</i> او au or aw	Ev
اي ai or ay	Ey
<i>Short</i> ا a	a or e
و u	u or ü / o or ö
ي i	

For Ottoman Turkish, authors may either transliterate or use the modern Turkish orthography.

ACKNOWLEDGEMENTS

Bismillahirrahmaanirrahiim

All praise to be God presence over all mercy, taufiq, his life, and his immortality researchers can comprise and complete the thesis with the title "**THE SIGNIFICANCE OF THE VERSE ABOUT THE PROHIBITION OF RAISING VOICE IN *ZIKR* (QS. AL-A'RĀF VERSE 205 ; *MA'NĀ-CUM-MAGHZĀ* ANALYSIS)**"

The thesis is set as a requirement for completing a comprehensive program for strata's education (S1) education program majoring in Al-Qur'ān Science and Tafsīr, Faculty of Ushuluddin and Humanities, State Islamic University Semarang. The author acknowledges the inclusion of the thesis as a result of guidance, encouragement, and cooperation and suggestions from different sides. On this occasion, then, the author expressed his deepest gratitude and appreciation to:

1. Prof. Dr. H. Imam Taufiq, M.Ag. As the Rector of UIN Walisongo Semarang who is fully responsible for the implementation of teaching and learning activities for at UIN Walisongo Semarang.
2. Prof. Dr. H. Hasyim Muhammad, M.Ag as the Dean of the Faculty of Ushuluddin and Humanities UIN Walisongo Semarang
3. Dr. H. Mundhir, M. Ag as Chief and Mr. M. Sihabudin, M. Ag. as Secretary of the Department of Qur'ānic science and Tafsīr who has been willing to accompany all students of Qur'ānic science and Tafsīr.
4. Thesis supervisor, Prof. Dr. H. Abdul Djamil, MA as Supervisor I and H. Sukendar, MA., PhD as Advisor II because with the guidance, direction and instructions during the preparation of the thesis, the author were able to develop and be able to finish writing this thesis.
5. All lecturers and staff at the Faculty of Ushuluddin and Humanities UIN Walisongo Semarang who have provided various useful knowledge, so that the author was able to complete the preparation of this thesis.
6. Thank you very much to my beloved parents, Mr. Marsahid and Mrs. Niswatin who I always love, who always give strength, fully supported, motivated,

directed and love as well as sincere prayer accompaniment, so that the author can finish this thesis.

7. Thank you my friends in at the Faculty of Ushuluddin and Humanities UIN Walisongo Semarang class of 2019, Department of Qur'ānic science and Tafsīr, especially the small FUPK family who have given the beautiful meaning of friendship and kinship.
8. Thank you to families without families from the Boyolali Collaborative Community Service group who have supported each other and taught the meaning of living together.
9. Thank you also to my roommates in the Islamic boarding school (PPPTQ Al-Hikmah Tugurejo Tugu Semarang) who accompany me a lot every day, hear my complaints, my tears, my sadness and happiness, especially my sister (Nailil Maziyyati) who always gives a lot of prayers.
10. All parties who have helped the completion of writing this thesis that the author cannot mention one by one.

The author can offer nothing but the thanks and prayers which the author has been able to pray that God will accept their good charity and repay him with the best possible recompense, amen.

The author is fully aware that the compilation of this script is far from perfect, though the author has devoted all thought and ability to it, for which all constructive criticism and advice are welcome.

Semarang, 05th September 2023

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ABSTRACT

Ẓikr is a very much offended worship both in the Koran and ḥadīṣ. *Ẓikr* is a commandment of God that must be carried out at all times, wherever and whenever. *Ẓikr* can be done by heart and by word of mouth, and by it self and in a group. *Ẓikr* or remembering God is what the heart and the spoken do in prayer consecrate God and laud him, mention qualities the greatness and majesty and the qualities of beauty and perfection that that have been He owns. *Ẓikr usually* can also be done in the loud voice and quiet voice, but that God has commanded in QS. Al-A'rāf : 205 whose contents forbid it to loud voice when doing *ẓikr*. Koran open to understanding with various insights. Therefore, the author will attempt to reinterpretation QS. Al-A'rāf (7) : 205 using an approach that covers two aspects at once and becomes a component in the Koran, linguistic and historical aspects by using *ma'nā-cum-maghzā* which was destroyed by Sahiron Syamsuddin. Therefore, question to be answered in this review is how linguistic and historical analysis QS. Al-A'rāf (7) : 205? And how the relevant QS. Al-A'raf (7) : 205 related prohibition of raising voice in *ẓikr* today in the Indonesian with the *ma'nā-cum-maghzā*? The study use a *descriptive* methods analysis, which is a method intended to make a description or description are systematic, factual and accurate about facts, qualities and characteristics connection between investigated phenomena. Data collection technique are taking place a author with a *library research* study official documents, books, research result the reports and so forth relate to the thesis title. Research result it was discovered, that Always remember God not only with lips and tongue but with soul and heart. Appearing before God in humility, fear, and *taqwā*, imagining the greatness of God, fearing his doom and torment, and hoping for his protection and help. So the essence of the human spirit became clear and connected with the source of his fine, illuminating pepper. It should remember that God is done with an attitude that does not hurt excellence and does not contradict self-humoring, that is, by whistling, applause. Thinking is infinite, even remembering God must be in the heart at all times. The Koran gives many directions to think at a time as if the whole universe were affecting the human heart, because *ẓikr* more complex than prayer, then the time is not limited to prayer times only. Fail to God not with the lips and the tongue but with the heart and soul of the miser that subjects the heart so as not to do things forbidden by God because he knows God will surely suck them up. Do not fail to remember God because man always needs to be in touch with his God, in order to withstand devil's temptations. Always *ẓikr* to God at all times, and to humble himself in praise of him and fear all his torments. The conditions of the people on the dial different from those of the people now. Therefore *ẓikr* also had no need to be in secrecy and may in a low voice but not be heard at all so was the letting of a loud voice but not faint, for such a thing did not include the Prophet's teaching of *ẓikr*.

Keywords: *Ẓikr*, *Ma'nā-cum-maghzā*, QS. Al-A'rāf (7) : 205

CHAPTER I INTRODUCTION

A. Background of the Problem

In teaching Islam religion, many of opportunities and means that God has provided for the muslims to perform the worship of *zikr*. In muslim life, there are prayers that can be read in various activities and opportunities. From waking to sleeping again, almost the whole activity has a special prayer. Best of all, in any muslim activity in general, it should start with reading basmalah, which also contains the meaning of *zikr*.

Zikr Etimologically from the Arabic word ذكر its means to remember, to pay attention, to remember, to take a lesson, to know or understand.¹ *Zikr* or remembering God is what the heart and the spoken do of prayer or sanctify God, praise and laud Him, enumerating the qualities of greatness and majesty and the qualities of beauty and perfection it possesses.² Terminology of the *zikr* is a human endeavor to draw closer to God by remembering God and remembering his grandeur. As for the realization to remember God by praising him, to read his precepts, and to plead with him.³

Zikr is a very much offended worship both in the Koran and Ḥadīṣ. *Zikr* is a commandment of God that should actually be carried out at all times, wherever and whenever. *Zikr* can be done by heart and by word of mouth, and by himself or in a group (*zikr* assembly). *Zikr* or remembering God is what the heart and the spoken do in prayer consecrate God and laud him, mention qualities the greatness and majesty and the qualities of beauty and perfection that have been He owns. *Zikr* can also be done with the loud voice and quiet voice. But that God has commanded in QS. Al-A'rāf : 205 whose contents forbid it to loud voice when reciting *zikr* in the morning and evening as follows:

وَأذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُؤُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ

¹ Al-Munawwir Ahmad Warson, *Kamus Arab Indonesia Terlengkap*, (Yogyakarta: Pustaka Progressif, 1997), page. 1571.

² Sayyid Sabiq, *Fikih Sunnah 4*, (Bandung: PT. Al Ma'arif, 1978), page. 242.

³ Hazri Adlany, *Al-Qur'an Terjemah Indonesia* (Jakarta: Sari Agung, 2002), page. 470.

It means: "And invoke (name) your Lord in your heart with humility and fear, and by not raising your voice, in the morning and evening, and do not be of those who are heedless.(QS. Al-A'rāf : 205)"⁴

From above verse, it's explained God SWT commanded Prophet Muhammad SAW, to chant and remember God in his heart with humility, fear, not raise his voice. Regarding raising the voice of the *zikr* recitation or making it softer there has been a difference of opinion that has been going on since ancient times. Some scholars allow it and some prohibit it, of course each of them has arguments. On the one hand are dalīls that muslims to file with quiet voice, and on the other hand, there are also arguments that allow to out loud.⁵ Then how is the significance related to QS. Al-A'rāf (7) : 205 which the contents of the verse prohibits raising the voice when *zikr*?

If you look at how the current condition of society is related to *zikr*, it is indeed an ongoing problem because there are some parties who claim something without understanding the surrounding circumstances, why is that? Because the situation was very clear and legible by seeing that they acted at their own will by not reviewing the understanding of the context of the verses that were revealed at that time and the development of language that has occurred at this time. Especially because they think they don't want to learn and think that their opinion is the most correct and that their school is the most correct regardless of the others.

Sahiron Syamsuddin is one of the figures who tries to provide alternative interpretations that accommodate two aspects of the Koran. First, the second textual aspect, the historicity aspect at the time of the revelation of the Koran because the Koran was not revealed in a vacuum but was revealed in a historical space. However, the most concrete alternative in Sahiron's theory is *maghzā*. So in this context to bridge the problem of interpretation that is currently

⁴Yayasan Penyelenggara Penterjemah Al-Qur'ān, *Al-Qur'ān dan Terjemahnya*, Departemen Agama RI, 1989, page. 176

⁵Ahmad Sarwat, <https://www.rumahfiqih.com/konsultasi-1681-zikir-dengan-suara-keras.html> | Accessed on dates 23th juni 2023

developing, the author tries to offer a new interpretation by using the *ma'nā-cum-maghzā* offered by Sahiron Syamsuddin.

Understanding the text of the scriptures is not only with its literal meaning but also must pay attention to the context that surrounds the text from the time of revelation and to respond to current problems, it is important to bring the context of the past to be contextualized in the present. Because after all this verse was revealed in the past also has a context that surrounds the situation at that time. In an effort to understand the verses of the Koran, there is a need for reinterpretation using contextual interpretation. One such approach is *ma'nā-cum-maghzā*. An interpretation approach commonly known as *subjectivist-cum-objectivist* hermeneutics. This moderate hermeneutics is conceptualized by Sahiron Syamsuddin as a new perspective in interpreting verses.⁶

The hermeneutics of *ma'nā-cum-maghzā* emerged from the thoughts of Nasr Hamid Abu Zayd. It is felt that the hermeneutical framework is still not easy to apply, so Sahiron Syamsuddin simplified it but still maintains the main functions of the *subjectivist-cum-objectivist* hermeneutical approach.⁷

Using the *ma'nā-cum-maghzā* hermeneutic approach, the author wants to reveal the message referred to in QS. Al-A'rāf (7): 205. Sahiron Syamsuddin said, *ma'nā-cum-maghzā* is an interpreter examining more deeply the meaning and main message of history that the author of the text might mean is understanding the historical audience, and developing the main message of the text to the current context. So that in the process it pays attention to 3 aspects in interpretation, namely (1) basic meaning (2) macro and micro historical phenomenal significance (3) dynamic phenomenal significance, to explore the context when the Koran text is interpreted.⁸

⁶ Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Qur'an*: Edisi Revisi dan Perluasan, Pesantren Nawesia Press dan Baitul Hikmah Press (Yogyakarta, 2017), page.140-143

⁷ Sahiron Syamsuddin (dkk) *Pendekatan Ma'nā-cum-maghzā atas Al-Qur'an dan Hadīs : Menjawab Problematika Sosial Keagamaan di Era Kontemporer*, (Yogyakarta: Lembaga Ladang Kata, 2020), page. 141.

⁸ Sahiron Syamsuddin (dkk) *Pendekatan Ma'nā-cum-maghzā atas Al-Qur'an dan Hadīs : Menjawab Problematika Sosial Keagamaan di Era Kontemporer*, page. 8-9.

B. Research Question

Based on the background description, there are several problems that need to be studied regarding *zikr* in the Koran, so author gives a summary of the problem as follows:

1. How is the linguistic analysis of QS. Al-A'rāf (7) : 205?
2. How is the historical analysis of micro and macro QS. Al-A'rāf (7) : 205?
3. How relevant is QS. Al-A'rāf (7) : 205 related prohibition of raising voice when doing *zikr* in the present time with the *ma'nā-cum-maghzā* approach?

C. Purpose and Benefit of Research

Based on several problem that have been indintified, the author lists then the purpose of this research is:

1. To know linguistic analysis QS. Al-A'rāf (7): 205.
- 2.To know historical analysis micro and macro QS. Al-A'rāf (7) : 205.
- 3.To know how the relevant QS. Al-A'rāf (7) : 205 related prohibition of raising voice when doing *zikr* in the present time with the *ma'nā-cum-maghzā* approach.

The benefits of this research are:

1. Theoretically this research is useful for developing ideas about the Koran, especially the understanding of society in Indonesia towards Islamic study research in the study of the Science of the Koran and Tafsīr, besides that it can contribute ideas among academics and readers in general and can used as a reference for academics who are interested in the study of the science of the Koran and Tafsīr.
2. Practically this research is useful to provide more understanding about the prohibition of raising the voice when reciting in QS. Al-A'rāf (7): 205 moreover, this research can be used as a new understanding in the interpretation of the Koran, so that in practice it does not follow previous understandings but is used as something to be considered until it finds wiser results.

D. Literatur Review

To strengthen the author's research, it is necessary to have a previous literature review. The author will mention several studies related to the discussion studied in facilitate the division in previous studies, so the author's divide into two groups. First, research that discusses the prohibition of raising voice when doing *ẓikr*. Second, research that discusses *ma'nā-cum-maghzā* hermeneutics in general and application of interpretation using *ma'nā-cum-maghzā*.

During the search process regarding the prohibition of raising one's voice when reciting, there are not so many, and the author concludes that there has been no previous discussion or research on Sahiron Syamsuddin's thoughts in the interpretation and analysis of hermeneutics of *ma'nā-cum-maghzā*. As for previous research related to the prohibition of raising the voice when reciting *ẓikr*, including:

In the Journal "Analisis Ẓikir dan Do'a bersama (Perspektif Empat Mazhab)", by Ahmad Yani Nasution, in this research explains whether it is permissible for *ẓikr* to be performed out loud from the perspective of the four schools of thought.⁹

In the thesis "Ḥadīṣ Nabi tentang larangan Berẓikir dengan suara keras (Study Ma'ānil Ḥadīṣ)", by Sofwatul Mala. This thesis explains several hadīṣ about the prohibition of reciting a loud using the Ma'anil Ḥadīṣ method.¹⁰

In the thesis "Perbedaan makna hadīṣ tentang Ẓikir bersama dengan suara keras setelah sholat (Kajian Analisis Ḥadīṣ)", by Deo Tri Utama. This thesis describes several hadīṣ about *ẓikr* along with loud voices after prayer along with their syarah and the differences of opinion of Scholars regarding this matter using the ḥadīṣ analysis method.¹¹

⁹ Ahmad Yani Nasution, "Analisis Ẓikir dan Do'a bersama (Pekspektif Empat Mazhab)", *JURNAL MADANI: Ilmu Pengetahuan, Teknologi dan Humainiora* Vol. 1, Number. 1, Maret 2018.

¹⁰ Sofwatul Mala, *Hadīṣ tentang larangan berẓikir dengan suara keras (Study Ma'ānil Ḥadīṣ)*, Thesis UIN Suka Yogyakarta, 2004.

¹¹ Deo Tri Utama, *Perbedaan makna Hadīṣ tentang ẓikir bersama dengan suara keras setelah salat (Kajian Analisis Ḥadīṣ)*, Thesis UIN Suska Riau, 2002.

In the thesis "Hukum *Ẓikr* secara Jihar menurut Muhammadiyah and Nahḍatul Ulamā", by Tuti Maya Sari. This thesis explains the law of *ẓikr* with a loud voice from the perspective of Muhammadiyah and Nahḍatul Ulamā where their difference of opinion lies in the procedure for making their arguments and is not analysis using *ma'nā-cum-maghzā* approach.¹²

Thesis "Pemahaman terhadap ayat-ayat *ẓikr* dan implementasinya pada jama'ah di Desa air meles bawah (Study Living Qur'ān)", by Ahmad Rifa'i. the author understands that the thesis mentions verses of remembrance which are then applied to the congregation in the village of Air Meles Bawah.¹³

Thesis "Hukum membaca *ẓikr* secara jahr dan sirr (Study komparasi jama'ah masjid al-fatah Desa Parakancangah dengan jama'ah masjid As-Salam Desa Kalisemi Banjarnegara)", by Ahmad Mudzakki. In this thesis it is explained about the law of reciting *ẓikr* a loud and quiet between one congregation and another.¹⁴

Next is previous research regarding Sahiron Syamsuddin's thoughts in the interpretation and approach of *ma'nā-cum-maghzā*. Previously, it should be noted that *ma'nā-cum-maghzā* approach is a contextual approach in interpreting Koran. This approach has been widely applied by several people as an aid in interpreting the object of research. The author has not found specific research regarding the prohibition of raising the voice when reciting *ẓikr* specifically that is contextualized with this theory. Among previous studies using *ma'nā-cum-maghzā* approach, they include:

In the Book "Sahiron Syamsuddin (ed), *Pendekatan Ma'nā-cum-maghzā atas Al-Qur'ān dan Hadīst:menjawab Problematika Sosial Keagamaan di Era kontemporer*" by Sahiron Syamsuddin. This book discusses clearer *ma'nā-cum-*

¹² Tuti Maya Sari, *Hukum ẓikr secara Jihar menurut Muhammadiyah dan Nahḍatul Ulama*, Thesis of the Faculty of Syari'ah and the Law of UIN Ar-Raniry Darussalam Banda Aceh, 2016

¹³ Ahmad Rifa'i, *Pemahaman terhadap ayat-ayat ẓikr dan implementasinya pada jama'ah di Desa air meles bawah (Study Living Koran)*, Thesis of Ushuluddin Adab Faculty & Dakwah IAIN Curup, 2019.

