



## DHIKR AS ANXIETY THERAPY: A SOLUTION TO THE PROBLEMS FACED BY MODERN SOCIETY IN A VIEWPOINT OF *TAFSEER* *FI ZILAL AL-QURAN* BY SAYYID QUTB



*Article History*  
Submitted: 18-08-2020  
Revised: 09-11-2020  
Approved: 15-12-2020



**Yuyun Affandi**  
UIN Walisongo Semarang  
yuyunaffandi@walisongo.ac.id

**Ahmad Asrof Fitri**  
IAI Al-Azis Indramayu  
asrof.fitri@gmail.com

**M. Alfandi**  
UIN Walisongo Semarang  
alfandi@walisongo.ac.id

**Sulaiman**  
UIN Walisongo Semarang  
sulaiman@walisongo.ac.id

### **Abstrac**

This article is intended to find out: 1) how the interpretation of Sayyid Qutb regarding dhikr contained in Tafseer Fi Zilal al-Quran is, 2) how dhikr as an anxiety therapy for modern society problems in viewpoint of Sayyid Qutb in the context of current social life is. This study used a library research using descriptive qualitative approach. The study results showed: 1) The interpretation of Sayyid Qutb regarding dhikr as stated in the Tafseer Fi zilal al-Qur'an has various meanings. Among the meanings are a) remembering, b) prayer, c) calling the name of Allah, d) lessons/wisdom, e) thinking of natural phenomena, f) knowledge, g) warnings, h) the books of Allah. 2) dhikr as an anxiety therapy for the modern society problems in viewpoint of Sayyid Qutb in the current context of social life is dhikr has several functions in the context of anxiety therapy for the Islamic individuals, including: the function of a) prevention, b) guidance, and c) treatment.

**Keyword:** Dhikr, Anxiety Therapy, psychological, and Sayyid Qutb

URL: <http://e-journal.iainpekalongan.ac.id/index.php/Hikmatuna/article/view/2779>  
DOI: <https://doi.org/10.28918/hikmatuna.v6i2.2779>

## **A. Introduction**

The 20th century AD is what scientists called as the century of anxiety. It can be seen from several characteristics or symptoms. Those are the existence of continued wars between nations, between tribes and between countries, the occurrence of economic recession and even economic crises hitting several Asian countries, the uncontrolled population explosions which cannot be controlled by family planning efforts, the uncouneted refugees due to riots (Anshori, 2003, p. 15).

Various impacts as a result of this technological progress can trigger tremendous anxiety in modern society (Chandler et al., 1992, p. 168). Therefore, the community which cannot meet their daily needs will experience anxiety and stress; their souls are not calm, shaken and terribly experience the suffering of life both physically and spiritually (Swinton, 2001, p. 25). Thus, it is where modern humans are prone to suffer physical diseases like hypertension, stroke, heart disease and so on. These various kinds of diseases will get worse and cause death if not resolved promptly (Puchalski et al., 2008, p. 891).

The conditions aforementioned has clearly resulted in psychological burdens for individuals, families or the wider community. It is a challenge for the academic community to cope with and to study as a scientific study. Therefore, this phenomenon has led to an interesting development in understanding the al-Qur'an. One of which is the thematic method. In his book of al-Qur'an and psychology, Usman Nadjati, argued that one way out is to do dhikrullah (performing dhikr), because it will be able to act as a therapy for anxiety (Najati, 1985, p. 328), Hence, a thematic study on this dhikr is required.

This study tries to find a conceptual implementation of the extent to which the Al-Qur'an provides an alternative to the problem of modernity, which is by examining the viewpoint of international Islamic scholars who are able to interpret the verses of the Al-Qur'an in the context of modernity. According to writer, among those scholars, one possessing the qualifications is Sayyid Qutb. He is a great Islamic scholar whose thoughts are accepted by various international circles, in which his interpretation has become a reference in various universities. His interpretation is Tafseer Fi Zilal al-Qur'an. Besides, being active as a literary critic and educational figure, Qutb is also active in writing books. (Najati, 1985, p. 284).