¹⁴ Achmad Mudzakki, "*Hukum membaca ẓikr secara Jahr dan Sirr (Study komparasi jama'ah masjid al-fatah Desa Parakancangah dengan jama'ah masjid As-Salam Desa Kalisemi Banjarnegara)*", Thesis Shari 'ah faculty and law UIN Kalijaga, 2019.

maghzā approaches linked to contemporary problems without mentioning more specific problems.¹⁵

In the Journal "Metode Penafsiran Al-Qur'an Kotemporer: Pendekatan *Ma'nā-cum-maghzā* oleh Dr. Phil. Sahiron Syamsuddin, MA" By Nahrul Pintoko Aji. This research explains the biography of Sahiron Syamsuddin and his works, and contains the meaning of *ma'nā-cum-maghzā*, the steps of interpretation and dynamics of its development, but does not link this theory to a problem.¹⁶

In the Journal "Interpretasi *ma'nā-cum-maghzā* Terhadap relasi Suami Istri dalam QS. Al-Mujādalah: 1-4" by Althaf Husein Muzakky. This research offers new ideas about gender insight, especially the relationship between husband and wife which is studied from text and context.¹⁷

In the Journal "Ideologi Bencana dalam Perspektif Al-Qur'an: Analisis Kata *Fitnah* pada Surah *Al-Anbiyā'* (21):35 dengan Teori *Ma'nā-cum-maghzā*" by Umi wasilatul Firdausiyah, Hardivizon. This study explains that surah *Al-Anbiyā'* verse 35 is a verse related to the theology of disaster against the word slander which the meaning of being a disaster for every individual or group and the existence of the word slander has two divisions, namely good and bad.¹⁸

In the Thesis "*Ma'nā-cum-maghzā* Sahiron Syamsuddin dan Implementasinya atas Ayat-ayat Tentang *Ẓihar*" by Taaibah Nguanillah Rohmatun. According to the author, this thesis only explains in detail the verses about *ẓihar* using the *ma'nā-cum-maghzā* approach.¹⁹

¹⁵Sahiron Syamsuddin (dkk), "*Pendekatan Ma'nā-cum-maghzā atas Al-Qur'an dan Hadīst: menjawab Problematika Sosial Keagamaan di Era kontemporer*", (Yogyakarta: Lembaga ladang kata, 2020).

¹⁶Nahrul Pintoko Aji, Metode Penafsiran Al-Qur'an Kotemporer: Pendekatan *Ma'nā-cum-Maghzā* oleh Dr. Phil. Sahiron Syamsuddin, MA, *Jurnal Ilmiah Multidisiplin Indonesia* Volume 2 special Issue 1 2022.

¹⁷Althaf Husein Muzakky, Interpretasi *Ma'nā-cum-Maghzā* Terhadap relasi Suami Istri dalam QS. Al-Mujādalah: 1-4, *Jurnal Koranic Studies and Tafser* Volume 14 Number 01 2020.

¹⁸Umi wasilatul Firdausiyah, Hardivizon, Ideologi Bencana dalam Perspektif Al-Qur'an: Analisis Kata *Fitnah* pada Surah *Al-Anbiyā'* (21):35 dengan Teori *Ma'nā-cum-maghzā*, Al-Bayan: *Jurnal Qur'anic Studies dan Tafsir*, 2022.

¹⁹Taaibah Nguanillah Rohmatun, *Ma'nā-cum-maghzā* Sahiron Syamsuddin dan Implementasinya atas Ayat-ayat Tentang *ẓihar*, Thesis UIN Suka Yogyakarta, 2021.

In the Thesis "Penafsiran Kontekstualisasi Ayat-ayat tentang Ketahanan Keluarga dalam Tafsir Al-Azhār dan Tafsir Al-Munir (Pendekatan Hermeneutika *Ma'nā-cum-maghzā*)" by Lu'luatul Aisyiyah. In this thesis it is explained that there have been several efforts to build family resilience and to find out verses about family resilience which are understood by the hermeneutic approach *ma'nā-cum-maghzā*.²⁰

Thus the literature review that has been presented regarding the prohibition of raising voice when doing *zikr*, Sahiron Syamsuddin and his theory *ma'nā-cum-maghzā*. The author explains the difference with previous authors, namely the focus in the discussion of this thesis describes an analysis of *zikr* in Indonesian society by considering several things according to contextual interpretation methods. One of them is by providing a linguistic analysis and attention to several things related to *zikr* from a law perspective in Indonesia.

E. Research Methods

The steps used by the author in discussing this thesis are as follows:

1. Type of Research

The type of research used to obtain the data needed in compiling this thesis is *library research*, namely efforts to obtain data by reading, understanding, observing, studying and identifying knowledge in the literature (book sources, books) or from research conducted other.²¹

2. Research Sources

The data sources from this study are divided into two types, namely primary data sources and secondary data sources. What meant by primary two basic data or data obtained directly from the source, in other words that primary data is original data from first-hand sources.²² The primary source is the verses of the Koran QS. Al-A'rāf (7) : 205.

²⁰ Lu'luatul Aisyiyah, *Penafsiran Kontekstualisasi Ayat-Ayat tentang Ketahanan Keluarga dalam Tafsir Al-Azhār dan Tafsir Al-Munir (Pendekatan Hermeneutika Ma'nā-cum-maghzā)*. Thesis IAIN Syekh Nurjati Cirebon, 2021.

²¹ Zaini Arifin, *Penelitian Pendidikan Metode Paradigma Baru*, (Bandung; PT. Remaja Karya, 2011), page. 53.

²² Abdul Halim Hanafi, *Metode Penelitian Bahasa untuk Penelitian, Tesis & Disertasi*, (Jakarta : Diadit Media Press, 2011), page.128.

While secondary data is data that has been collected or reported by other people, even though what is actually collected is original data or in other words secondary data is data that comes from second hand or is called supporting data.²³ Meanwhile, the secondary sources used as references by the author in this study were Arabic dictionaries, commentary books such as Tafsīr al-Misbāh and Tafsīr Ibn Katsīr, *asbāb al-nuzūl* books, books and writings related with research in the form of journals, articles, thesis, and dissertations

3. Data Collection

The author searches for data from reference books, books and dictionaries that have relevance to the theme the author is going to research. In addition to references to printed books, the author also conducts internet searches to track books or online journals as a support because they are easier to access.

4. Data Analysis

In completing the writing of this thesis, the author needs complete and objective data and has certain methods and techniques so that this writing is more focused and close to perfection. The method use in this paper is qualitative method, a *descriptive analysis*²⁴ model, namely a method of solving problems that exist today or finding facts with the right interpretation with the aim of making descriptions, systematic, actual and accurate descriptions of facts, characteristics as well as the relationship between one phenomenon with another phenomenon and investigated.

This section author collect data from literature and describes it, after that the author will analysis the data with the methodical steps of *ma'nā-cum-maghzā* hermeneutic approach, after which author will draw conclusions from the results and discussion.

²³ Abdul Halim Hanafi, *Metode Penelitian Bahasa untuk Penelitian, Tesis & Disertasi*, page. 129.

²⁴ Bungin Burhan, *Analisis data Penelitian Kualitatif & Kuantitatif*, (Jakarta: Raja Wali Press, 2008), page. 8.

F. Outline of Content

Broadly speaking, this thesis consists of 5 chapters, each of which consists of several sub-chapters, namely:

The First, is an introduction contains the background of the problem, research Question, purpose and benefit of research, literature review, research methods and thesis outline.

Chapter Two, Dynamic of *Ẓikr* and *ma'nā-cum-maghzā* which explain definition of *Ẓikr*, the manners when doing *Ẓikr*, purpose and priorities of *Ẓikr*, the terms of *Ẓikr* and *Ẓikr* in its various kinds. Which describes *ma'nā-cum-maghzā* theory initiated by Sahiron Syamsuddin and the steps to his approach.

Third Chapter, Interpretation QS. Al-A'rāf (7): 205, this chapter discusses the Interpretation QS. Al-A'rāf (7) : 205 which classic mufasssir opinions and modern mufasssir opinions.

Fourth Chapter, Analysis of *ma'nā-cum-maghzā* QS. Al-A'rāf (7): 205, this chapter is the result and discussion which contains the dynamics of the interpretation of the QS. Al-A'rāf (7) : 205 and reinterpretation of QS. Al-A'rāf (7): 205 uses methodical steps *ma'nā-cum-maghzā* including *linguistic analysis, historical analysis* and *verse maghzā*.

Fifth Chapter, Concludes the writing by drawing conclusions from the discussion of the research and the authors suggestions for later generations of athors.

CHAPTER II

DYNAMIC OF *ẒIKR* AND *MA'NĀ-CUM-MAGHZĀ*

A. *Ẓikr* dynamic

1. Definition of *Ẓikr*

Ẓikr in terms of language is remembering, while in terms is the process of communication between a servant and God. So that he always remembers His commands. You do this by reciting *takbīr*, *tahmīd*, *tasbīh*, saying prayers, reading the Koran, and so on which can be done regardless of place and time, either alone or together with specified rules.¹

Etymologically in Arabic *ẓikr* from word ذكرا يذكر meaning to remember, to pay attention, to remember, to take a lesson, to know or understand and to remember.² Thus, *ẓikr* literally is *ẓikr*, that is, remembering God. with the aim of getting closer to Him. *Ẓikr*, the human endeavor to remember the greatness and majesty of God. So that man may not forget his creator and be spared the proud and jealous veneer.³ In terms of terminology, *ẓikr* is human effort draw closer to God by remembering God and remembering His majesty. As for the realization to remember God by praising Him, reading His words, and asking Him.⁴

In the (KBBI) *ẓikr* is defined praise to God which is recited repeatedly and is also interpreted as prayer or song praise (performed during the celebration of the Prophet's birthday) and is also interpreted as an act of doing *ẓikr*.⁵

¹ Sabarudin, "Konsep Ẓikir Perspektif Hadīṣ", *Minaret Journal of Religious Studies*, 2023, page. 2

²In'ammuzahiddin Masyhudi, Nurul Wahyu, *Berẓikir dan Sehat ala Ustad Haryono*, (Semarang: Syifa Press, 2006), page. 7.

³Taufik Abdullah, *Ensiklopedi Tematis Dunia Islam*, Jilid V (Jakarta: Ichtisar Baru van Hoeve, 2002), page 61.

⁴Hazri Adlany, *Al-Qur'ān Terjemah Indonesia* (Jakarta: Sari Agung, 2002), page. 470

⁵Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1996), page. 1136

According to Imam n-Nawawi, *zikr* of God. It consists of two parts, namely *zikr* by heart and verbally. There are two kinds of *zikr* by heart; First, it is the highest and noblest reflection, contemplating His majesty, His majesty, His greatness, His kingdom, His verses in the heavens and on earth. Second, remember Him with the heart in carrying out what is ordered and leaving what is forbidden. Meanwhile, verbal *zikr* can be interpreted as mentioning or remembering God. when someone remembers or mentions something, then it means that the person realizes that what is said is something he remembers. Because *zikr* in Islamic teachings is awareness of something that is called or remembered. Chanting or remembering something without awareness is not *zikr*.⁶ The Imam Nawawi states that the first is done simultaneously in the spoken and in the heart. If it must be one, then it must be that heart came first. Nevertheless, it brings meaning to the heart Understanding what he meant was something that had to be done in *zikr*.⁷

The word *zikr* in its various forms is found in the Koran no less than 280 times. The word was originally used by Arabic users with the synonymous meaning of forgetting, some Arabic experts also interpret it as saying with the tongue, this meaning eventually develops into the word "remember" because remembering something often makes the tongue call it.⁸

According to Quraish Shihab, *zikr* can be said in the sense of preserving something, because not forgetting something means remembering it in his mind. Therefore the word *zikr* does not have to be associated with something that has been forgotten, but it could be in the mind and preserved. With *zikr*, it is something that is contemplated and maintained. He also said that *zikr* can be equated with memorization. It's

⁶ Muhyiddin Abu Zakariyā Yahyā bin Syaraf an Nawāwī, *Ṣaḥīḥ Muslim biSyarh al Nawāwī*, Juz. XVII Cet. I, (al Azhar: al Misriyyah, 1930), page. 15.

⁷ Ismail Nawāwī, *Risalah Pembersih Jiwa : Terapi Prilaku Lahir & Batin Dalam Perspektif Tasawuf*, (Surabaya: Karya Agung Surabaya, 2008), page. 244.

⁸ M. Quraish Shihab, *Wawasan Al-Qur'ān tentang Ṣikr & Do'a*, (Jakarta : Lentera Hati, 2006). Cet. 2, page. 10

just that this is emphasized more than efforts to acquire knowledge and store it in the mind, while *zikr* brings back what was previously in the mind, on this basis, *zikr* can occur by heart or verbally either because of something you want to forget or consolidate in your heart.⁹

Ẓikr in the general sense is the mighty act of remembering God. And his majesty, encompassing almost all forms of worship and good works, such as prayer, *tahmīd*, *tahlīl*, *ṣalat*, reading the Koran, praying, doing good works and avoiding evil. Whereas *zikr* in a particular sense is to speak the name of God. To the fullest and the proper order, methods, and conditions. *Ẓikr* is really the commandment of God. And his prophet, not the mere mortal creation.¹⁰

From the various definitions above, it can be understood that *zikr* is an activity of remembering God which can be implemented in various forms by purifying Him, praising Him, glorifying Him, reading the Koran, reciting sholawat, etc. which is done verbally and remembering with the heart, namely by thinking about the signs of His greatness, His power and His attributes. As a principal and special deed, *zikr* is often performed by all Muslims. It was no exception in Indonesia especially, for the Muhammadiyah and Nahdlatul Ulama.

There are no specific limitations regarding the method, amount or time of *zikr*. Restrictions on methods related to obligatory deeds such as prayer are not discussed here because the syari'ah is quite clear in its legal details. The Prophet Muhammad said that the experts of heaven will regret one thing, namely not remembering God much when in the world.¹¹

⁹ M. Quraishy Shihab, *Wawasan Al-Qur'an*, page. 11

¹⁰ Muhammad Idris, "*Konsep Ẓikr dalam Al-Qur'an*", Thesis (Faculty ushuluddin, philosophy and politics UIN Alauddin Makassar 2016), page. 31-32

¹¹ Syekh Muhammad Hisyam Kabbani, *Energi Ẓikr dan Salawat*, (Jakarta: PT Serambi Ilmu semesta, 2007), page. 10

2. Manners when doing *Zikr*

In *zikr* there are also ethics that must be considered because we face the creator as we should have good ethics, there are several ethics in doing *zikr*, namely:

1. Should be in a state of purity.

Holy here there are two things, namely holy outwardly and inwardly. Because indeed God is the most holy substance, who really likes and loves anyone among His servants who is willing to purify himself. Outwardly clean is pure from hadas and unclean, while inwardly clean is pure from immoral acts, from jealousy and envy, from lust, arrogance, and a rich heart and various things that can pollute the heart. To purify our minds from all sins, one of the things we can do is to repent to God for all the mistakes we have ever made, both mistakes made intentionally or unintentionally.

2. Intention to worship because of God

Islam states that the value of an action depends on its intention, meaning that if we perform an action based on the intention to worship God, then the action has a value that is rewarded by God. On the other hand, even though we perform acts of worship, such as establishing prayer, *zikr*, fasting, giving donations, and various charities ordered by religion, if this is done with the intention of worshiping God, then it will be worth worship, and if it is not intended to worship God, for example, we to get praise from other people, or to be considered a pious person, then in fact our *zikr* will not have any value before God, is in vain or even becomes a sinful act to God.

Such is the meaning contained in the hadīṣ narrated from Umar bin Al-Khaṭṭāb ra, that Rasūlullah SAW once said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَىٰ فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَىٰ مَا هَاجَرَ إِلَيْهِ

Its means: "Surely the intent depends upon the answer to every request. Surely any man would gain something as he intended. "Who hath moved because of God and his apostles, it is because of God and his apostles. He who moved to get the world he would get it or because

of a woman he wanted to marry so it followed his course."(HR. Al-Bukhāri and Muslim).¹²

3. Done Politely and Ta'zīm

Ẓikr is essentially a dialogue with God. Apart from that, it is also a place to express our wishes and hopes. That's why we have to do it in a good and polite way as befits a lowly and lowly servant dealing with the most high and mighty God. so that it is very inappropriate if we as lowly servants say His name in an arrogant, haughty and careless manner, without regard to manners and ethics in *ẓikr*.

4. Facing humbly 'and understand the meaning and absorb it in the heart.

In *ẓikr* of God, we are required to be full of humility. *Khusyū'* here is sincere, and presents the heart, awareness. In other words, when we are making *ẓikr* of God, we should bring God to our hearts and try to absorb the meaning of the *ẓikr* readings that we read and instill these recitations into our hearts, so that what we read will make an impression and enlighten our hearts and minds.

Khusyū' in *ẓikr* to God is the key to the success of *ẓikr*. Because actually *ẓikr* cannot be successful and leave a deep impression in our hearts and souls and have a positive impact, if it is not accompanied by a solemn attitude.

5. Lower your voice when remembering God

Indeed, God is a who is very close and knows all actions that are carried out, actions that are carried out openly, as well as actions that we hide, so when we call and call His name, we should do it in a low, smooth, gentle voice, and not in a hurry. This is good ethics or manners and is highly recommended by God and His Messenger.¹³

And there are many more ethics that must be applied in doing *ẓikr*. Because the ethics of a servant to his God is very important as a form of reminding that the position of a servant is very low before the creator.

¹² Samsul Munir Amin, *Energi Ẓikir*, (jakarta: Bumi Aksara, 2008), page. 50

¹³ Samsul Munir Amin, Haryanto Alfandi, *Energi Ẓikir*, (jakarta: Amzah, 2008), page. 63

3. Purpose and Priority of *Ẓikr*

The command for *ẓikr* has the goal that every Muslim:

1. Obey God, meaning that *ẓikr* is a manifestation of a servant's obedience to the creator. As in the word of God QS. Až- Žāriyāt: 56 which reads

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Its means: "And I did not create the jin and humans except that they serve Me".(QS. Až- Žāriyāt: 56)¹⁴

2. *Ẓikr* is a powerful means of answering prayers.
3. Always meditate when alone with the hope that God will send down His help.
4. Always remember life both in this world and in the hereafter
5. Always remember Him in this world so that God also remembers Him in the hereafter.
6. Worship Him sincerely so that God exalts his rank
7. Diligent in carrying out worship so that God gives special attention.
8. Using God's gifts on the right path so that when in difficult circumstances His help will come.
9. Jihad in His way so that God's guidance is always with you in every breath.¹⁵

For every Muslim, actually there is not a single side of life that escapes the *ẓikr* of God, because of the nine objectives of *ẓikr* above, every servant of God who believes should be able to achieve it. And God rewards those who *ẓikr*. As God in the QS. Al-Aḥzāb verses 43-44 which reads:

هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا
تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا

Its means : "It is He who gives mercy to you and His angels (asking forgiveness for you), so that He brings you out of darkness to light

¹⁴Yayasan Penyelenggara Penterjemah Tafsir Al-Qur'an, *Al-Qur'an dan Terjemahnya*, Departemen Agama RI, 1989, page. 523

¹⁵Qomaruddin Shaleh, *Ayat-ayat larangan dan perintah dalam Al-Qur'an*, (Surabaya: Diponegoro, 2008), page. 462

(bright). And He is Most Merciful to those who believe. Greetings of respect to them (the believers) on the day they meet him are: "salam"; and He provides a glorious reward for them" (QS. Al-Aḥzāb 43-44).¹⁶

Many people underestimate the activities of *zikr*, they think that sitting quietly while *zikr* of God is a futile activity and a waste of time. This is because some humans only focus on worldly life, they design their lives in such a way that they are old and all their lives are devoted to success and success in the world, even though they will have a long-term life, namely the eternal afterlife. So few people understand and understand that they are currently on a long journey that has no end and no limits. Most people only know that this journey will end in death, they don't realize that actually behind death they have to go through the *barzakh* realm, the prairies, yaumul reckoning, then live eternally in hell or in heaven.

As for the virtues of *zikr* in general, there are many, according to Saiful Ghofur in his work secrets of *zikr* and prayer, including:¹⁷

- a. Protected from the dangers of devil's temptations devil never stops to plunge people into misguided paths. all forms of temptation will be fed to humans to be negligent and complacent. Therefore, with *zikr* we ask God to protect us from the temptations of the accursed devil.
- b. Not easy to give up and despair, living in the world must be full of problems. The existence of the problem is actually to test the extent of one's level of faith. For those who are not strong enough to bear these problems, they often tend to give up. In fact, giving up is prohibited in Islam. Because the religion of Islam gives peace of mind and heart, all anxiety and restlessness originates from how the heart responds to reality. If the heart is weak and unable to bear the burdens of life, it is likely that what will emerge is an atmosphere of restlessness and anxiety. That is, not calm. Discomfort can also arise as a result of sinful acts. The heart is like a mirror

¹⁶ Yayasan Penyelenggara Penterjemah Tafsīr Al-Qur'ān, *Al-Qur'ān dan Terjemahnya*, Departemen Agama RI, 1989, page. 423-424

¹⁷ Samsul Amin Ghofur, *Rahasia Zikir dan Do'a* (Jogjakarta: Darul Hikam, 2010) page. 143-147

and sin is dust. The more you sin, the more the dust will pollute the mirror. Therefore, to achieve peace of mind and heart we are encouraged to increase *ẓikr*.

- c. Get God's love and affection. God has the nature of *Ar-Rahmān* and *Ar-Rahīm*. Both of these come from the *Ar-Rahmān* which means compassion, in which God's love is not only given to His faithful servants but also given to those who disbelieve. While *Ar-Rahīm* has the same meaning as affection, which means that affection is devoted to believers. God's love for His servants is so wide. Therefore, we must achieve God's love by multiplying *ẓikr*.
- d. Not easily affected by the pleasures of the world that wearied life, even though in this world it is only temporary. Likewise everything that is achieved in life of the world. The pleasures in the world are mortal. Obviously all the pleasures and pleasures of the world can be tiring if not addressed wisely. With clarity of heart and always remembering God through *ẓikr*, the pleasures of this world can become intermediaries for achieving happiness in the hereafter.

There are still many virtues of *ẓikr* in this life. With *ẓikr* it will be easier to understand something, avoid all kinds of heart disease, avoid all kinds of spiritual and physical ailments, avoid fear, anxiety and anxiety and feel safe from all kinds of disturbances. In fact, *ẓikr* can make us get a noble position in the sight of God and gain ease in crossing the *Ṣiraṭ al-Mustaqīm* bridge.

4. Terms of *Ẓikr*

The Koran in expressing *ẓikr* with its various forms of *istiḥqāq* (invented word) as much as 292 times.¹⁸ The words of *ẓikr* themselves in *maṣdar* (noun) form are repeated 76 times. The word *ẓikr* is in the *mufrād* (singular), while the plural form is *al-aẓkār*, but this plural form is not listed in the Koran. Maybe this is to remind people that only God is the purpose of *ẓikr* being used.

¹⁸ M. Quraisy Shihab, *Wawasan Al-Qur'ān tentang Ẓikir dan Do'a*, (Ciputat: Lentera Hati, 2006), page. 11

The terms of *zikr* in the Koran are very important to discuss, because the terms of *zikr* in the Koran have many broad meanings, including the following:

1. Istigfār

The word Istigfār means removing. reciting *Astagfirullāh* mean human forgiveness from God to ask erase their sins and cover their disgrace because God in *Asmāul Husnā* has another name *al-Gaffār* from the word appears istigfār which has the intention of asking for *magfiroh* namely, protection, help and forgiveness God. Islam commands Muslims to always have a lot of Istigfār to God. As stated QS. Nūh verse 10:

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

Its means: "So I said to them: Ask forgiveness of your Lord, verily He is Most Forgiving".(QS. Nūh: 10)¹⁹

These are not just a request fo sins that are It has been forgiven by God. However, it also means an appeal protection to him, that men may prevent themselves from committing sin, pleading to avoid danger because of committed sins, including pleading blotted out from petty sins committed, and pleading protection against falling into small sins.

2. Taḥmīd

The word *ḥamd* masdar form word *ḥamida-yaḥmadu-ḥamdan* its means to praise or the antonym of the words *al-Khaṭa' wa al-Zamm* (despicable and wrong), *maḥmūd* (the praiseworthy) and *taḥmīd* (to give praise).²⁰ The word *al* which precedes the word *ḥamd* is understood by shcolars to mean everything, while the letter *lam* which accompanies the word God so that it is pronounced *lillāh*

¹⁹ Yayasan Penyelenggara Penterjemah Tafsīr Al-Qur'ān, *Al-Qur'ān dan Terjemahnya*, Departemen Agama RI, 1989, page. 570

²⁰ Harun Nasution, *Ensiklopedi Islam Indonesia* (Cet. I: Jakarta: Djambatan, 1992), page. 457- 458

contains a special meaning for Him. Thus, *al-ḥamdulillāh* means all praise be to God. It is just as if we start things by praising Him and end things by praising Him. As God's word is deep QS. Al-Qaṣaṣ verse 70 which reads:

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ ۗ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ۗ

Its means: "And He is God, there is no God (who has the right to be worshiped) but Him, to Him be all praise in this world and in the hereafter, and to Him is all judgment and to Him you will be returned."(QS. Al-Qaṣaṣ: 70).²¹

3. Taḥlīl

The word *al-illah* which means worship, is the same as the word *al-ibādah* which also means worship. Therefore, the word *al-illah* is a synonym for the word *al-ma'būd* which means the substance that is worshiped. This sentence consists of two parts, namely According to Ibn Taimiyah (d. 742 H / 1328 M) It points that *al-illah* is the one worshiped and obeyed, because God is an admirer of the heart, and the one with the adoration is the one to be worshipped. His existence is entitled to be worshiped because it commendably requires that he be loved with the highest love, and be exalted in dignity. Sentence *Lā ilāh illallāh* God is repeated three times in the Koran, including in QS. Muḥammad : 19

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ ۗ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلِّبِكُمْ ۖ وَمَنْ تُؤْمِنُوا

Its means : "So know that there is no God (who deserves to be worshiped) but God and ask forgiveness for your sins and for (the sins of) the believers, men and women. And God knows your place of business and place of residence."(QS. Muḥammad :19)²²

On the other hand, scholars who understand word *ilah* not sense of who worshiped, but in the sense of creator, regulator, ruler

²¹ Yayasan Penyelenggara Penterjemah Tafsīr Al-Qur'ān, *Al-Qur'ān dan Terjemahnya*, Departemen Agama RI, 1989, page. 393

²² Yayasan Penyelenggara Penterjemah Tafsīr Al-Qur'ān, *Al-Qur'ān dan Terjemahnya*, page. 508

of the universe in whose hands everything is. This meaning is the word of God. in QS. Al -Anbiyā': 22

وَكَانَ فِيهِمَا إِلَهًا إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

Its means: "If there were in the heavens and on earth Gods besides God, both of them would have been corrupted and destroyed, then Glory be to God who has the Throne of what they attribute."(QS. Al-Anbiyā': 20).²³

4. Tasbīh

The *al-tasbīh* is a derivative form word *sabbaḥa* whose original form consists of the letters *sin*, *ba'* and *ḥa'* which have several original meanings, including:

Al-bu'd/ab'ada fi al-Sair (away in terms of travel), *al-Jari wa al-Marr al-Sari'* (running and passing quickly), and *al-'aum* namely walking on water floating. With the first meaning *al-tasbīh* means *al-tab'id* (keep away), so that when mentioning *sabbaḥtullah*, it means keeping away from God. from all the bad. As for the second meaning, it is used by the Koran in QS. Yāsīn:40

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ يَوْمَئِذٍ فِي فَلَكٍ يَسْبَحُونَ

Its Means : "It is not possible for the sun to catch up with the moon and the night cannot precede the day. Each circulates in its orbit."(QS. Yāsīn : 40)²⁴

The word *yasbahūn* means *yajrūn*. With this means, people who glorify people *run* (hurry) in purifying and freeing God. from all badness or people hastening in worshipping God.

5. Takbīr

The word *al-takbīr* is the masdar form of the word *kabbara-yukabbiru-takbīran*. The plural form is *takbīrāt*. According to al-Asfahani, the words *al-kabīr wa al-sagīr* (big and small) are part of the words *mutadāyifah* (interdependent; one meaning cannot be

²³ Yayasan Penyelenggara Penterjemah Tafsīr Al-Qur'ān, *Al-Qur'ān dan Terjemahnya*, Departemen Agama RI, 1989, page. 323

²⁴ Yayasan Penyelenggara Penterjemah Tafsīr Al-Qur'ān, *Al-Qur'ān dan Terjemahnya*, page. 442

understood, except by understanding the other). Same with the words a lot and a little. Words like these are usually used to refer to physical forms or numbers.

Terminologically, *al-takbīr* is a kind of glorification or greatness of one another, whether in word or deed or greatness so that the other becomes small and can be meaningless in comparison to the blessed one. Takbir has a great position and a good reward at God's hand. This is in harmony with God's word. inside QS. Al-Isrā: 111

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وِلِيٌّ
مِّنَ الدُّلِّ ۗ وَكَبْرُهُ تَكْبِيرًا

Its means: "And say: "Praise be to God Who has no children and has no partners in His kingdom and He is not lowly who needs a helper and glorify Him with the greatest exaltation".(QS. Al-Isrā : 111)²⁵

6. Ṣalat

The salat is maṣḍar form verb which consists of the letters *ṣad, lam, waw*. According to Ibn Faris and al-Asfahaniy, the arrangement of the letters has a denotative meaning, namely, first; burn and second; pray or ask. Prayer is an ordinance of devotion or worship to God. According to the form and implementation it is divided into two services, namely; first, *ẓahir* devotion and second, inner devotion. The two devotions in their realization cannot be separated, therefore there is no *ẓahiriyyah* devotion in its realization without being accompanied by inner devotion.

It is an obligation for every human being to respect the dignity of what happened, the perfection of what happened. it is utilized as well as possible in order to executing commands his Lord And stay away from it prohibitions. Even some scholars view that memory or

²⁵ Yayasan Penyelenggara Penterjemah Tafsīr Al-Qur'ān, *Al-Qur'ān dan Terjemahnya*, Departemen Agama RI, 1989, page 293

zikr is the basic factor in the manifestation of devotion and that is why it is commonly referred to as the subject of devotion. In QS. Ṭāhā:14 God says:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

Its means: "Indeed, I am God, there is no God but Me, so worship Me and carry out the prayer to remember Me.(QS. Ṭāhā : 14)"²⁶

7. Hauqalah

The sentence *hauqalah* denies two things. The first *haul* is taken from the word *halayahulu*, which among other things that's obstruction. Others also understand it as derived from the *hawwala-yuhawwilu* word that means to divert. The second thing, which is denied is *quwwah* which is usually interpreted as the strength or ability of the sentence *hauqalah* assessed by Rasūlullāh saw. as *kanzun min kunūz al-jannah* (One of heaven's mortgages). like the words of Prophet SWT:

يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ، أَلَا أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟ قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Its means:"O Abdullah bin Qais, will I show you a stash of various heavenly reserves?" I said, "Sure, O Messenger of God." Then he said: "*Lā haula walā quwwata illā billāh.*" (HR. Bukhāri)

The sound of the sentence is that the sound sound is always uttered, because it carries great deep meaning. For one who understands its meaning will grow in him the high akidah tauhid, for there will be a firm conviction that everything comes from God.

8. Prayer

The word prayer comes from the Arabic *du'a* with the root word, *da'a/yad'u/du'aan/da'watan* which means to call, beg, ask and

²⁶ Yayasan Penyelenggara Penterjemah Tafsir Al-Qur'an, *Al-Qur'an dan Terjemahnya*, Departemen Agama RI, 1989, page. 313

praise. The word prayer comes from the root with the letters *dal*, *'ain*, *waw* which means the tendency towards something for you through sounds and words. Therefore, Prayer is something of an offering to God. Steadfastly and in some way as a means to reach out for something need.

One very closely related kind of worship *zikr* is prayer, because prayer is part *zikr*. Even prayer became the subject or essence of worship. As the verses of the Koran instruct His servants to pray. In QS. Al-Mu'min: 60 God said:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

Its mean: "And your Lord said: "Pray to Me, I will surely allow it for you. Verily, those who are proud of worshipping Me will enter Hell Jahannam in a state of humiliation."(QS. Al-Mu'min : 60)²⁷

5. Kinds of *Ẓikr*

Ibnu Ata', a Sufi who wrote his book *Al-ḥikām*, like the quoted by M. Asywadie Gratitude divide *zikr* to three parts: first, *zikr jallī* (clear *zikr*), second, *zikr khāfi* (vague *zikr*), third, *zikr ḥaqīqi* (real *zikr*).²⁸

1. *Ẓikr Jallī*

It is an act of remembering God in the form of oral speech that contains the meaning of praise, gratitude and prayer God. by showing a clear voice to guide the impulses of the heart. For example by reciting *tahlīl* (reciting the sentence *Lāilāhailallāh*), *tasbīḥ* (reciting the sentence *Subḥānallāh*), *taḥmīd* (reciting the sentence *Alḥamdulillāh*), *takbīr* (reciting the sentence *Allāhuakbar*), and reciting the Koran or other prayers.

2. *Dzikr Khāfi*

It is *zikr* that is done solemnly by inner memory whether accompanied by verbal *zikr* or not. People who are able to do this *zikr* always feel in their

²⁷ Yayasan Penyelenggara Penterjemah Tafsīr Al-Qur'ān, *Al-Qur'ān dan Terjemahnya*, Departemen Agama RI, 1989, page. 474

²⁸ M. Asywadie Syukur, *Ilmu Tasawuf*, Surabaya: Bina Ilmu, 2013, hal. 123-125

heart a relationship with God. He always felt the presence of God around Him.

3. *Ẓikr Haqīqi*

Namely *ẓikr* that is done by all souls and bodies, physically and spiritually, anytime and anywhere by tightening efforts to protect all souls and bodies from God prohibition and do what He commands.

In *ṭarīqah*, it is also known as *ẓikr jahr* (voiced out loud) and *ẓikr khafī* (read silently). The meaning of *ẓikr jahr* is so that the strong echo of the *ẓikr* can reach the inner cavity of those who recite, so that the "*nūr* of *ẓikr*" radiates in their soul.²⁹ Whereas *ẓikr khafī* is *ẓikr* that is recited in the heart, not using the mouth, but rather *ẓawq* (feelings) and *syu'ur* (awareness) in the heart.³⁰ These two *ẓikr* (*jahr* and *khafī*) have their own meaning. The remembrance of *jahr* is intended as a means of destroying all the characteristics of *maẓmūmah*, while the remembrance of *khafī* is intended as a fortress or shield as well as a filler for the *maḥmūdah* nature.

B. *Ma'nā-cum-maghzā* dynamic

1. The Theory of *Manā-cum-maghzā*

The term *ma'nā-cum-maghzā* in the Indonesian academic context was first initiated by Sahiron Syamsuddin. He reveals that this term is a reconstruction of an interpretation method that combines the existing interpretation methods in the Islamic tradition (*'ulūm al-Qur'ān*) and the interpretation methods defined by Western hermeneutic thinkers. The birth point of the *ma'nā-cum-maghzā* approach is Sahiron Syamsuddin criticism of the two models of Qur'ānic interpretation, namely *quasi-objectivist* and *subjectivist*.

The theory of *ma'nā-cum-maghzā* was popularized by Sahiron Syamsuddin as an approach used to interpret verses of the Koran and hadīṣ. The flow of hermeneutics in terms of the meaning object interpretation is

²⁹ Amiruddin & Muzakkir, *Membangun Kekuatan Spiritualitas Kerja & Pembentukan Karakter Berbasis Tasawuf*, (Medan: CV. Manhaji Medan, 2018), page. 20

³⁰ Amiruddin & Muzakkir, *Membangun Kekuatan Spiritualitas Kerja & Pembentukan Karakter Berbasis Tasawuf*, page. 18

divided into 3 streams: *objectivist*, *subjective* and mediating between the two (*objectivist-cum subjective*).³¹ Sahiron sees that these general schools have similarities with the schools in the interpretation of the Koran. Then he grouped contemporary interpretations into 3 namely (1) *quasi traditionalist* (2) *quasi objectivist* (3) *quasi modernist objective*.³² Of the three groups, the most acceptable is the *modernist quasi-objective*, because in this view there is a balance between the literal meaning and the main message. Sahiron added an explanation regarding the significance, departing from this then he gave term *ma'nā-cum-maghzā*.³³

Using the *ma'nā-cum-maghzā* approach is seen as a theory of hermeneutical interpretation which is based on literal meaning as the first step in understanding the significance of a text. According to Sahiron Syamsuddin, literal meaning is not something that can change from interpretation, because it is one, *objective* and *historically static*. Meanwhile, the main message of its meaning is diverse and *historically static-dynamic* during the development of the human era. It is a combination of textual knowledge, past and present interpreter knowledge, aspects of God and human aspects. Thus, there is a balanced hermeneutic in the theory of interpretation based on meaning and significance (*ma'nā-cum-maghzā*). Efforts to explore basic meaning the text at time the text was first published, so that from exploring the basic meaning, a significance or an important message can be obtained for a text to be implemented and developed for the present.³⁴

According to Nasr Ḥamid Abū Zaid, meaning the text does not change, but what continues to change is its main message (*significance*). Apart from that, *ma'nā-cum-maghzā* also influenced the thoughts of Fazlur Rahman with the term (*double movement*) and Abdullah Saeed his theory (*contextualist approach*). *Ma'nā-cum-maghzā* theory complements the gaps between

³¹ Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulūmul Qur'ān*, page. 26.

³² Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulūmul Qur'ān*, page. 73-76

³³ Mustahidin Malula, "Ma'nā-cum-maghzā Sebagai Metode dalam Kontekstualisasi Hadīṣ Musykil (Telaah Pemikiran dan Aplikasi Hermeneutika Sahiron Syamsuddin)". *Jurnal Ilmiah Citra Ilmu*, no.29 (2019), page 29-36

³⁴ Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulūmul Qur'ān*, page. 85.

existing theories, such as Abdullah Saeed's *contextualist approach* focuses interpretation of verse *al-Aḥkām* only, while *ma'nā-cum-maghzā* can be used in all verses of Koran.³⁵ It takes two concrete steps in understanding the verse literally well as contextually. The interpretation of *ma'nā-cum-maghzā* has steps interpret verses of the Koran. Connection with the prohibition to raise the voice when reciting QS. Al-A'rāf (7): 205 the process of interpreting the verse in a literal understanding is not enough, because after all the verse appears in certain cultures and circumstances in the past. So that in the process of interpreting QS. Al-A'rāf (7): 205, linguistic analysis, macro & micro history is needed, then looking for significance and contextualizing it in the present. Therefore, the author uses *ma'nā-cum-maghzā* as an analytical knife which he feels is appropriate to examine the prohibition of raising the voice when reciting QS. Al-A'rāf (7): 205. In his interpretation, *ma'nā-cum-maghzā* has method step.

First, *linguistic* research. Analysis of the language of the Koran of language vocabulary and sentence structure. Linguists say that, all languages always develop from time to time, as well as Arabic, both in terms of sentence structure and word meanings. In the language analysis section to sharpen *linguistic* analysis, there are detailed discussions, namely intratextuality, namely conducting comparisons and analyzing words that are interpreted by using these words in other verses. In this case, if it is deemed necessary, an interpreter will elaborate on the extent to which a word's meaning has a basic meaning and experiences changes or developments in meaning. Every word that is interpreted is also necessary if necessary to do syntagmatic and paradigmatic analysis.³⁶

To sharpen analysis other than intratextuality, an interpreter analysis intertextuality. Namely connecting verses with texts other than holy books, in the traditions of the Prophet, or israiliyat stories or the narrations contained at

³⁵ Sahiron Syamsuddin, *Ma'nā-cum-maghzā Approach to the Qur'ān: Interpretation of QS.Al-mā'idah:51*, (Yogyakarta: Atlantis Press, 2018), page 131-136.

³⁶ Sahiron Syamsuddin dkk, *Pendekatan Ma'nā-cum-maghzā Atas Al-Qur'ān dan Hadīs: Menjawab Problematika Sosial Keagamaan di Era Kontemporer*, page. 11.

the time of the revelation QS. Al-A'rāf (7): 205. This is done to analysis how the meaning of words in the scriptures can be strengthened by literature outside the scriptures.³⁷ In this section the author tries to analysis whether there are differences in the meaning and intent of words used in sources other than the Koran to find out whether the word to be interpreted experiences dynamics after the Koran has been revealed.

Second, micro and macro historical research. Macro-historical, namely activities that occurred during the civilization of the Arab nation when the Koran was revealed. Micro historical research, namely special events behind revelation of the verse (*asbāb al-nuzūl*) Q.S. Al-A'rāf (7): 205 or can be seen from the narrations regarding the meaning of the verse. With the aim other than understanding the history of the revelation verse to know main purpose a verse when it was revealed to the Prophet Muhammad.

Third, research on *maghzā* interpreters tries to contextualize *maqṣad* that is relevant to the present. It can be said that an interpreter tries to develop a definition, then implements the main message or verse's significance for the context in which a verse of the Koran is interpreted.³⁸ This process is a combination to produce *maghzā* from the verses of the Koran when it was revealed, then dialogue based on the current context.

2. Biography of Sahiron Syamsuddin

Sahiron Syamsuddin was born on 11th August 1968 in Cirebon City, Indonesia. Since childhood, Sahiron studied religion in the family environment, and continued to study at a pesantren in Babakan, Ciwaringin, Cirebon. Starting from the year (1981-1987) counted approximately seven years studying at the Nahdatul Ulamā Islamic Boarding School. After that Sahiron went to Yogyakarta to continue his studies at the Ali Maksum Islamic Boarding School, Krpyak Yogyakarta, from 1987-1993, while pursuing a bachelor's degree in Tafsīr-Hadīṣ Study Program at IAIN Sunan Kalijaga,

³⁷ Sahiron Syamsuddin (dkk), *Pendekatan Ma'na-cum-maghza Atas Al-Qur'ān dan Hadīs: Menjawab Problematika Sosial Keagamaan di Era Kontemporer*, page. 12.

³⁸ Sahiron Syamsuddin (dkk), "Pendekatan Ma'nā-cum-maghzā Atas Al-Qur'ān dan Hadīs : Menjawab Problematika Sosial Keagamaan di Era Kontemporer", page. 13-14.

completed in 1993.³⁹ Currently he is a teacher at UIN Sunan Kalijaga. Apart from being a teacher at UIN Sunan Kalijaga, he also teaches at several places, including the Baitul Hikmah Krapyak Yogyakarta Islamic Boarding School. Sahiron's religious background is traditional *Sunni* where most Indonesians adhere to this sect. Sahiron received traditional and modern education while studying formally and informally from elementary to high school before continuing his studies in Canada and Germany to study Islamic studies and hermeneutics.

While studying at university, Sahiron's mission was to develop his intellect, then a desire arose to combine the knowledge he had acquired, namely traditional science and modern science. Therefore, he continued his studies in Canada and Germany at Canada's McGill University and Germany's Bamberg University to study Islamic and Western scholarship. Sahiron obtained his master's degree in interpretation at the Institute of Islamic Studies, Canada. In Germany he received education in Islamic studies, Western Philosophy, Orientalism, and Arabic Literature. While studying in the West, Sahiron met many thinkers who studied Islam from various perspectives. Apart from studying Islamic studies, he also studied hermeneutics. His interest in scholarship is inseparable from his life as an interpreter whose background is thick with the methodology of text interpretation. From his consistency and commitment, Sahiron tried to raise the big topic, namely Islam with the vision of the Koran, as an idea to realize the ideals of the Koran which are interpreted by each generation to find the ideal meaning in every verse of the Koran. because of his skills, actions, and seriousness in the scientific world so that his name became famous and reckoned with in the international world.⁴⁰

³⁹ Sahiron Syamsuddin (dkk), *Pendekatan Ma'nā-cum-maghzā Atas Al-Qur'ān dan Hadīs : Menjawab Problematika Sosial Keagamaan di Era Kontemporer*, page. 486

⁴⁰ Mustahidin Malula, *Ma'nā-cum-Maghzā sebagai Metode dalam Kontekstualisasi Hadīs Musykil (Telaah Pemikiran dan Aplikasi Hermeneutika Sahiron Syamsuddin)*, The scientific journal of scientific imagery, no. 15 (2019), page. 29-38

Sahiron's academic journey has involved various scientific traditions and important intellectual figures who have influenced his thinking. Some of the figures who directly interacted and were contemporaries with Sahiron included Hans-Georg Gadamer, Syahrur, Nasr Ḥamid Abū Zaid, Yudian Wahyudi, and Abdullah Saeed. Besides that, Sahiron Syamsuddin has also produced various works by intellectuals such as Fazlur Rahman, Gracia, and so on. In Indonesia, Sahiron Syamsuddin is known as a thinker and academic who has scientific concentration in the study of Koran interpretation and hermeneutics. His scientific authority in the field of interpretation and hermeneutics of the Koran can be seen from his academic journey, career, social life and works. The academic community knows Sahiron Syamsuddin as an expert on Koran hermeneutics.⁴¹

In 2010 Sahiron assumed the position of Vice-Chancellor of the University of Al-Qur'ān Science (UNSIQ) Wonosobo, Central Java. From 2013 to 2015 he served as head of Qur'ānic Studies Program in UIN Sunan Kalijaga. In 2015-2016 he was appointed head of the Postgraduate Program at the Faculty of Ushuluddin UIN Sunan Kalijaga, Yogyakarta. In mid-2016 he was appointed as Deputy Chancellor II of UIN Sunan Kalijaga until now (2020). Starting in 2007, he became an administrator for the NU D.I Yogyakarta Region until now. Starting from 2015-now he has served as chairman of the Indonesian Association for the Science of Qur'ānic and Interpretation (AIAT).

Some of Sahiron Syamsuddin's works:

1. In 1998 while studying for his master's degree in Canada Sahiron wrote a thesis entitled "An Examination of Binti al Saḥī's method of interpreting the Koran." This thesis was published by the Indonesian Academic Society and Titian Ilahi Pers, Yogyakarta, in 1999.
2. In 2001 he studied for his doctoral degree at Otto Friedrich University of Bamberg, Germany, and obtained his Ph.D. in 2006. His dissertation was

⁴¹ Sahiron Syamsuddin (dkk), *Pendekatan Ma'nā-cum-maghzā Atas Al-Qur'ān dan Hadīs : Menjawab Problematika Sosial Keagamaan di Era Kontemporer*, page. 284.

entitled *Die Koranhermeneutik Muhammad Šahrurs und ihre Beurteilung aus der Siht muslimischer Autoren : Eine kritische Untersuchung* (Wurzburg: Ergon Verlag, 2009)

3. Muhkām and Mutashābih: An Analytical Study of al Ṭabāri's and al Zamakhsyārī's Interpretations of QS. 3:7,"(in *Journal Qur'ānic Studies* 1, 1999). 63-69. Recently translated into Turkish.
4. "Abū Hanīfah's Use of the Solitary Hadīṣ as a Source of Islamic Law," (in the journal *Islamic Studies* 272-257, 2001), 40. This article is translated in Turkish.
5. The Qur'ān in Syria : Muhammad Syahrūr's Inner Qur'ānic Exegetical Method, in Khaleel Mohammed and Andrew Rippin (eds), *Coming to Terms with the Koran : A Volume in honor of Professor Issa Boullata* (North Haledon, Islamic Publications International, 2008), 267-283.

Many of his writings are in the form of papers or papers that he presents domestically or abroad. Some of them are published in international scientific journals, and the rest are in the form of anthology books. Sahiron's Syamsuddin thoughts are still rarely studied in Indonesia, even though abroad they have been discussed in international seminars. For example, David Vishanoff discussed Sahiron's thoughts at the XXII World Congress the International Association for History of Religion (IAHR), Erfurt, Germany, on 24 August 2015.⁴²

3. The Steps of *Ma'nā-cum-maghzā* approach

Concrete steps interpretation with the *ma'nā-cum-maghzā* approach are carried out two stages. First, namely looking for *ma'na* (the original meaning of the verse). *Ma'nā* etymologically means "meaning". As for the terms for *ma'nā* here means the original meaning or historical literal meaning of the verse. Searching for historical meaning means looking for the meaning intended by the author. Without finding a historical meaning, in the sense of only using the present meaning of a verse or a group of verses in

⁴² Sahiron Syamsuddin (dkk), "Pendekatan *Ma'nā-cum-maghzā* Atas *Al-Qur'ān dan Hadīs* : Menjawab Problematika Sosial Keagamaan di Era Kontemporer", page. 488.

interpretation, what will happen is a wild interpretation and the message obtained may be different. It doesn't stop there, the historical meaning that has been obtained is then explored for the message, then developed to obtain its meaning in the present. Second, determining the *maghzā* (Significance of the verse). *Maghzā* etymologically means intent, purpose and significance. As for the terms in this method, *maghzā* means main message the verse that is being interpretation.

There are two *significance*, namely *phenomenal significance* and *ideal significance*. First, *Phenomenal Significance*, namely main message that is understood and applied contextually and dynamically starting at the time of the Prophet until when the verses were interpreted in a certain period. From this definition, significance is divided into two kinds, namely *historical phenomenal significance* and *dynamic phenomenal significance*. *Historical phenomenal significance* is the main message of verse or group verses that understood and applied at the time *revelation* (time Prophet). Meanwhile, *dynamic phenomenal significance* is message of Koran which is understood and defined when certain verses or groups verses are interpreted, then applied. To understand *historical phenomenal significance*, it is necessary to understand the macro and micro social and religious concepts of the people who lived at the time of revelation. Historical information in the form of *asbāb al-nuzūl* is very important because of this. Meanwhile, for understand *dynamic phenomenal significance*, it is necessary for understand the development thought and the *zeitgeist* (spirit masses) at time of interpretation text. Second, the *ideal significance*, namely the ideal accumulation of understandings of verse's significance. This accumulated understanding will be known at the end of the human civilization that God wills to beget.

The methodical steps of the *ma'nā-cum-maghzā* approach are:

1. Looking for Origin/Historical meaning

First, careful analysis of the Arabic language of the Koran. Some words in Arabic are *diachronic*, that is, they change over a certain period of time until the time the verse is interpreted, and sometimes they are

synchronic, that is, they stay on every age. One cannot understand the Koran if one does not understand the meaning of language, vocabulary, at that time and now.

Second, *Intratextuality* Analysis. This analysis is the process of finding the meaning a verse by comparing it with other verses in the Koran.

Third, *Intertextuality* Analysis. This analysis by looking for sources outside the text of the Koran, such as hadīṣ or al-Israiliyyat.

Fourth, Paying attention to *Asbāb al-nuzūl* (micro history) and the condition of the *Arab nation* (macro history) when the Koran was revealed. The historical context is observed to obtain the real meaning the verse.

Fifth, find meaning the verses of Koran when it was revealed. The real meaning can be obtained after going through all the processes above, or several processes that can be used as a reference to draw conclusions about the real meaning.⁴³

2. Looking for the significance of the verse

To be able to determine the significance of a verse, the following steps can be taken:

First, pay attention to verse categories, for example muhkam-mutasyabihat, the hierarchy of values in legal verses, etc.

Second, Develop *maqṣad* (maqāṣid) al-Ayāt al-Qur’āniyah.

Third, capturing the meaning of *isyāri* (symbolic meaning) based on contemporary thinking patterns.

Fourth, pay attention to the situation, time and place that will be the object of the verse's message.

Fifth, interpreting verses from other scientific perspectives (psychology, sociology, anthropology, science, etc.).

Sixth, adjustment and implementation of verse messages.⁴⁴

⁴³Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulūmul Qur’ān*, page. 142

⁴⁴Nahrul Pintoko Aji, “Metode Penafsiran Al-Qur’ān Kotemporer: Pendekatan Ma’nā-cum-Maghzā oleh Dr. Phil. Sahiron Syamsuddin, MA”. *Jurnal Ilmiah Multidisiplin Indonesian* Volume 2 special Issue 1 2022.

CHAPTER III

INTERPRETATION OF QS. AL-A'RAF (7) : 205

A. Classic Scholars View of *Zikr*

1. According Ibnu Katsir

God tells us to be *zikr* morning and evening, the word of God "*by humbling himself and fear*" to call your God in you with joy and fear, and with a loud voice. God also said "*and without raising the voice,*" so he thought in such a way, not with an exclamation and a loud voice. Thus, when friends asked the Prophet SAW: "If our Lord is near then we ascend to Him, and he is far off, and we will smite him. Then God lowered down scripture; And when My servants ask you (Muhammad) about Me, then (answer) that I am near. I grant the request of the one who prays when he prays to Me." (QS. Al-Baqarah: 186).

In the book *Ṣaḥīhain* (*Ṣaḥīh Bukhārī* and *Ṣaḥīh Muslīm*) narated Abū Mūsā Al Asy'ārī RA, it is stated that, People raise their voices in prayer when they are traveling. So the Prophet said to them:

أَيُّهَا النَّاسُ ارْبَعُوا عَلَىٰ أَنْفُسِكُمْ فَإِنَّكُم مَّا تَدْعُونَ أَصَمًّا وَلَا غَائِبًا إِنَّمَا تَدْعُونَ سَمِيعًا بَصِيرًا إِنَّ
الَّذِي تَدْعُونَ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ

It means: "O people, calm yourselves, for in fact you are not praying to a deaf God, nor to an unseen one. Verily, the Lord whom you are calling on is All-Hearing, All-Near, He is nearer to one of you than the handle of his camel's saddle."(HR. Bukhārī and Muslim).

So God tells the Prophet, do not harden the Koran to be ignored by the muslims and do not insult it to be heard by other friends. So take the high road between hard and slow. Then in this verse god says "*and without loud the voice in the morning and in the evening, and ye shall not be in the neglect.*" The point of the verse is to motivate stinginess and increase in the morning and evening he is not one of the negatives.¹

In his interpretive the word *zikr* is also understood by remember, that the people of faith and their hearts came to live with the memory of God. The heart

¹ Muhammad Nasib al-Rifā'i, *Ringkasan Tafsir Ibnu Katsir*, terj. Syihabuddin, (Jakarta: Gema Insani Press, 1999), page. 478-479

became tranquil and tended to God. In remembering him and the Lord, *riḍa*. As his protector and helper.²

God commands to always remember him in the morning and in the evening, as God has commanded him to worship him at both times in another verse:

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ

It means: "And glorify while praising your Lord before the sun rises and before it sets." (QS. Qāf: 39).³

This happened before the obligatory five-time prayer on the night of Isra', and this verse is Makkiyah, which was revealed in Makkah, and here God says "*In the morning and evening*". (QS. Al-A'rāf: 205). As for the meaning of His words: "*With humility and fear*". (QS. Al-A'rāf: 205) Call the name of your God in you with great hope and fear, which is a voice not too loud. That's why in the next word it says: "*And by not raising your voice.*" (Al-A'rāf: 205) For this reason, the remembrance of circumcision is done not with very loud words. In connection with this, Rasulullah saw was asked, "*Is our God near, then we will speak in a low voice? Or is it far away, then we will speak to him in a loud voice?*" So God sent down His words:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

Its means : "And when My servants ask you (Muhammad) about Me, then (answer) that I am near. I grant the request of the one who prays when he prays to Me." (QS. Al-Baqarah: 186).⁴

In the book *Ṣaḥīhain* (*Ṣaḥīh Bukhāri* and *Ṣaḥīh Muslīm*) narated Abū Mūsā Al Asy'āri RA, it is stated that, People raise their voices in prayer when they are traveling. So the Prophet said to them:

أَيُّهَا النَّاسُ ارْزِعُوا عَلَى أَنْفُسِكُمْ فَإِنَّكُم مَّا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا إِنَّمَا تَدْعُونَ سَمِيعًا بَصِيرًا إِنَّ
الَّذِي تَدْعُونَ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ

² Muhammad Nasib al-Rifā'i, *Ringkasan Tafsīr Ibnu Katsīr*, terj. Syihabuddin, page. 92

³ Yayasan Penyelenggara Penterjemah Tafsīr Al-Qur'ān, *Al-Qur'ān dan Terjemahnya*, Departemen Agama RI, 1989, page. 520

⁴ Yayasan Penyelenggara Penterjemah Tafsīr Al-Qur'ān, *Al-Qur'ān dan Terjemahnya*, page. 28

It means: "O people, calm yourselves, for in fact you are not praying to a deaf God, nor to an unseen one. Verily, the Lord whom you are calling on is All-Hearing, All-Near, He is nearer to one of you than the handle of his camel's saddle." (HR. Bukhari and Muslim).⁵

Perhaps the meaning meant by this verse is like the meaning mentioned in other verses through His words:

وَلَا تُجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

Its means: "And do not raise your voice in your prayer, nor lower it, and seek a middle ground between the two." (Al- Isrā: 110).⁶

Because in fact, in the past when polytheists heard the voice of the Koran being recited, they abused it, insulted God who sent it down, also insulted the prophet who conveyed it. So God ordered the Prophet not to amplify the recitation of the Koran, so that the polytheists would not abuse him, nor did his companions belittle his recitation because they could not hear it, but should take the middle way between loud reading and low reading. . He also said the same thing regarding the meaning of His words: "*And by not raising your voice in the morning and in the evening, and do not be of the heedless ones.* (Al-A 'rāf: 205).