There are many kinds of problems in the modern society life aforementioned, and the Qur'an is hither to provide solutions to these problems. A study of the Tafseer Fi Zilal al-Qur'an written by leading international commentators, living in the midst of the dynamics of modern Egyptian society, will result to information regarding the Islamic view of the concept of dhikr as anxiety therapy against problems emerged in modern society, so that this study feels significant to be completed.

## B. Discussion

### The Interpretation of Sayyid Qutb Regarding Dhikr as Contained in Tafseer Fi Zilal Al-Qur'an

The interpretation of Sayyid Qutb as contained in Tafseer Fi Zilal Al-Qur'an regarding the word "Dhikr:" has many interpretation. The followings are the interpretation of the word dhikr based on the chronology of the descent of the surah in Al-quran.

#### 1. Dhikr Meaning as Remembering

The verses of dhikr meaning remembering are arranged according to the chronology of *Makkiyah* and *Madaniyah* as follows:

| <i>Makkiyah</i>   | <i>Madaniyah</i>   |
|---|--|
| 1) The beginning of <i>Makkiyah</i> verse, which are QS. An-Naziat (79): 35, QS. az-Zariat (51): 49;<br>2) The middle of <i>Makkiyah</i> verse, which are QS. Thahaa (20): 34, 42, QS. Asy-syu'ara (26): 227, QS. Shaad (38): 17, 32, 41, 45, 46, 48, QS. Az-Zukhruf (43): 13, 36, QS. Muminun (23): 85, 110, QS. al-Anbiya (21): 36, 42, QS. al-Kahfi (18): 24, 28, 63;<br>3) The end of <i>Makkiyah</i> verse, which are QS. Hud (11): 114, QS. Ibrahim (14): 5, 6, QS. Yusuf (12): 45, 85, QS. Ghafir (40): 44, QS. al-Qashas (28): 51, QS. az-Zumar (39): 22, 23, QS. Fathir (35): 3, QS. al-Araf (7): 26, 74, 86, 201, QS. al-Ahqof (46): 21, QS. al-An'am (6): 68, 69, 152, QS. ar-Raad (13): 28. | <i>Madaniyah</i> verse, which are QS. al-Baqarah (2): 40, 47, 63, 122, 152, 198, 200, 203, 231, QS. al-Jumuah (62): 9, 10, QS. al-Anfal (8): 26, QS. al-Imran (3): 103, 135, QS. al-Hadid (57): 16, QS. an-Nisa (4): 142, QS. al-Ahzab (33): 9, 21, 34, 41, QS. al-Munafiqun (63): 9, QS. an-Nur (24): 1, 27, 37, QS. al-Mujadilah (58): 19, QS. al-Maidah (5): 7, 9, 11, 20, 110. |

As in QS. al-Baqarah (2): 40, it describes the call to the Children of Israel to accept the truth brought by the Prophet Muhammad, and to remember the blessings that Allah has bestowed upon them in the form of revelations. Allah released them from the slavery of Pharaoh, and they were given a special land for the inheritance

of their ancestors, Abraham and Isaac, and most of Prophets and Messengers were raised among them. Hence, it is appropriate for them to remember by expressing their belief in Muhammad Saw, and be grateful for this blessing. Next, Allah ordered them to recall the special promise between them and Allah SWT, stating that they would not associate Allah SWT with others. They also were ordered to believe in the Prophets of Allah coming to uphold their belief in Allah SWT. In addition, it was also promised that in the future a Prophet would be sent among their brothers, Bani Ismail. The Prophet's name is Muhammad. Then, the Prophet has come carrying the teachings that they have promised with Allah, which is belief in Allah and only. (Quthb, 2004, p. 33). The dhikr referred to in this verse is to be grateful for Allah's blessings in the form of revelation of the Al-Quran and submit to Allah, by promising not to associate Allah SWT with others. Then, it also explained in QS. al-Baqarah (2): 152. Sayyid Qutb explained that in the verse narrated by Abusy Shaykh and Dailami from the side of Jubair receiving it from ad-Dhahhak, that Ibn Abbas interpreted:

“Remember Me, My servants, by obeying Me. Surely, I will remember you by giving you forgiveness.” Then, the interpretation is added by Abu Hindun ad-Dari, which was interpreted by Ibn Asakir from ad-Dailami, according to a hadith: "So, whoever remembers Me, and it followed by an obedient, it becomes an obligation for Me to remember them since they always remember me. My remembering is by giving them mercy. Meanwhile, whoever remembers Me, but he commits disobedience (immoral), I will also remember it by threatening him."