Ibn Jarir suspected but previously also suspected Abdur Rahmān ibn Zaid ibn Aslam that the meaning meant by this verse was an order addressed to those who hear the recitation of the Koran to perform *zikr* with the characteristics mentioned in the verse. However, this opinion is far from the truth and contradicts the meaning of *inshāt* (listen attentively and calmly) which is commanded. Then the intended meaning is in a state of prayer as mentioned above or in prayer and sermons. And we all understand that doing *inshat* at such times is far more important than doing *zikr* verbally, either in a low voice or out loud. The opinions put forward by these two are not worthy of being followed, in fact the intended meaning of this verse is a recommendation to do a lot of

⁵ Syaikh Ahmad Syakir, *Mukhtashar Tafsīr Ibnu Katsīr Jilid 3*, (Jakarta: Darus Sunnah Press, 2012), page. 283

⁶ Yayasan Penyelenggara Penterjemah Tafsīr Al-Qur'ān, *Al-Qur'ān dan Terjemahnya*, Departemen Agama RI, 1989, page. 293

zikr for God's servants in the morning and evening so that they are not among the heedless ones.⁷

2. According to Al-Ṭabarī

Abū Ja'far says: God said "Remember, o people who listen and pay attention to the holy Koran either when it is read in prayer or at the time of the sermon وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ (And do thou (O Muhammad) remember thy Lord). Take it from your heart counsel from the verses of the Koran and teach a lesson. Remember that you will return to him at the moment you listened to the readings of the Koran تَضَرُّعًا (humbly), do it with a special and humble feeling toward God وَخِيفَةً (And remiss), it is the condemnation of God because of his indifference to take counsel and a lesson from his verses. Then the laws of God. وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ (And without a loud voice), *Zikr* to God that you do when you listen to the readings of the Koran in prayer without raising your voice.⁸

Abū Ja'far says: God's word, morning and evening, "He means there is in the morning and in the afternoon. The words *al āṣāl* may be plural to the words *al aṣīl* and *al aṣḥl* because they can be made into plural-based scales of *al aḥ'āl*. The Arabic word *al aṣāl* suggests the time between *aṣar* and *magrib*. The word of God: وَلَا تَكُنْ مِنَ الْغَافِلِينَ (and remember ye the careless ones), as the Koran was read. You must not be as negligent as the counsel and lessons and the wonders contained therein. But think and understand that. Feel the *zikr* to God in your heart, and be humble and fear the rule of God toward you if you neglect it.⁹

Al-Ṭabarī also suggest that *zikr* is a command to those who believe and believe in the existence of God. For memory God. Through the tongue with the word and all the rest of the body by deed. So that the whole human body never leaves remembering God in health and in illness. Think of God by always praying to him with complete confidence that he is the great for everything, or charitable of God and praise his name with the tongues so that under no circumstances never forget of him merely to expect childlessness and

⁷ Syaikh Ahmad Syakir, *Mukhtaṣar Tafṣīr Ibnu Katsīr Jilid 3*), page. 284

⁸ Abū Ja'far al-Ṭabarī, *Jāmi' al-Bayān fi Ta'wīl al-Qur'ān* (Jakarta: Pustaka Azzam, 2007), page. 928

⁹ Abū Ja'far al-Ṭabarī, *Jāmi' al-Bayān fi Ta'wīl al-Qur'ān*, page. 930-931

forgiveness and the glorious recompense. Ordered people to worship God with reciting *tasbīh*, *taḥmīd*, *tahlīl* and *takbīr*.¹⁰

3. According to Imam Al-Qurṭūbi

God's word *وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ* (And do thou (O Muhammad) remember thy Lord within thyself humbly and with awe) Basically the word of God *أُدْعُوا رَبَّكُمْ تَضَرُّعًا* ((O mankind!) Call upon your Lord humbly and in secret) It's been mentioned before. Abū Ja'fār al-Nuḥas said that there is no difference of *وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ* (and say the name of your (God) in your heart), that it is a prayer. According to al-Qurṭūbi, referral of Ibn Abbās ra that *zikr* means reading in prayer. There are also those who say, that the Koran is special, that is, read the Koran with great care and thought.¹¹

تَضَرُّعًا وَخِيفَةً (with submissiveness and fear) both of these words were in naṣab position as *ḥāl*, lafaz *تَضَرُّعًا* is the form of maṣdar which serves as a thing, lafaz *وَخِيفَةً* is ma'tūf alaiḥ, the form of jama' *khīfah* is *khiyāf*. Al-Farrā' tells that the form of jama' *khīfah* is *khiyāf*. Al Jauharī said *al-khīfah* was *al-khauf*, his curved *khiyāf*. It was a source of *wawu*.

وَأَبْتِغِ بَيْنَ ذَلِكَ سَبِيلًا (and by not loud the voice) The point is not to raise the voice when it says it means just to hear the reading for yourself, as God says *وَأَبْتِغِ بَيْنَ ذَلِكَ سَبِيلًا* (but follow a way between). Meaning the reading between loud and slow, it suggests that raising sound when thinking is forbidden. Based on the explanations that were presented elsewhere.

بِالْغُدُوِّ وَالْأَصَالِ (at morn and evening) according to Qatadah and Ibn Zaid *Al-aṣāl* means evening, whereas the *al-guduww* words plural of *gudwah* meaning morning. According to Al-Akhfasyī the word *al-aṣāl* is the form plural *al-aṣāl*. According to Al-farrā' 'sometimes in one place *al-uṣūl* as in the verses of the verse:

¹⁰ Abū Ja'far al-Ṭabarī, *Jāmi' al-Bayān fi Ta'wīl al-Qur'ān* (Cet I; (tt); Muassasah al-Risalah, 2000), page. 423

¹¹ Syaikh Imam al-Qurṭūbi, *Tafsīr al-Qurṭūbi*, (Jakarta: Azzam Library, 2008), page. 900

وَلَا بِأَحْسَنَ مِنْهَا إِذْ دَنَا الْأَصْلُ

It means: "There is nothing better for him if he is near to the evening."

According to Al-Jauharī *al-aṣīl* time after *aṣar* to *magrib*, the plural forms are *al-usūl*, *al-āṣāl*, and *al-aṣāil*, it looks like he's plural as. The poet once said:

عَمْرِي لِأَنْتَ الْبَيْتُ أَحْرَمَ أَهْلُهُ ... وَأَقْعُدُ فِي أَفْيَائِهِ بِالْأَصَائِلِ

Its means :""Truly you are the most noble home the occupant and the most comfortable porch to sit in the afternoon."

وَلَا تَكُنْ مِنَ الْغَفْلِينَ (And do not be among those who are inattentive) against the *zikr* to God.¹²

B. Modern Scholars View of *Zikr*

1. According to M. Quraish Shihab

وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَفْلِينَ

Its means: "And do thou (O Muhammad) remember thy Lord within thyself humbly and with awe, below thy breath, at morn and evening. And be not thou of the neglectful."(QS. Al-A'rāf : 205)¹³

The reading of the Koran is one of the *zikr*, and so in hearing it or doing it yourself, this verse continues to lead, that is, remember and call the name of your Lord unsteadily, so that His majesty and greatness are full in your hearts to hear the Koran or to think humbly and intensely, and let the miser by not harming up the voice. Make the mime in the morning and evening of all time that is possible and thou shalt not belong to the careless company of men.

While the Scholars understand this verse by dividing *zikr* into 2 categories, first in the heart and second, not raising the voice. Both are commanded by this verse. As for this loud *zikr*, it is not mentioned, not because it cannot be called *zikr*, but because it is not accordance the procedures for glorifying God. This context Prophet saw rebuked the companions who recited

¹² Syaikh Imam al-Qurṭūbi, *Tafsīr al-Qurṭhūbi*, page 901-902

¹³Yayasan Penyelenggara Penterjemah Tafsīr al-Qur'ān, *Al-Qur'ān dan Terjemahnya*, Departemen Agama RI, 1989, page. 176

loudly at night by saying: "You do not call upon those who are absent or who are deaf".

The editor of his firm, "you must not belong to the careless ones," is mentioned several times. A person coming into a certain group demonstrates that his character, skill and involvement in the group's tackling activities are perfectly balanced. Because usually a person is not included in a group except after meeting a particular train and after a selection. If someone belongs to a group of negligent ones, then his negligence is being attained at a very distant stage. It's different from someone who's just been neglectful. The use of editors over tolerance to everyone when in life's journey there is negligence, during which his tyranny is not prolonged. This is why the text above says to start and end the day by remembering God. Do not forget to think of Him.¹⁴

Ẓikr contains the two forms: first, *ẓikr al-lisān* or *ẓikr* with his tongue, which includes reading the Koran, It requires science, and it performs studies and research. Second, *ẓikr al-qalbi* or *ẓikr* with the heart, that is to remember God . In all orders and His offense.¹⁵ Others have said that there are some ways or the form done in stinginess is between them spoken words, gestures, or vibes according to the ways taught in Islam In order to draw close to God. To get rid of God has forgotten and forgotten. By remembering Him always.

2. According to Al-Marāgi

And call upon the name of your Lord in your hearts which have created you and nurtured you with all his gifts, that is, by presenting the meaning of the names of God, and his attributes, while humbling yourselves unto Him, and fearing Him, and hoping for his pleasure, and call your God with your tongue, and call Him in your heart, Which is by *ẓikr* without raising his voice to speak out a little louder than the noisy person and keeping a secret. So sound forth in the middle, as the guide said by God:

وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

¹⁴ M. Quraish Shihab, *Tafsīr al-Misbāh (Pesan, Kesan dan Keserasian Al-Qur'ān) Jilid 4*, (Tangerang: Lentera Hati, 2017), page 363

¹⁵ M. Quraish Shihab, *Tafsīr al-Misbāh (Pesan, Kesan dan Keserasian Al-Qur'ān)*, page. 476.

Its means: "And do not raise your voice in your prayer, nor lower it, and seek a middle ground between the two." (Al- Isrā: 110).¹⁶

And if his tongue alone is *ẓikr*, and his heart is not, and his heart is not inclined to pay attention to the meaning of speech proceeding out of his mouth, such a *ẓikr* is of course of no use. How many we see of those who did wirid and pray, they call God many, hundreds of thousands of times. Yet none of these made him know God and did not make him fear him. This is because wirid and his prayer are mere customs along with other customs that arise. Due to what *ẓikr* does is a interior file, and also a mouth file.¹⁷

As for the best time for *ẓikr* is at the beginning of the day and at the end (morning and afternoon), because both are the two ends of the day. So whomever opened his day with *ẓikr* and closed it with *ẓikr*, he was the more secure one to continue to fear God and not forget all the time between morning and evening. And this was in the shading and the morning prayer, the two prayer which the angels of night and day saw, and testified before god what they saw in a servant. So we can read in legitimate aṣars.

And ye must not belong to those who neglect *ẓikr* to God, but cause your hearts always to feel subject to Him, fearing his power over you if you should neglect *ẓikr*. And whoever neglects *ẓikr* to God is such a man who is offended by his heart and *da'if* his faith, he loses to devil so forgets himself.¹⁸

In the opinion of Al-Marāgi *ẓikr* is defined by remembering, the people who lead to God. Thinking of clear obstacles and ways to worship God. Will releas the heart and bear open their chests. They must have gained good luck and happines in the world and in the after life. They are the believers, his heart tends to God. And they aretentful when he considers. Therefore, in fact remembering God. Sembatas the hearts of the believers will become calm and

¹⁶Yayasan Penyelenggara Penterjemah Tafsīr Al-Qur'ān, *Al-Qur'ān dan Terjemahnya*, Departemen Agama RI, 1989, page. 293

¹⁷Ahmad Mustāfa al-Marāgi, *Tafsīr al-Marāgi, terj. Anṣari Umar Sitanggal*, (Semarang: Taha Putra, 1988), page. 296

¹⁸Ahmad Mustāfa al-Marāgi, *Tafsīr al-Marāgi, terj. Anṣari Umar Sitanggal*, page. 297

disappear the anxiety is afraid of Him. This is because God deleting the light of faith to him who won the anxiety and sadness.

3. According to Hamka

The purpose of the passage was not only to the Prophet saw, but to the public. Remember your God, o Lord! Already in some letters in the Koran that *zikr* is the memory of the heart, or called by the mouth as related to the mind of the heart is a prerequisite for the implanting of priests, remember to God as the principal ingredient in the mind (Ali-Imrān: 191). Possessions and children even if they were a barrier to *zikr* to God (Al-Munāfiqūn: 9). So in this verse it gives guidance as to how *zikr* or remember God :

1. Let it be remembered in your heart or ponder. Because such deep reflection is a reflection of our depth.
2. To humble ourselves called *taḍarru'* means to bend down in contempt and we being in the presence of God, we are nothing more than a servant before God, almighty, and almighty, we give ourselves completely to him.
3. Be in fear of the majesty of *rubūbiyah* and the greatness of *ulūhiyah*. If he takes away his help from us then there is no one else who can replace him.
4. No need to shout, praise, meaning don't shout so loud that it changes its nature rather than it 'into frenzy.
5. Along with the allusion to the tongue and the memory of the heart, for by the phrase "*dūnal jahr*" meaning not out loud, it is understood that God's name is also spoken of by the tongue, suppressed by *taḍarru'* along with the binary phrase that is in you.
6. Remember Him in the morning and in the evening. In the morning we will begin a work and in the evening returns from business and work.¹⁹

That the man who was steadfast in his opposition to God, if he was touched by devil with one disturbance they remember to return to God and open their eyes to the right way, here is *zikr* interest in remembering always. Thus it

¹⁹ Hamka, *Tafsīr al-Azhār*, Jilid 3, Cet. 1, (Jakarta : Gema Insani, 2015), page 651

is evident that the prayer which most tasawuf adherents did, in ratios, *tahlīl*, was packed together in a loud voice, to the point of being so good and forgetting themselves, was also what they called *jażab* until it fainted, was not the *ẓikr* the Prophet Muhammad saw, but was invented later (heresy) yng did not come from the teachings of Islam.

Ẓikr taught by the messenger of God was a prayer; *Subhānallāh*, *taḥmīd*; *Alḥamdulillāh*, *tahlīl*; *Lā ilāha Illallāh*, *takbīr*; *Allāhuakbar*, *hauqalah*; *Lā haulā walā quwwata illā billāh*, and *istigfār*; *Astagfirullah*. And so came the tasawuf scholars who made a file with the creation itself that did not originate with the teaching of God and the apostle. There is a *ẓikr* who reads God only so many times in a loud voice, cheers to the breaking of hearts, and faints. There is a bill of reflection because the word *huwa* means he, God himself. Sometimes they held a sort of demonstration as opposed to the one holding fast to sunnah. Thus, such thinking comes from the islamic fountain or is very misleading away from the islamic base.²⁰

In the Interpretation of Al-Azhār, *ẓikr* is difined by remember. The origin of *ẓikr* is remember, but inside remember God. The heart and the pledge of memory that tongue.²¹

Alī bin Ṭalḥah took Ibn Abbās teachings about the verse “*remember God be with a lot of memory*”. When lowering a there is always a time limit and a plane to his servant. *Ẓikr* is does given a time limit, even God spoke in QS. Ali Imrān : 191 about remember God when standing, siting, lying, when on land and sea, on the road, at home, rich or poor, in sicness or healthy, in secret or in reality and under any circumstances.²²

4. According to Sayyid Qutbh

In fact, the *ẓikr* of God, as directed by these texts, is not merely reciting with the lips and tongue. But remember with heart and soul. *Ẓikr* of God, if it is not accompanied by a feeling of fear, a submissive heart, and a living soul, if it

²⁰ Hamka, *Tafsīr al-Azhār*, page. 652

²¹ Hamka, *Tafsīr al-Azhār*, Vol. 22, (Jakarta: Pustaka Panjimas, 1988), page. 53

²² Hamka, *Tafsīr al-Azhār*, page 54

is not accompanied by humility and fear of God, then it is not *zikr*. *Zikr* is facing oneself to God with humility and fear, namely imagining His majesty and majesty, feeling fear of His wrath and punishment, and hoping for His protection. So that the human spirit becomes clear. If the tongue moves with the heart and the lips speak with the spirit, then you should recite *zikr* in a humble manner and in a low voice, not whistling and clapping, shouting and making noise, nor singing and singing.