If we are always grateful for all the blessings given by Allah, by giving thanks and giving thanks, Allah will grateful as well by giving more and more. The utterance was not merely verbal, but was proven by actions. Because when it is a blessing, Allah promises to add more and more. Moreover, do not become the one with unpleasant character, and one who does not thanks for all the favors.

Then, in QS. ar-Raad (13): 28, interprets in the verse that by always remembering Allah SWT, the heart becomes calm and serene, and all kinds of feelings of anxiety, confused thoughts, despair, fear, anxiety, doubt and sorrow will disappear by itself. Because peace of mind is the essence of spiritual and physical health. Whereas, feelings of doubt and anxiety are the root of all sickness, and others cannot help a person who is poisoning his own rights with anxiety. If the hearth has been overgrown with disease, and it is untreated immediately, it will cause harm to it. A sick heart will get sicker, and the peak of all diseases is kufir for Allah's blessings (Quthb, t.tha, p. 55).

Hence, it can be concluded from some of the aforementioned verses, that dhikr as remembering is by being grateful for the blessings that Allah has bestowed in the form of revelation of the Al-Quran, by believing in the truth of the Al-Quran and being grateful and giving thanks not solely by word of mouth, but proven by deed. It is as well as dhikr by always remembering Him in any circumstances and conditions when problems occur in life or when struggling to uphold the truth.

## 2. Dhikr meaning as calling to the name of Allah

The following verses are regarding dhikr meaning as calling the name of Allah arranged according to the chronology of *Makkiyah* and *Madaniyah* as follows:

| <i>Makkiyah</i>  | <i>Madaniyah</i>   |
|--|--|
| 1) The beginning of <i>Makkiyah</i> verse, which are QS. Asy-Syarh (94): 4, QS. al-Muzammil (73): 2.                   | <i>Madaniyah</i> verse, which are QS. al-Baqarah (2): 114, 235, QS. al-Anfal (8): 2, 45, QS. al-Imran (3): 41, al-Ahzab (33): 35, 41, QS. al-Hajj (22): 28, 34, 35, 36, 40, QS. al-Maidah (5): 3, 4. |
| 2) The middle of <i>Makkiyah</i> verse, which are QS. al-Insan (76): 25, QS. al-Isra (17): 46.                         |  |
| 3) Ayat <i>Makkiyah</i> Akhir, yakni QS. az-Zumar (39): 45, QS. al-Araf (7): 205, QS. al-An'am (6): 118, 119, 121, 138 |  |

The interpretation of dhikr is remembering, as in QS. al-Araf (7): 205. According to Sayyid Qutb (Quthb, t.tha, p. 259), what is meant to remember here is to remember in the heart, to be spoken with the mouth. As for how the dhikr is performed by: First, let Allah be remembered in your heart or always remember Allah deep inside your heart because deep reflection help to strengthen a sense of sincerity. Second, let yourself be humble (tadharru'). Third, let it be with a feeling of fear, fearing the greatness of rububiyah and uluhiyah. Fourth, it is said in whispering, and Fifth, remember Allah in the morning and evening. In QS. Muzammil (73): 8, Allah says:

وَأَذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَتَبَّلًا ﴿٨﴾

it means: say the name of your Lord, and worship Him with full diligence (QS. Muzammil (73): 8).

Sayyid Qutb interpreted the wording in above verse, **وَأَذْكُرْ** as mentioning and remembering. It means that Allah prompts the mankind to remember Him in their hearts and mention his name with the tongue according to the pronunciation and the meaning of the word, or according to the literal and non-literal meanings (Quthb, t.tha, p. 71). Then, in QS. al-Insan (76): 25-26, Sayyid Quthub (Quthb, t.tha, p. 209) interprets the verse "And mention the name of your Lord [in prayer] morning and evening (verse 25) by mentioning the name of Allah or dhikr. It means it is suggested to perform a prayer. "And during the night prostrate to Him and exalt Him a long [part of the] night." (Verse 26). Therefore, in verse 25 and 26 have covered the five times of prayer. In verse 25, it is mentioned to mention the name of Allah morning and evening. It means mentioning the name of Allah in the morning is at dawn (Salat al-fajr), and mentioning the name of Allah in the evening is the time of midday (Salat al-zuhr) and the late part of the afternoon (Salat al-'asr: ). What time to perform Zuhr is after the sun passes its highest, and it is called midday. Next, based on the verse 26, it says that in the [part of the] night, you should prostrate to Him. It means that you should perform Salat al-maghrib (just after sunset) and Salat al-'isha (between sunset and midnight). In addition, it is added on the next verse "And say tasbih (prayer beads) to Him on a long night called prayer of tahajjud or qiyamullail.

### 3. Dhikr Meaning as Performing a Prayer

The verses of dhikr meaning prayers are arranged according to the chronology of *Makkiyah* and *Madaniyah* as follows:

| <i>Makkiyah</i>   | <i>Madaniyah</i>  |
|---|---|
| 1) The middle of <i>Makkiyah</i> verse , which are QS. Thahaa (20): 14;                   | <i>Madaniyah</i> verse, are QS. al-Baqarah (2): 239, QS. an-Nisa (4): 103 |
| 2) The end of <i>Makkiyah</i> verse, which are QS. Hud (11): 114, QS. al-Ankabut (29): 45 |   |

As explained in QS. al-Ankabut (29): 45, Sayyid Quthub explains the verse that prayer is a shield functioning as fort for oneself by always contacting God. The explanation of some of these verses can be concluded that dhikr which means prayer, which is remembering Allah by performing prayer to make oneself always remember Allah and strengthen the soul when in anxious state because of the many problems faced in life. Prayer performed earnestly (khusyu') is one way to direct oneself to remember Allah.

Prayer is outward practice (Zahir), which in Islamic jurisprudence (Fiqh) science is called rukun fi'li (the physical movement), which means actions and all body movements in performing prayers, from standing upright facing the Qibla, setting an intention, reciting takbir, bowing, prostration, I'tidal (standing from bowing), sitting between two prostration, final sitting (recite Tashahhud silently) and until turning your face to the right and then to the left. Remembering Allah in prayer is fundamentally important because no matter how much prayers performed and body movements involves, it becomes valueless if doing so without remembering Allah (Qutb, t.th: 82).

The explanation of some of these verses can be concluded that dhikr which means prayer, which is remembering Allah by performing prayer to make oneself always remember Allah and nourish the soul when in anxious state because of the numerous problems faced in life.

#### 4. Dhikr Meaning as Warning

The verses of dhikr meaning warning are arranged according to the chronology of *Makkiyah* and *Madaniyah* as follows:

| <i>Makkiyah</i>   | <i>Madaniyah</i>  |
|---|---|
| <p>1) The end of Makkiyah verse, which are QS. al-Mudassir (74): 31, 49, 54, QS. Abasaa (80): 11, QS. al-Qalam (68): 52, QS. al-Ala (87): 9, QS. al-Muzammil (73): 19, QS. at-Takwir (81): 27, QS. an-Najm (53): 29, QS. al-Ghasyah (88): 21, QS. al-Haqqah (69): 12, QS. az-Zariyat (51): 55, QS. at-Thur (52): 29, QS. al-Waqiah (56): 73.</p> <p>2) Ayat Makkiyah Tengah, yakni QS. ash-Shaffat (37): 3, 13, QS. ad-Dukhan (44): 13, QS. al-Insan (76): 29, QS. Qof (50): 8, 37, 45, QS. Thahaa (20): 3, 99, 124, asy-Syuara (26): 209, QS. Yasin (36): 11, 19 QS. az-Zukhruf (43): 5, QS. Jin (72): 17, QS. al-Anbiya (21): 24, 29,</p> | <p><i>Madaniyah</i> verse, which are QS. at-Thalaq (65): 10, QS. al-Hajj (22): 71, QS. al-Maidah (5): 13, 14.</p> |

|  |  |
|--|--|
| 84, QS. al-Furqan (25): 18, 29, 73, QS. al-Isra (17): 41, QS. al-Kahfi (18): 57.<br>3) The end of <i>Makkiyah</i> verse, which are QS. as-Sajadah (32): 15, 22, QS. Hud (11): 114, 120, QS. al-Ghafir (40): 54, QS. Yunus (12): 71, QS. Fathir (35): 37, QS. al-Araf (7): 63, 69, QS. al-An'am (6): 44, 70, 126; |  |
|--|--|