Zikr were encouraged at the beginning of the day and at the end of the day, so that the heart was always connected with God at both ends of the day. Showing God is not limited to that time. But remember to God it must always be in the heart at all times, feeling God's care and attention it must always be in the heart at all times. In these two times, however, the human soul faces the clear change of the expanse of the universe, from night to day and from day to night. At the second time also the heart has to do with everything around it. He sees God's hand reversing night and day, changing phenomena and circumstances. God knows that human hearts at this time are more impressed and responsive.²³

The Koran gives many directions to reflect on God and sanctify him at a time as though the entire universe were affecting the human heart. Also soften him, discourage him and make him yearn to have a relationship with God. As is the word of God :

فَاصْبِرْ عَلَىٰ مَا يُقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ

It means:“Therefor (O Muhammad) bear with what they say, and hymn the praise of thy Lord before the rising and before the setting of the sun; And in the night-time hymn His praise, and after the (prescribed) prostrations.” (QS. Qāf : 39-40).²⁴

²³ Sayyid Quthb, *Tafsīr fi Zhilalil Qur'an Jilid 5*, (Jakarta: Gema Insani, 2003), page. 92

²⁴ Yayasan Penyelenggara Penterjemah Tafsīr Al-Qur'ān, *Al-Qur'ān dan Terjemahnya*, Departemen Agama RI, 1989, page. 520

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ

النَّهَارِ لَعَلَّكَ تَرْضَىٰ

It means :“Therefor (O Muhammad), bear with what they say, and celebrate the praise of thy Lord ere the rising of the sun and ere the going down thereof. And glorify Him some hours of the night and at the two ends of the day, that thou mayst find acceptance.”(QS. Tāhā : 130).²⁵

وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ ۖ وَسَبِّحْهُ لَيْلًا طَوِيلًا

It means :“Remember the name of thy Lord at morn and evening.; And worship Him (a portion) of the night. And glorify Him through the livelong night.” (QS. Al-Insān : 25-26).²⁶

There is no compelling reason to say that the commandment was *zikr* in these times before the mandatory salutations of the time and so gave the impression that the farthen of this obligatory prayer had already satisfied the observance of the commandment at these times, for *zikr* here is more complex than *ṣalat* and the time of the mandatory times.

Ẓikr can also be in *ṣalat* of both compulsory and sundanese. But it can also be in the form of *zikr* with the heart or with the heart and orally with no movement such as *ṣalat*. Even this mixn can be more complex than all of that, such as always in a state of remembrance of God and always imagining the majesty of God also always be noticed and impressed upon him in private and in front of the crowd, in small and small matters, in motion and silence, in charity and intention, *zikr* in morning, evening and night, for at this time there are special messages, Only God knows what goes on in the human heart what his figure and the nature of his creator knows.

Remiss in remembering God not with lips and tongue but with heart and soul. *Ẓikr* who bowed his heart so that he dared not walk in the way of shame on God's sight, and did not perform a movement that he felt ashamed of God,

²⁵Yayasan Penyelenggara Penterjemah Tafsīr Al-Qur’ān, *Al-Qur’ān dan Terjemahnya*, Departemen Agama RI, 1989, page. 321

²⁶ Yayasan Penyelenggara Penterjemah Tafsīr Al-Qur’ān, *Al-Qur’ān dan Terjemahnya*, page. 579-580

nor did he dare to commit small or great sins because he knew that God would absorb them. Then that's what *zikr* has been ordered here. If this is in his nature then it is not God who does not encourage the perpetrator to perform obedience, to do ṣaleh's charity, walk the path of good, and follow the teachings of God and his Prophet.

CHAPTER IV

ANALYSIS *MA'NĀ-CUM-MAGHZĀ* OF QS. AL-A 'RĀF (7) : 205

In the previous chapter the author has given a description of differences opinion regarding the interpretation of prohibitions to raise the voice when doing *zikr* in QS. Al-A'rāf (7) : 205. In this chapter the author will try to reinterpretation QS. Al-A'rāf (7) : 205 using hermeneutika *ma'nā-cum-maghzā*. This verses included the category *instructional values*¹ verse, which includes the verse on God's instruction of the prophet and the prophet's friend to solve a particular problem when revelation is turoted. *Ma'nā-cum-maghzā* interpretation considers three subjects for giving birth to an understanding. First, historical significance (*ma'nā al-tarīkhi*). Second, historical *maghzā* (*al-maghzā al-tarīkhi*) and third, contemporary main message (*al-maghzā al mu'aşirah*) at the time of the Koran was interpreted. To gain insight into these three aspects, there is a methodist step to analysis the author.

A. Linguistic Analysis of QS. Al-A'rāf (7) : 205

وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ نَضْرَعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ

It means: "And do thou (O Muhammad) remember thy Lord within thyself humbly and with awe, below thy breath, at morn and evening. And be not thou of the neglectful."(QS. Al-A'rāf : 205)²

Here's the analysis:

God's word وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ Some say the meaning *zikr* (from وَأَذْكُرْ) Is more common than the Koran and the other *zikr* by which God can be remembered's by which can remember God. Abū Ja'fār an-Nuhas said that there is no difference of وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ (and say the name of your (God) in your heart), that it is a prayer. According to al-Qurtūbi, referral of Ibn Abbās ra that *zikr*

¹ Sahiron Syamsuddin (dkk), *Pendekatan Ma'nā-cum-maghzā Atas Al-Qur'an dan Hadīs : Menjawab Problematika Sosial Keagamaan di Era Kontemporer*, page. 13-14

²Yayasan Penyelenggara Penterjemah Tafsīr Al-Qur'an, *Al-Qur'an dan Terjemahnya*, Departemen Agama RI, 1989, page. 176

means reading in prayer. There are also those who say, that the Koran is special, that is, read the Koran with great care and thought.³

تَضَرُّعًا وَخِيفَةً (with submissiveness and fear) both of these words were in naṣab position as *ḥāl*, (condition description) *mutaḍarri'an wa khāifan* (while humbling and fearful). *Al khīfah* is *al khauf* (fear), his home is *khiufah*, then his *wawu* is turned *ya'* because of earlier *kasrah*. Al-Farrā' tells that the form of *jama'* *khīfah* is *khiyāf*. Al Jauharī said *al-khīfah* was *al-khauf*, his curved *khiyāf*. It was a source of *wawu*. Waḥbah Az-Zuhaili said in his book in *tafsīr al-Munīr* that *taḍarru'an* its means with contempt, an appearance of beauty, submission, a weakness of self and *khīfatan* is fear of God and his torture.⁴

وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ (and by not loud the voice), that is, *dūnal al-jahr bihī min al-qaul* (with no loud voice). This was gafe up with to the previous, *mutaḍarri'an, khāifan, wa alliman dūna al-jahr min al-qaul* (while humbles, and speaks without louder voice).

بِالْعُدُوءِ وَالْأَصَالِ (early morning and evening) associated with the *أذْكَرُ* times in the morning and evening. *Al-guduww* is the *gadwah* meaning in the morning, and *al-āṣāl* is the plural *aṣīl*, so that thus *al-āṣāl* is (plural of plural). In *tafsīr al-Munīr* by Waḥbah Az-Zuhailī explain that *bil-guduwwi: al-guduww* plural of *gudwatun* which means between the prayer of *ṣubuh* to sunrise. And *wal-āṣāl: plural* from the word *aṣīl* which means time to finish all the way to sunset.⁵ So said by Al-Farrā'. How in the following verses:

وَلَا بِأَحْسَنَ مِنْهَا إِذْ دَنَا الْأَصْلُ

"There is nothing better for him if he is near to the evening."

Whereas according to *al-aṣīl* the time after *aṣar* to *magrib*, the plural form of *al-aṣāl*, *al-āṣāl* and *al-aṣā'il*, as in the plural *al-aṣīlah*. The poet said:

عَمْرِي لِأَنْتَ الْبَيْتُ الْأَكْرَمُ أَهْلُهُ ... وَأَقْعُدُ فِي أَفْيَائِهِ بِالْأَصَائِلِ

³ Syaikh Imam al-Qurtūbi, *Tafsīr Al-Qurṭūbi*, (Jakarta: Azzam Library, 2008), page. 901

⁴ Waḥbah Az-Zuhaili, *Tafsīr Al-Munīr Jilid 5 terj. Abdul Hayyie Al-Kattani*, (Jakarta: Gema Insani, 2016), page. 218

⁵ Waḥbah Az-Zuhaili, *Tafsīr Al-Munīr Jilid 5 terj. Abdul Hayyie Al-Kattani*, page. 218

"Truly you are the most noble home the occupant and the most comfortable porch to sit in the afternoon."

Another plural is *aṣḥān*, as with *ba'īr* and *a'rān*. Abū Majlaz read *wal-īṣāl* in *maṣḍar*'s form. The mention of these two times was special because of the glory of his second. The point is to set *ẓikr* (remember God).

وَلَا تَكُن مِّنَ الْغَافِلِينَ (And do not be among those who are inattentive) against the *ẓikr to God*.⁶

After analyzing the meaning of the language from here the author has not yet come to the conclusion of the mean of the word *ẓikr* referred to QS. Al-A'rāf: 205 because this word has several meanings in it. Therefore the author will perform an intratextual analysis so that the word *ẓikr* can be known to mean in QS. Al-A'rāf: 205.

1. Intratextuality Analysis

Intratextuality analysis is analyzing and comparing the use of the word *ẓikr* in QS. Al-A'rāf (7) : 205 in another verse, to find out the word *ẓikr* and its revision. In the Koran, the word *ẓikr* contains some understanding and meaning between them as follows:

a. *Ẓikr* taking lessons.

QS. Al-An'ām : 126

وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ

It means : "This is the path of thy Lord, a straight path. We have detailed Our revelations for a people who take heed." (QS. Al-An'ām : 126).⁷

According to the Quraish Shihab the word *ẓikr* on this verse was interpreted as a lesson, in the preceding verse God was. Explains the state of the wayward people. Then by this verse God. Explain the prepared path and other means. In addition to this scripture it also explains that the cause the heresy one experiences because of himself, because of God. Have set up a wide and straight path. Then this verse

⁶Asy-Syaukani, Al Imām Muhammad bin Ali bin Muhammad, *Tafsīr Fathul Qadīr*, (Jakarta: Azzam library, 2010, page. 380-381

⁷Yayasan Penyelenggara Penerjemah Tafsīr Al-Qur'ān, *Al-Qur'ān dan Terjemahnya*, page. 144

declares that God is, indeed, omnipotent. Having explained in detail the information and evidence to those who are trying to remember and take lessons for them is provided by a peaceful paradise.⁸

Ibn Katsīr argued that the word *zikr* on the text was understood to mean, that is, after God. Tell of the way of the people that strayed from his path, and then tell of the glory of the instructions and of the religion that is the right that was brought by the Prophet. Then God almighty saying: "*this is the upright way of your Lord,*" that is, o Muhammad, the religion which we dedicate to you and we reveal to you through the Koran is the path of God. Upright, God's strong rope and wise warning: "*we have, indeed, explained passages that have consciousness and are able to understand God and his apostle, for them the land of salvation which is heaven at the side of its God.*"⁹

In al-Marāghī's interpretation the word *zikr* on that verse is also interpreted by a lesson to those who remember the verses that have been presented to them, then they feel confident and deeply felt his faith, as they were learning more and more lessons that inspired them to submit and give gifts to *ṣaleh*.¹⁰

b. *Ẓikr* as the means memory tool.

a. QS. Ar-Ra'd : 28

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

It means: "Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest!" (QS. Ar-Ra'd : 28)¹¹

⁸ M. Quraish Shihab, *Tafsīr al-Miṣbāh; Pesan, Kesan dan Keserasian Al-Qur'ān*, Cet. I, (Ciputat: Lentera Hati, 2000), page. 279.

⁹ Muhammad Nasib al-Rifā'i, *Ringkasan Tafsīr Ibnu Katsīr, terj. Syihabuddin*, Cet 1 (Jakarta: Gema Insani Press, 1999), page. 286

¹⁰ Ahmad Mustāfa al-Marāghī, *Tafsīr al-Marāghī*, Juz VIII, Terj. Anshari Umar Sitanggal, page. 45.

¹¹ Yayasan Penyelenggara Penterjemah Tafsīr Al-Qur'ān, *Al-Qur'ān dan Terjemahnya*, page. 252

Scholars different in their opinion as to what *zikr to God* means in this passage. Some understand it in the Koran because one of the names of the Koran is *al-zikr*. Others understand it in the general sense of *zikr*, both Koran and other verses. That *zikr* leads to the sobriety of the soul and of course when it is intended to drive the heart toward an awareness of the greatness and power of God almighty. Not just tongue.¹² A word is used to call the partner's attention to what will be said. In the context of this verse is about *zikr to God* that gives birth to the calmness and serenity of the heart.

According to Al-Marāgi *zikr* view of the text, that is, the people who lead to God almighty. , think of clear *dalil*'s and the ways of worship. God almighty. Will open the eyes of heart open their chests. They must have had good luck and happiness in the world and in the afterlife. These were men of faith, his heart always inclined toward God almighty. And they were at peace as they remembered. Therefore, surely by remembering God first. Mukmin's men alone will become calm and lose anxiety for fear of him. It is because God almighty. Bestowing the light of faith on him which dispel anxiety and sadness.¹³

In his interpretive summary the word *zikr* is also understood by remember, that the people of faith and their hearts came to live with the memory of God almighty. The heart became tranquil and tended to God almighty. In remembering Him and the Lord. As his protector and helper.¹⁴

b. QS. Al-Baqarah : 152

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

¹² M. Quraish Shihab, *Tafsīr al-Miṣbāh; Pesan, Kesan dan Keserasian Al-Qur'ān*, page 271-272

¹³ Ahmad Mustafa al-Marāgi, *Tafsīr al-Marāgi*, page. 172

¹⁴ Muhammad Nasib al-Rifā'i, *Ringkasan Tafsīr Ibnu Katsīr, terj. Syihabuddin*, page. 92

It means: “Therefore remember Me, I will remember you. Give thanks to Me, and reject not Me.” (QS. Al-Baqarah : 152).¹⁵

The point of the scripture above is that God's multiplying favour has become evident. Bestow upon you, then act upon me with tongue, mind, heart and limbs. The tongue sanctifies and glorifies me, the mind and the heart by watching for the signs of my greatness and the limbs by the way to carry out my commandments, if you do it I do remember also into you, that I may always be with you in your good times and your grief, and give thanks unto me with your heart, your tongue, and your works, and by no means do I increase my own favours, and deny not.¹⁶

In the interpretation of Al-Azhār *ẓikr* this verse is interpreted by remember, at the end of verse 35 in referring to the 10 primacy of the man of faith and the woman of faith, the number ten being called the man who remembered God. As many as you can, and so do women. The origin of *ẓikr* is remember, but inside remember God almighty. In the heart and pledge the memory with tongue. Ali bin Ṭalhah adopted Ibn Abbās's teachings about the text "remember God with a lot of memory," that God should abate. There is a time limit to his subjects. *Ẓikr* was given no time limit, even God spoke in QS. Ali Imrān : 191 about remember God almighty. When standing, sitting, lying, when on land and at sea, on the road, at home, rich or poor, in sickness or in health, in secret or in reality and in whatever circumstances.¹⁷

c. QS. Al-Baqarah : 200

¹⁵ Yayasan Penyelenggara Penterjemah al-Qur’ān, *Al-Qur’ān dan Terjemahnya*, page. 23

¹⁶ M. Quraish Shihab, *Wawasan al-Qur’ān tentang Ẓikir dan Do’a*, page. 23

¹⁷ Hamka, *Tafsīr al-Azhār*, Vol. 22, (Jakarta: Pustaka Panjimas, 1988), page. 53-54

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ

It means: “And when ye have completed your devotions, then remember God as ye remember your fathers or with a more lively remembrance. But of mankind is he who saith: “Our Lord! Give unto us in the world,” and he hath no portion in the Hereafter.”(QS. Al-Baqarah : 200)¹⁸

The word *zikr* on the verse is interpreted by remembrance. In. The whole point of the verse is that human life is possible always in a divine environment, he is required to remember God regularly. And that is partly the meaning of *ṭawaf* going around the *ka'bah* seven times. It is necessary to be reminded that some might suspect that with past guidance, allow a moment to forget God. No! So the guidelines of that verse are when it is finished, the *ḥajj* must remain in his thoughts, remembering God. In various ways *zikr* has been taught. The editors of this verse use the words *asyadda* is firm or steady, not much more, for the best is firmness and faithfulness, not the many without fads. It's true that many of us can give birth to each other, but of course it's best to think hard and hard.¹⁹

c. *Zikr* it means as majesty

QS. *Ṣād* : 1

ص وَالْقُرْآنِ ذِي الذِّكْرِ

It means :” *Sad*. By the renowned *Koran*”. (QS. *Shād* : 1).²⁰

The *Quraish Shihab* explained that the word *zikr* in the above verse meant something glorious. May also mean a warning, both meanings can be covered by the word used in this verse.²¹

¹⁸Yayasan Penyelenggara Penterjemah Al-Qur’ān, *Al-Qu’rān dan Terjemahnya*, page. 31

¹⁹ M. *Quraish Shihab*, *Tafsīr al-Misbāh; Pesan, Kesan dan Keserasian Al-Qur’ān*, page.

²⁰ Yayasan Penyelenggara Penterjemah Al-Qur’ān, *Al-Qu’rān dan Terjemahnya*, page.

²¹ M. *Quraish Shihab*, *Tafsīr al-Mishbāh; Pesan, Kesan dan Keserasian Al-Qur’ān*, page.

According to al-Marāghi the word *zīkr* on this verse is defined by glory, in this verse God is almighty. To glorify this sūrah by referring to the Koran greatness. God described in detail about the paganism of the muslims that was just mentioned in the previous sūrah.²²

According to Hamka the word *zīkr* in it means also that the Koran is *syarīf*, which means highness, and *karīm* means mercy to God. And *majīd* who means kurniawan. Three of God's zero. His majesty was spilled into the nature of the Koran, because he was in divine guidance for all *ihsān*. And yet the infidels are always in pride and antagonism of the scriptures. Meaning even though it starts by God. With his own oath that the Koran contains with warning and glory and guidance for man's life, yet a heathen remains in his vanity and hatred and enmity.²³

d. *Ẓikr* as a revelation

a.) QS. An-Nahl : 44.

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

It means: “With clear proofs and writings; and We have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them, and that haply they may reflect.” (QS. An-Nahl : 44).²⁴

According to the Quraish shihab the mention of God's grace. To the messenger of God. Specifically, it was *al-zīkr* who suggested the difference in his position with previous prophets and apostles. Then the repetition of the word twice in the verse suggests the difference in decrease. The first is the Koran drop to the Prophet (peace and blessings be upon him). The direct nature of almighty God. With his own selection editor, whereas the second is that which is addressed to the man in all.²⁵

²² Ahmad Mustafa al-Marāgi, *Tafsīr al-Marāgi*, Juz XXIII, page. 167

²³ Hamka, *Tafsīr al-Azhār*, Vol 23, page. 188.

²⁴ Yayasan Penyelenggara Penterjemah Al-Qur'ān, *Al-Qur'ān dan Terjemahnya*, page. 10

²⁵ M. Quraish Shihab, *Tafsīr al-Misbāh; Pesan, Kesan dan Keserasian Al-Qur'ān*, page.

In that interpretation al-Azhār explained that it is clear from these verses that the duty of the Prophet saw. Conveying *al-ẓikr* (*Koran*) is not a new obligation, but a link of God's plan. Guide and instruct mankind that has begun since the Prophet Adam.²⁶

b.) QS. Al-Qalam : 51

وَأِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَمْؤُلُونَ إِنَّهُ لَمَجْنُونٌ

It means: “And lo! those who disbelieve would fain disconcert thee with their eyes when they hear the reminder, and they say: Lo! he is indeed mad;.” (QS. Al-Qalam : 51)²⁷

According to the M. Quraish Shihab the word *ẓikr* also meant Koran, if linked with the preceding verse, it contained a prohibition against the prophet obeying the musyrikin even at the beginning of this letter prohibited taking any attitude toward them. He was ordered to be patient and steadfast. Destroy his people and do not act like the prophet. The above verses in which this letter concludes the constantly disturbs you to stop the dakings, their hearts filled with malice upon you and those heathens in their constant state are derided of you by their envy and hatred of you.²⁸

In the interpretation of al-Azhār was explained that basically the people of makkah it couldn't stand listening to *al-ẓikr* (verses of the Koran) read the messenger of God. Regarding the severe reproach of their idols and their evil deeds that are far from the truth. Therefore, whether they heard him or they made their voice with the Prophet saw. Their eyes were fiery with hatred for the messenger of God.²⁹

²⁶ Hamka, *Tafsīr al-Azhār*, Vol 18, page. 247

²⁷ Yayasan Penyelenggara Penterjemah al-Qur'ān, *Al-Qur'ān dan Terjemahnya*, page. 23

²⁸ M. Quraish Shihab, *Tafsīr al-Misbāh; Pesan, Kesan dan Keserasian Al-Qur'ān*, page.

²⁹ Hamka, *Tafsīr al-Azhār*, Vol 23, page. 75

c.) QS. Al-Hijr : 9

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

It means: “Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian.”(QS. Al-Hijr : 9)³⁰

According to the interpretation of the M. Quraish Shihab the word *zīkr* on the above verse as well is translated by the Koran. The overall interpretation of that verse is a verse this is a rebuttal of those who question the source of the Koran. Because he was strengthened by his true words and used our word, God who commands the archangel gabriel. So thus we lower *al-zīkr*, the Koran, which you doubt, and actually us also, with all the muslims, it's really becoming the integrity keepers and those who are immune.³¹

In the opinion of al-Ṭabari word *zīkr* on this verse means the Koran, meaning that in the holy Koran, Always keep from *baṭil* additions or a reduction, for example from the standpoint of the laws and his farḍu-farḍu.³²

e. *Zīkr* means prayer

a.) QS. Al-Jumu'ah : 9

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

It means: “O ye who believe! When the call is heard for the prayer of the day of congregation, haste unto remembrance of God and leave your trading. That is better for you if ye did but know.” (QS. Al-Jumu'ah : 9)³³

The point of the aforementioned verse is that *ṣalat* serves as the means of both file and file. This would certainly not apply if that prayer was performed according to the guidance of God. And his messenger. And the things that need to reflect on in friday's

³⁰ Yayasan Penyelenggara Penterjemah Al-Qur'ān, *Al-Qur'ān dan Terjemahnya*, page. 262

³¹ M. Quraish Shihab, *Tafsīr al-Misbāh; Pesan, Kesan dan Keserasian Al-Qur'ān*, h.95

³² Abū Ja'far al-Ṭabari, *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān*, h. 7

³³ Yayasan Penyelenggara Penterjemah al-Qur'ān, *Al-Qur'ān dan Terjemahnya*, page. 554

ṣalat context include the sermon of the preacher, a side from the human position of the community whose purpose it is that they are human beings whose needs cannot be met except through their cohesion.³⁴

The word *ẓikr* is understood to mean that when muāẓin aẓan was before the priest, the priest was sitting on the platform on friday for ṣalat, so leave the sale to execute friday's ṣalat.³⁵

In his interpretation al-Azhār was explained that the word *ẓikr* on this verse means that this friday was mandatory for every male to hear the call, that is, aẓan. For walking to sin is to leave trade better than to be preoccupied with trade and seek worldly benefits, for the afterlife is better and more eternal, for it has more of an eternal wealth. And what in God's good side. It is better for you if you are among those who have an accurate knowledge of what is harmful and what is beneficial.³⁶

f. *Ẓikr* as a warning tool.

QS. As-Ṣād : 87

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

It means: " Lo! it is naught else than a reminder for all." QS. As-Ṣād :87)³⁷

In the interpretation of al-Miṣbāh it is explained that the word *ẓikr* in this verse means a warning. After the last verses warn all parties and the verses above back to the initial description of this letter affirming the greatness of the Koran and the hubris of the pagans. This is God almighty. Said to command the messenger of God. That say: "I am not asking you for it, that is, for the instruction and the warning which I am commanding, is a curse. I wish only from God almighty. Of her sleepiness, and beyond that I am not one

³⁴ M.Quraish Shihab, *Wawasan al-Qur'ān tentang Ẓikir dan Do'a*, h. 50-51.

³⁵ Ahmad Mustafa al-Marāgi, *Tafsīr al-Marāgi*, page. 169

³⁶ Hamka, *Tafsīr al-Azhār*, Juz XXVIII, page. 175.

³⁷ Yayasan Penyelenggara Penterjemah Al-Qur'ān, *Al-Qur'ān dan Terjemahnya*, page. 302

of those people who are making things up, that is pretending. He believes this Koran, nothing but a warning and a glory to the universe, can each be able to draw at his own pace.³⁸

But according to Al-Maraghi the word *zikr* on this verse is interpreted by counsel that the Koran is none other than the advice for man and all jin. And anyone who has a sense of reason and an upright character, he will testify of the truthfulness of the Koran and about the distance from timidity and corruption.³⁹

g. *Ẓikr* means understand

QS. Ali Imrān : 7

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۚ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّسُوحُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ ۗ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

It means :” He it is Who hath revealed unto thee (Muhammad) the Scripture wherein are clear revelations they are the substance of the Book and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it. None knoweth its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed”. (QS. Ali Imrān : 7).⁴⁰

The above interpretation of the verse on the issue of *zikr* by M. Quraish Shihab refers to the word *zikr* with those whose knowledge was in again solid faith. They knew the cab while saying: "we have faith in it all, that is, the size more and more from the side of our Lord."⁴¹

As explained in the interpretation of al-Azhār that the *yazkuru* text is also translated by understanding. Globally the point is that God

423 ³⁸ M. Quraish Shihab, *Tafsīr al-Mishbāh; Pesan, Kesan dan Keserasian Al-Qur’ān*, page.

³⁹ Ahmad Mustafa al-Marāgi, *Tafsīr al-Marāgi*, page. 256

⁴⁰ Yayasan Penyelenggara Penterjemah Al-Qur’ān, *Al-Qur’ān dan Terjemahnya*, page. 51

⁴¹ M. Quraish Shihab, *Tafsīr al-Mishbāh; Pesan, Kesan dan Keserasian Al-Qur’ān*, page.

almighty. Stating that there are his sacred verses that are clear as well as aren't meaning that the Koran is there are verses that humans cannot understand. Lord's warning. The *mutasyābihāt* verse doesn't mean that much is learnable. This warning was to demand that they earnestly invoke the Koran and invoke guidance from God. Up becoming a man of science. Then with that knowledge the secret is reopened by the continued verse "and shall not understand unless men are of the mind."⁴²

In the interpretation of Al-Marāgi, it is explained that the interpretation of *wamā yaẓkuru illā ulul albāb* will not understand and will not understand its wisdom except those who have bright eyes and strong intellect, besides having the privilege of *tafakkur* and analyzing the verse of *muḥkām* which is the subject of everything. Thus, if it is presented to them the verses of *mutasyābih*, then it is easy for them to remember. They immediately returned the verse *mutasyābih* to the verse of *muḥkām*.⁴³

2. Intertextuality Analysis

After analyzing intertextual *ẓikr* terms. Next, the author will analysis the word *ẓikr* intratextual, in tracking the *ẓikr* in text other than the Koran, for example in the Prophet's ḥadīṣ or the Jahili poems. To know how that *ẓikr* was understood outside the text of the Koran.

- a. Ḥadīṣ history of Bukhāri and Abū Hurairah, that the messenger of God (Ḥadīst Qudsi) said:

أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَ أَنَا مَعَهُ إِذَا دَكَّرَنِي فَإِنْ دَكَّرَنِي فِي نَفْسِهِ دَكَّرْتُهُ فِي نَفْسِي وَإِنْ دَكَّرَنِي فِي مَالٍ دَكَّرْتُهُ فِي مَالٍ خَيْرٍ مِنْهُمْ.

"I am by my servant's denial against me. And I will be with him when he is grinding on me, if he is grinding on me in his heart (alone), then I will call it in my (own) heart, and if he is grinding on me in the midst of human groups, then I will call it in the middle of a better group than that group." (HR. Bukhāri and Muslim.)⁴⁴

⁴² Hamka, *Tafsīr al-Azhār*, Vol 3 , page. 111

⁴³ Ahmad Mustafa al-Marāgi, *Tafsīr al-Marāgi*, page. 128

⁴⁴ Al-Karmani, *Syarh Ṣaḥīḥ Bukhari*, Jilid ix, No. Ḥadīṣ 6970, (Beirut: Dar al-Fikr, t.t.h.), page. 166.

Ẓikr in the middle of *jamā'ah* means to speak out loud.

Ẓikr to is the most special of the heart and orally of the *Ẓikr* that grows to God, a love of him, and produces much reward out of him. *Ẓikr* was the culmination of gratitude, therefore God ordered them specifically, then ordered them to be grateful in general.

- b. Ḥadīst Ṣaḥīḥ narrated by Muslims and at Tirmidzi from Abū Hurairah and Abū Sa'id al Khudri, where the Prophet saw. said:

مَا مِنْ قَوْمٍ يَذْكُرُونَ اللَّهَ إِلَّا حَفَّتْ بِهِمُ الْمَلَائِكَةُ وَغَشِيَهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ

"No one miser is superior to God unless it shall be surrounded by angels and graced with grace and pass on peace to them and God will call them before the creature who is with him."(HR. Muslims and Tirmizi).

- c. Ḥadīst narrated by Aḥmad, Abu Dawud, at-Tirmīzī (in ṣaḥīḥ by him), an Nasa'i and Ibn Mājah of Sa'ib, that the Prophet saw said:

جَاءَنِي جِبْرَائِيلُ فَقَالَ: يَا مُحَمَّدُ مَرُّ أَصْحَابِكَ فَلْيَرْفَعُوا أَصْوَاهَهُمْ بِالتَّلْبِيَةِ. وَ فِي رِوَايَةٍ بِالتَّكْبِيرِ.

"The angel of jheb il has come to me and said:" command your friend to raise his voice when it is spoken."(HR. Ibnu Mājah)

Partial history with tactical. Neither *talbiyah* nor *takbīr*, all including *Ẓikr*.

- d. Ḥadīst Ḥasan narrated by Baihaqī from Anas where the Prophet saw said:

إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا قَالُوا: وَ مَا رِيَاضُ الْجَنَّةِ قَالَ: حِلَقُ الذِّكْرِ.

"If you pass through the garden of heaven, then go get some grass." Then friends asked: "o Prophet, what the garden heaven?" The prophet saw answered: "Halaqah *Ẓikr*".(HR. Baihaqī).

- e. The Prophet saw said about the hard *Ẓikr* after prayer, narrated by Ahmad, Bukhāri and Muslim.

إِنَّ رَفْعَ الصَّوْتِ بِالذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ كَانَ عَلَى عَهْدِ النَّبِيِّ.

It means: "really loud voices in judgment when the people have finished performing the destructive prayer already existed in the days of your prophet, your prophet muhammad saw" (HR Bukhāri and Muslim.)

Imam As-Suyuti in his risings, *Natījatul Fikri fil Jahri fi Žikr*, recorded in his book *al-Ḥawi lil-fatāwa*, mentions there are 25 Ḥadīṣ, either Ṣaḥīḥ, Ḥasan or Ḍa'if in describing his suendoing the halaqah *Žikr* (the mujāhadah together) and file in a loud voice.

Although there was also a ḥadīṣ Prophet that explained the value of doing the *Žikr* was not in a loud voice.

إِنَّ اللَّهَ مَلَائِكَةٌ يَطُوفُونَ فِي الطَّرِيقِ يَلْتَمِسُونَ أَهْلَ الدِّكْرِ فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا هَلُمُّوا إِلَيَّ حَاجَتِكُمْ قَالَ: فَيَحْفُوهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا قَالَ فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ مِنْهُمْ مَا يَقُولُ عِبَادِي قَالُوا يَقُولُونَ يُسَبِّحُونَكَ وَ يُكَبِّرُونَكَ وَ يَحْمَدُونَكَ وَ يُجَدِّدُونَكَ.

It means: "Surely God has angels twisting in the streets in search of the master dzmiser. So when they find people who are stingy with God, the angels cry out: "do nothing to yourselves." Then the messenger of said: "and then angels laid their wings upon the heavens of the world." The apostle of God's saw. says: "then rabb they asked, and he was the almighty dzat knows of them:" what do my servants say?" The angel replied: "they all recite thy prayer prayer, takbīr, taḥmīd and bless thee." (HR. Bukhāri and Muslim).⁴⁵

B. Historical Analysis of QS. Al-A'rāf (7) : 205

To understand a verses is also necessary by knowing the reason for the descent of a verse or commonly known *asbāb al-nuzūl*,⁴⁶ the Koran was revealed. The *asbāb al-nuzūl* micro or special causes that provide background for the descent QS. Al-A'rāf (7) : 205 there is nothing in some books about *asbāb al-nuzūl*. And *asbāb al-nuzūl* macro or what might be called the social state or arab nation of society at the time a verse was handed down, To get data about the reveling atmosphere of the Koran it would require analyzing the makiyyah madaniyyah as one of the attempts to understanding the Koran.

Makkah and Medina are two different cities both of good lay geographical, cultural, character, social structure, or economics. It is these two different things that then require two different approaches to communicating, conveying ideas, teachings, commandments, and prohibitions. This was what

⁴⁵ Nur Hidayat Muhammad, *Tarekat dalam Timbangan Syari'at jawaban atas kritik salafi wahabi*, (Muara Progresif : (tt)). page. 1-2

⁴⁶ Siti Muslimah (dkk), *Urgensi Asbāb al-nuzūl menurut al-Wahidi*, Al-Bayan: A Koran and Tafsīr study journal, number. 2 (2017), page. 45-46

underlies the need for the periodical of the Prophet's dakwah, the phase of mecca and the phase of medina. The moving of the Prophet Muhammad from Makkah to Medina became the point of this period. The Prophet Muhammad was sent to be an apostle and carried the preaching commission for about 23 years, 13 in Makkah (before the march) and 10 in Medina (after the march). It was in that time of about 23 years that the Koran was revealed progressively accompanying the journey of the Prophet's prophecy.⁴⁷

From the periodical of the two phases of the dakwah came the concept of madaniyah makkiyah as one of the attempts to understand the meaning of the Koran. The words of makkiyah and madaniyah are not basically terms which is the concept set forth by the Prophet.⁴⁸ The clergy divide into three opinions in defining makkiyah madaniyah. They disagree in defining the terms of makkiyah and madaniyah because they see these madaniyah from three different perspectives. The three perspectives are: a place to descend (*makān al-nuzūl*), a subject of speech (*mukhātab*), and a time down (*zamān al-nuzul*).⁴⁹

In deciding which verses of the Koran fall into the category of makkiyah and madaniyah, scholars guide to two kinds of approaches, namely the *simā 'i naqlī* approach (*simā 'i naqlī*) by referring to the historical histories of friends who either watch down revelation or live in the days of the revelers, or to the traits that relate to the friends how, where, and what events relate to the revelation's descent.⁵⁰ And approach the analogy (*qiyāsi ijtihādi*) is based on specific characteristics of makkiyah and madaniyah.⁵¹ Surely the scholars have sets the characteristics of both the editor, the structure and the contents of the madaniyah compound.

⁴⁷ Muhammad Salim Muhaisin, *Tarikh al-Qur'ān al-Karīm*, (Iskandariyah : Muassasah Shabab al-Jami'ah, 1982), page 54

⁴⁸ Al-Zarkasi, *Al-Burhān fi Ulum al-Qur'ān*, (Beirut: Dar al-Kutub al-Ilmiyyah, 1988), page. 191

⁴⁹ Muhammad Salim Muhaisin, *Tarikh al-Qur'ān al-Karīm*, page. 64

⁵⁰ Mannā al-Qattān, *Studi Ilmu-Ilmu Al-Qur'ān*, terj. Mudzakir AS (Jakarta : Pustaka Litera Antarnusa, 2014), page. 82

⁵¹ Mannā al-Qattān, *Studi Ilmu-Ilmu Al-Qur'ān*, terj. Mudzakir AS, page. 83

Based on the structural side and style of the language, the features of the letter makkiyah:

- a. The letter in which there is a verse *sajdah*.
- b. The letter in which there is lafaz *yā banī Ādam*.
- c. Every letter whose verses begin with lafaz *kallā*
- d. A letter whose verses begin with *yā ayyuha al-Nās*
- e. Every letter containing the story of the prophet and people of the past
- f. Every letter containing the story of Adam and the devil
- g. Every letter that begins with *taḥajji* letters like *Alif Lām Mīm*, *Alif Lām Rā*, *Yā Sīn*, *Hā Mīm*
- h. Letters whose sentences are short-word.⁵²

Based on the theme of the contents of the letter, makkiyah's letter has the following characteristics:

- a. Supplied about the call to *tauḥīd* and worship only to God
- b. Mentioning the bad habits of the polytheists
- c. Contains commandments on the priority points of behavior and noble morals.⁵³

Scholars classified the letters of makkiyah and madaniyah with guidelines in the history of friends and looking at characteristics of the letter. In Mukhtashar Tafsīr Ibnu Katsīr book be explained this happened before the obligatory five-time prayer on the night of Isrā', and this verse is makkiyah, which was revealed in Makkah.⁵⁴ Al-A'rāf's letters number 206 verses includes the makkiyah letter class (with the exception of verses 163-167 madaniyah), taken down before the conversion of al-An'ām letter and included the letter *as-sab'ah at-tiwal* (7 lengthy letters). Named al-A'raf because of its appearance in this letter 46 verses describe the condition of those on the highest level between

⁵² Muhammad Salim Muhaisin, *Tarikh al-Qur'ān al-Karīm*, (Iskandariyah : Muassasah Shabab al-Jami'ah, 1982), page 58-59

⁵³ Muhammad Salim Muhaisin, *Tarikh al-Qur'ān al-Karīm*, page. 61

⁵⁴ Syaikh Ahmad Syakir, *Mukhtashar Tafsīr Ibnu Katsīr Jilid 3*, (Jakarta: Darus Sunnah Press, 2012), page. 283

heaven and hell.⁵⁵ About social history that verse when Prophet reads the Koran and harms his voice until it is heard by the Muslims. Then they looked back at verses from the Koran and the *zat* said them. After that God commanded to leave loud voice for the purpose of sealing their curses. By viewing the essence through its context and *maqāṣid* (purpose) then the seal is now lost. The same is explained in Ibn Katsīr's interpretation. Some scholars' interpretation, among whom were priests Ibn Jarir Al-Ṭabarī and Abdurahman bin Zaid bin Aslam tweeted this text under a law relating to certain circumstances. Which is in a *zikr* state of being read the Koran. So load forbidden the voice of the *zikr* not to be argued on his side.⁵⁶ It is in accordance with God's word:

... وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا

It means: " And when the Koran is recited, give ear to it and pay heed, that ye may obtain mercy. " (QS. Al-'rāf :204)⁵⁷

The Scholars' Sufi say that this verse is exclusively for the Prophet Muhammad. As for her apart. Since the common person is a place of alarm and anxiety, it is advisable to raise your voice when doing *zikr*.