Dhikr verse in QS. Ath-Thuur (52): 29, Sayyid Quthub (Quthb, t.thb, p. 53) describes the warning for the Quraish people who did not believe that the Prophet Muhammad was the messenger of Allah. The Quraysh considered the Prophet Muhammad to be a sorcerer, fortune-teller and madman, becoming a person whose position was despised by the Quraish community. Because of that, Allah has defended His Messenger by this verse stating the Prophet Muhammad was not a sorcerer and not a madman.

Then, as explained in QS. Shaad (38): 87, it states that everything that was said by the Prophet Muhammad was not words that he invented at his will. He is one with divine revelation like the revelation that Allah sent to the Prophet and Rasul before. The revelation that Allah revealed to the Prophet Muhammad is the Al-Qur'an. The Al-Qur'an contains warnings to the Quraish in Mecca and is also the main news of the truth covering all times and all parts of the world.

### 5. Dhikr Meaning as Knowledge

Regarding to dhikr meaning knowledge in period of the beginning *Makkiyah* and the verse of *Madaniyah* are not found. The following verses are regarding dhikr meaning as knowledge arranged according to the chronology of *Makkiyah* and *Madaniyah* as follows:

| <i>Makkiyah</i>  | <i>Madaniyah</i> |
|--|------------------|
| 1) The middle of <i>Makkiyah</i> verse , which are QS. Thahaa (20): 113, QS. asy-Syu'ara (26): 5, QS. Shaad (38): 1, QS. az-Zukhruf (43): 44, QS. al-Anbiya (21): 2, 7, 10, 50, 105. |                  |



|  |  |
|--|--|
| 2) The end of <i>Makkiyah</i> verse, which are QS. al-Fushilat (41): 41, QS. al-An'am (6): 90. |  |
|--|--|

Sayyid Quthub (t.th: 25) explains QS. Shaad (38): 1, regarding warnings related to the news of previous, present and future people, in which the warning is about the world and the hereafter. For the happiness of living in the hereafter, ones should fill their life in this world with good deeds. Al-Quran also means sharif (noble) and kariim (divine mercy) and majiid (gift). Three of Allah's glorious attributes are combined into the attributes of the Al-Qur'an, because Al-Qur'an become divine guidance for human beings throughout this world.

In QS. al-Haqqah (69): 48, Allah says:

وَإِنَّهُ لَتَذِكْرٌ لِّلْمُتَّقِينَ

It means: “*And indeed, the Qur'an is a reminder for the righteous*”.

Sayyid Qutb (t.th, p. 405) interpreted the preceding verse as saying that the righteous want to maintain a excellent relationship with Allah by believing in the truth of the Al-Qur'an. It is because the Al-Qur'an is a legitimate guidance, All humans can obtain a straight path and peace of mind by following the guidance from Al-Qur'an. Based on the explanation of the preceding verse, it can be concluded that dzikir meaning knowledge is remembering Allah with a warning to his people with guidance containing a warning regarding the news of the past, the present and the future people, a warning regarding the world and the hereafter. Therefore, to achieve happiness in the afterlife, please fill your life in the world with good deeds.

### 6. Dhikr Meaning as the Books of Allah

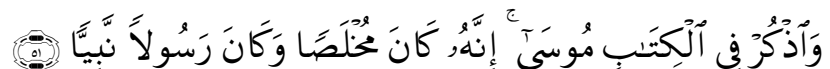
Dhikr in the Al-Qur'an meaning as the books of Allah arranged according to the chronology of Makkiyah and Madaniyah as follows:

| <i>Makkiyah</i>  | <i>Madaniyah</i>                                       |
|--|--|
| 1) The end of Makkiyah verse, which are QS. al-Qalam (68): 51, QS. al-Haqqah (69): 48.<br>2) The middle of <i>Makkiyah</i> verse, which are QS. ash-Shaffat (37): 168, QS. al-Hijr (15): 6, 9, QS. | <i>Madaniyah</i> verse, which are QS. al-Imran (3): 7. |

|  |  |
|--|--|
| Maryam (19): 16, 41, 51, 54, 56,<br>QS. Shaad (38): 8, QS. al-<br>Anbiya (21): 48.<br>3) Ayat Makkiyah Akhir, yakni<br>QS. an-Nahl (16): 43, 44, QS.<br>Ibrahim (14): 52, QS. al-Araf<br>(7): 2. |  |
|--|--|