Related to the descent QS. Al-A'rāf (7) : 205 is concerned with Ḥadīṣ's history of Abū Musa al-Asy'ari In the book Ṣahīhain (Ṣahīh Bukhāri and Ṣahīh Muslim):

وَقَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا رَفَعَ الصَّحَابَةُ أَصْوَاهُمْ بِالذِّكْرِ: ((أَيُّهَا النَّاسُ! أُرْبِعُوا عَلَيَّ أَنْفُسِكُمْ؛ فَإِنَّكُمْ لَا تَدْعُونَ أَصَمًّا وَلَا غَائِبًا، إِنَّمَا تَدْعُونَ سَمِيعًا بَصِيرًا قَرِيبًا. إِنَّ الَّذِي تَدْعُونَهُ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ عُنُقِ رَاحِلَتِهِ)).
مُتَّفَقٌ عَلَيْهِ

Its means: "o all men, keep your voices low in prayer and in prayer," and yet they raise their voices, so he says, "all men, behold, you pray not the deaf God, nor the ghoib, for whom all of you pray to the mighty hear and the near, pray as one of you from the hump of his vehicle." (HR. Bukhāri & Muslim).⁵⁸

288 ⁵⁵ Kementerian Agama RI, *Al-Qur'ān & Tafsīrnya*, (Jakarta : Widya Cahaya, 2015), page.

⁵⁶ Syaikh Ahmad Syakir, *Mukhtashar Tafsīr Ibnu Katsīr Jilid 3*), page. 284

⁵⁷ Yayasan Penyelenggara Penterjemah al-Qur'ān, *Al-Qur'ān dan Terjemahnya*, page. 176

⁵⁸ Syaikh Ahmad Syakir, *Mukhtashar Tafsīr Ibnu Katsīr Jilid 3*, (Jakarta: Darus Sunnah Press, 2012), page. 283

So God tells the Prophet, do not harden the Koran to be ignored by the muslims and do not insult it to be heard by other friends. So take the high road between hard and slow. Then in this verse god says "*and without loud the voice in the morning and in the evening, and ye shall not be in the neglect.*" The point of the verse is to motivate stinginess and increase in the morning and evening he is not one of the negatives.⁵⁹

The ḥadīṣ aren't complete but the ḥadīṣ piece which initially tells the event, which is:

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكُنَّا إِذَا أَشْرَفْنَا عَلَى وَادٍ هَلَلْنَا وَكَبَّرْنَا ارْتَفَعَتْ أَصْوَاتُنَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَيُّهَا النَّاسُ ارْزِعُوا عَلَى أَنْفُسِكُمْ ... رواه البخاري

It means: "From Abi Musa he said once we were with the messenger of God. Through a valley (climbing), people sat up and struggled with voices. So the prophet saw said, "o men, keep your voices low"." (HR. Bukhāri.)

This suggests that their class was the biblical Scholars because it only cut out the Prophet's greeting text and paid no attention to the context/events behind the ḥadī. Priest Bukhāri also narrated with varying editors. Consume:

كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ ... dan كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزَاةٍ

This suggests that the ḥadīṣ are on their way to war. This is also indicated in the book Ṣaḥīḥ al-Bukhārī by placing it in the chapter of the Khaibar war.

Based on the *Asbāb al-wurūd*, then its proper context is also considered. So the laws given were not misdirected. From this we can know that the *Asbāb al-nuzūl* this verse is the story of the journey of the Prophet and his friend when the war that passed say "*takbīr and tahlīl*" with a loud voice and the Prophet rebuked them as they did not pray to the deaf. They do not understand the Ḥadīṣ as a whole and have inappropriate opinions. Therefore it is imperative that there be a reinterpretation of the verses that the data uses as clues in today's times.

⁵⁹ Muhammad Nasib al-Rifā'i, *Ringkasan Tafsīr Ibnu Katsīr, terj. Syihabuddin*, (Jakarta: Gema Insani Press, 1999), page. 478-479

C. Maghzā Analysis or the relevance of QS Al-A'rāf: 205 regarding the prohibition of raising voice when doing *ẓikr* in the present time

After conducting linguistic and historical analysis of QS. Al-A'rāf (7) : 205, the next author will try to explain how *maghzā* (main message) was from QS. Al-A'rāf (7): 205 then authors will try to elevate it in the current Indonesian context.

But the historical conditions were very significant at the time of descent QS. Al-A'rāf (7): 205 is the situation of the Muslim people in Makkah who on their war journey read "*takbīr and tahlīl*" so loudly that the prophet of God reprimanded them for not praying to the deaf.⁶⁰ Related QS. Al-A'rāf (7) : 205 here are some instructive:

1. The commandment to *ẓikr* to God with humility (as it exists to glorify Him) and fear (all His torment and torment).
2. Prohibition to raising voice when *ẓikr* (by shouting and making a rowdy).
3. The *ẓikr* time is organized during the morning (between the prayer of shubuh to sunrise) and evening (time to finish all the way to sunset).

This verse has two histories in its first descent, first, It is the story of the Prophet when reading the Koran aloud by the second, the historical condition of the powerful people that did *ẓikr* with a loud voice of shouting that the Prophet reprimanded them because it was not in accordance with the nature of God who heard the requests of his servants. Then come down this verse to close the curses of the muslims and remind the friends of the Prophet that it is better to do it with the spoken and the heart in order to get the sense of it. So it may be drawn to the conclusion of this scripture, too, that spewing is not done in a loud voice like Shouting. But meanness is done by speech without shouting and tumultuous and by heart to grasp the meaning so as to fit the ethics of the God almighty.

⁶⁰ Muhammad Nasib al-Rifā'i, *Ringkasan Tafsīr Ibnu Katsīr, terj. Syihabuddin*, (Jakarta: Gema Insani Press, 1999), page. 478

Main message QS. Al-A'rāf: 205 explains the emphasis on small sounds, in order to become relevant to the present day, authors would build phenomenal historical significance into the present context so it can be obtained phenomenal dynamic significance. As follows:

1. Always remember God not only with lips and tongue but with soul and heart.
2. Appearing before God in humility, fear, and *taqwā*, imagining the greatness of God, fearing his doom and torment, and hoping for his protection and help. So the essence of the human spirit became clear and connected with the source of his fine, illuminating pepper.
3. It should remember that God is done with an attitude that does not hurt excellence and does not contradict self-humoring, that is, by whistling, applause.
4. Thinking is infinite, even remembering god must be in the heart at all times. The Koran gives many directions to think at a time as if the whole universe were affecting the human heart, because *zikr* more complex than prayer, then the time is not limited to prayer times only.
5. Fail to God not with the lips and the tongue but with the heart and soul of the miser that subjects the heart so as not to do things forbidden by God because he knows God will surely suck them up.
6. Do not fail to remember god because man always needs to be in touch with his God, in order to withstand devil's temptations. Always *zikr* to God at all times, and to humble himself in praise of him and fear all his torments.
7. The conditions of the people on the dial differ from those of the people now. Therefore *zikr* also had no need to be in secrecy and may in a low voice but not be heard at all so was the letting of a loud voice but not faint, for such a thing did not include the prophet's teaching of *zikr*.

The author will link the views of the Nahḍatul Ulamā and Muhammadiyah classes, since they are the two great muslims who mein the

Indonesian context, they have some differences especially in the furuieist (branches) worship of the Islamic state that *zikr* has been praying with a quiet voice. Because of the differences in view point and the *ijtihād* methods developed by those two classes in Islām, the effect was very much felt, for example when determining the beginning of the month of Ramadān, Syawāl, Żulhijjah and so forth.⁶¹

It's actually KH. Hasyim Asy'āri and KH. Ahmad Dahlan had also studied with Shaikh Ahmad Khatib minangkabaw, the great cleric Madzab Syafi'i at Makkah, in joining the thought of Muhammad Abduh and his disciple Rasyid Ridha in Egypt, KH. Ahmad Dahlan is highly interested and develops on Indonesia while the KH. Hasyim Asy'ari was critical of their thinking. The difference between Nahḍatul Ulamā and Muhammadiyah and was revolted worship like the differences in the number of raka'at Tarāwih prayer, using Qunut or not, especially *zikr* with a loud or low voice. Muhammadiyah opinion of coupling with a low voice based on QS. Al-A'rāf : 205 that God commands the muslims to pray and *zikr* humbly by humbling themselves in another sense not to raise their voice.⁶²

In practice at the mosques of Muhammadiyah people there was no prayer led by priests after prayer. Muhammadiyah was neither interested in staging a *zikr* or a communal prayer, or a *istigāṣah*. As we know that in the mosques where Nahḍatul Ulamā every time after prayer is customarily performed *zikr*, which are led by the priest of prayer. The *zikr* was then followed by a prayer led by the priest and ameen by makmum. Not only was it *zikr* after the prayer, Nahḍatul Ulamā also had a tradition of doing praises of the ṣalawāt, the poem, and others that sung before the prayer began.⁶³ There are differences of opinion about *zikr* with a loud voice or low in the ḥadīs below:

⁶¹ Nizham, "Hukum Islam" Vol 11 No 01 Pascasarjana IAIN Metro Lampung : *Jurnal Studi Keislaman*, 2023

⁶² Zuhari Miswari, *Mencari Konvergensi Aktivis NU dan Muhammadiyah*, (Yogyakarta: LkiS, 1994), page. 311

⁶³ Samsul Munir Amin, *Etika Berzikir: Berdasarkan Al-Qur'ān dan Sunnah*, (Jakarta: Amzah, 2011), page. 9-10

عَنْ سَعْدِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ” خَيْرُ الذِّكْرِ الْخَفِيِّ ”

Himself also by Sa 'id bin Mālik said that Prophet saw said: " *Ẓikr the most important is with a small voice.*" (HR. Bukhāri and Muslim). Responding to the opposition of ḥadīṣ over the Imām Nawāwi explains that with a quiet voice is more main if he is concerned about *riya'* (ostentatious) or disturbing people doing the prayer or sleeping. Whereas when there is no worries, *ẓikr* with a loud voice is more important because of greater charity and its benefits can reach the person listening, can concentrate on feeling the essence.⁶⁴

Whereas the opinion of maḥḥab syafi'i is allowed to load voice by the Priest in order to teach the makabs behind her even though in essence she herself prefers a quiet, independent voice. The scholars of maḥḥab syafi'i declared *ẓikr* and prayers after the prayer had been withheld, except that a Priest who was going to teach the people, he might harden the lafaḥ-lafaḥ *ẓikr* they might learn As for what many people normally do by assigning priests to file and pray for people of prayer in prayer, it has no basis in religion. Even the Priest was facing his people after prayer.⁶⁵

While there was the ḥadīṣ that showed *ẓikr* prowess in a loud voice after the prayer which was from Ibn Jarīr, he said, Amr had told me that Ibn Abbās said: " *I know that prayer is done by hearing it, that is, if I hear it.*" (HR. Bukhāri and Muslim).⁶⁶ The ḥadīṣ presents Abbās r.a which means: " *I say that the messenger of God. him with a takbir (read aloud)*" (HR. Bukhāri and Muslim).⁶⁷

On the one hand, there are dalils telling the Muslim umat to file with a low voice, and on the other there are dalils that allows it to reflect loudly. Nahḥatul Ulamā scholars consider these dalils, whether between the Koran and

⁶⁴ Moh. Ali Aziz, *Hubungan Antar Umat Beragama dalam Perspektif Ajaran Islam*, (Jakarta: Paramadina, 1996), page. 236.

⁶⁵ Ibnu Saini bin Muhammad bin Musa, *Apa kata Imam Syafi'i tentang Ẓikir Berjama'ah setelah Salat Wajib dengan Suara Keras?* (tej. Ustadz Abdul Hakim bin Amir Abdat), Cet. 2, (Jakarta: Mu'awiyah bin Abi Sufyan, 2011), page. 24-25.

⁶⁶ Muhamad Fuad Abdul Baqi, *Terjemahan Al-Lu'lu'u wal-Marjān (Kumpulan Hadīs Shahih Bukhari Muslim)*, (Semarang: PT. Pustaka Riski Putra, 2012), page. 283.

⁶⁷ Ibnu Hajār al-Asqalani, *Fath Al-Bari bisyarhi Ṣahih Al-Bukhāri*, vol 1, (Mesir: Daral Wathan, t.thlm.), page.322.

the ḥadīṣ, or the ḥadīṣ to the ḥadīṣ, are not at odds, because each has its own place of adapting to situations and conditions.

In *ẓikr* matters, there is also allusion to Fathul Mu'in by priest Zainuddin al-Malibari, a book often referred to by Nahḍiyin.⁶⁸ In the book it is presented as saying that berating in the quiet voice after the prayer is the Sunnah, both to the one praying alone, and to the worshipers, the priest who did not intend to teach it and did not intend to let them hear it.

According to information on Zainuddin al-Malibari, it has been found that the *ẓikr* by voice after prayer.⁶⁹ Nahḍatul Ulamā don't oblige or require their citizens to *ẓikr* loud voice, but look at the situations and conditions, if the condition to teach, guide and add to solemn the loud voice *ẓikr* is Sunnah's law and not contrary to the teaching of Islam. Even in some circumstances it is strongly encouraged to harden *ẓikr*, according to the Nafis Chalil.

Because it was Muhammadiyah and Nahḍatul Ulama had differences of opinion in religious matters, in this fiqih. We also agree that such differences are believable and highly condone. Here, the author doesn't want to point out which one is the strongest of the two opinions. The author only wanted to expose the basics of rain to both Nahḍatul Ulamā and Muhammadiyah in symbolizing the law. *Ẓikr* in a loud voice according to the prayer, among the Muhammadiyah was not so, *ẓikr* after prayer was done separately and in a low voice. While among Nahḍatul Ulamā usually performed a mime together in loud voices. Nahḍatul Ulamā also have a tradition of uttering prayer or praise before prayers congregate in mosques. While at Muhammadiyah there was no such custom.⁷⁰

⁶⁸ Abdul Aziz al-Malibari, Zainuddin, *Fathul Mu'in Bi Syarhi Quratul'Aini*, (Semarang: Toha Putra, t.th.), page . 43

⁶⁹ Abdul Aziz al-Malibari, Zainuddin, *Fathul Mu'in Bi Syarhi Quratul'Aini*, page. 43

⁷⁰ Alfian, *Muhammadiyah: Perilaku Politik Organisasi Modernis Muslim di Bawah Kolonialisme Belanda*, (Yogyakarta: Gadjah Mada Press, 1969), page. 271

CHAPTER V

CLOSING

A. Conclusion

Based on the analysis the author has on QS. Al-A'rāf (7): 205 with *ma 'nā-cum-maghzā* theory, resulting in the following conclusions:

1. Analysis results from Linguistic QS. Al-A'rāf (7) : 205 using *ma 'nā-cum-maghzā* indicates the mukmin people were instructed to do it *zikr* heartedly, sincerely, not just by word of mouth, and by not harming up their voices as they make a big voice unconditioned or not in a very small voice that you and the person you were with didn't listen to *zikr* reading, I think it may be done at all times, but in this verse it is suggested that *zikr* is better done at two in the morning (between the prayer of *ṣubuh* to sunrise) and evening (time to finish all the way to sunset), devoted to the mention of these two times because of their second glory.
2. Results from historical analysis QS. Al-A'rāf (7) : 205 with the *ma 'nā-cum-maghzā* theory from macro history or social history narrative they looked back at verses from the Koran and God said them. After that God commanded to leave loud voice for the purpose of sealing their curses. By viewing the essence through its context and *maqāṣid* (purpose) then the seal is now lost. And the journey of the prophet saw and his friend when the war that passed through their valley was thick and halted with a loud voice then the Prophet rebuked them to keep their voices down because they did not pray to the deaf.
3. Relevance/maghzā from QS. Al-A'rāf (7) : 205 regarding the ban on loud voice when compared with textual and contextual in today especially in Indonesia, it becomes particularly relevant to those practicing from the letter of QS. Al-A'rāf: 205 Always remember God not only with lips and tongue but with soul and heart. Appearing before God in humility, fear, and *taqwā*, imagining the greatness of God, fearing his doom and torment, and hoping for his protection and help. So the essence of the human spirit became clear and connected with the source of his fine, illuminating pepper. It should

remember that God is done with an attitude that does not hurt excellence and does not contradict self-humoring, that is, by whistling, applause. Thinking is infinite, even remembering God must be in the heart at all times. The Koran gives many directions to think at a time as if the whole universe were affecting the human heart, because *ẓikr* more complex than prayer, then the time is not limited to prayer times only. Fail to God not with the lips and the tongue but with the heart and soul of the miser that subjects the heart so as not to do things forbidden by God because he knows God will surely suck them up. Do not fail to remember God because man always needs to be in touch with his God, in order to withstand devil's temptations. Always *ẓikr* to God at all times, and to humble himself in praise of him and fear all his torments. The conditions of the people on the dial different from those of the people now. Therefore *ẓikr* also had no need to be in secrecy and may in a low voice but not be heard at all so was the letting of a loud voice but not faint, for such a thing did not include the Prophet's teaching of *ẓikr*.

B. Suggestion

The research conducted by this author is a study of the interpretation of the Koran, the author tries to reinterpretation QS. Al-A'rāf (7): 205 It uses the *ma'nā-cum-maghzā* approach that provides appropriate interpretations of the age without leaving the historical context of the verse. Of course there is no perfect work, therefore future authors are expected to be able to complete the deficiencies that exist. The study of verses using this theory is relatively new, therefore, in the future, methods of understanding the verses of the Koran will certainly be born. Because science continues to develop, the problems they face are increasingly complex so that future authors can open their horizons through their writing to always adapt to the spirit of the times.

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