A person skilled at dhikr is described in the QS. an-Nahl (16): 43, is a person who specializes in warning, or person having a wider knowledge. The verse shows a general or comprehensive meaning for those who do not know to ask those who know better. It is because knowledge is general, and it is useful for seeking truth. According to what was described by the mujahid from Ibn Abbas, what meant by ahludz-dzikr here is ahlul-Kitab (People of the Book). Before those ahlul-Kitab (People of the Book) were influenced by lust for self-determination, they would admit that the previous prophets and apostles were all mere humans, the chosen humans provided revelation by Allah. It means that with this verse, we acquire the understanding that we can study from the experts, anywhere and anytime, because what we are looking for is the truth (Qutb, t.th: 159).

Subsequently, Allah said in QS. Maryam (19): 51, which reads:


  
 وَأَذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا

It means: “*And mention in the Book, Moses Indeed, he was chosen, and he was a messenger and a prophet*”.

Next, it was also explained that Allah ordered the Prophet Muhammad to warn about the story of Musa A.S., stating that Moses was a choice of Allah and has his own privileges, a mighty man, becoming a leader, never bored for good deed and a courage man. He said to be the chosen one because he was special among the Messengers and Prophets. His name is in the Al-Qur'an for more than 300 times. This privilege is high because Moses was appointed by God to be His Messenger for the Children of Israel, accompanied by the position of Prophet and received divine revelation. It can be concluded that the explanation of the preceding verse is that dhikr which means the books of Allah is to remember Him by believing in the truth of the Al-Qur'an and remembering the warnings sounded by the Prophet Muhammad, to invite people to think about himself, his life, His God and his relationship with

God and remembering the warnings about the stories of the prophets and messengers of Allah.

### 7. Dhikr Meaning as Lessons.Wisdom

The verses of dhikr meaning lessons/wisdom arranged according to the chronology of *Makkiyah* and *Madaniyah* as follows:

| <i>Makkiyah</i>  | <i>Madaniyah</i>   |
|--|--|
| <p>1) The end of <i>Makkiyah</i> verse, which are QS. al-Mudassir (74): 55, 56, QS. Abasa (80): 4, QS. al-Ala (87): 10, 48, QS. al-Waqiah (56): 62.</p> <p>2) The middle of <i>Makkiyah</i> verse, which are QS. al-Qamar (54): 22, 32, 40, QS. ad-Dukhan (44): 58, QS. Shaad (38): 43, QS. Yasin (36): 69, QS. al-Furqan (25): 50, 62.</p> <p>3) The end of <i>Makkiyah</i> verse, which are QS. al-Jatsiyah (45): 23, QS. an-Nahl (16): 17, QS. Hud (11): 24, 30, QS. Yusuf (12): 104, QS. Ghafir (40): 58, QS. al-Qashas (28): 43, QS. az-Zumar (39): 9, 21, 27, QS. al-Ankabut (29): 51, QS. al-An'am (6): 80, QS. ar-Raad (13): 19.</p> | <p><i>Madaniyah</i> verse, which are QS. al-Baqarah (2): 221, 269, QS. al-Anfal (8): 57, QS. at-Taubah (9): 126.</p> |

QS. al-Qamar (54): 22, 32, 40, Sayyid Quthub ( t.th, p. 259) interpret in verse 22, that the Al-Qur'an is not just to be read, but to remember and pay attention. What's more, if the Arabs read it, they must be fascinated by the beauty of the arrangement of the language, until the Arabic poets themselves admit that no word as beautiful as that goes into the heart, permeates all the thoughts and feelings of a sensible person. Next, in verse 32 describes a warning that even though the Al-Qur'an is read comfortably and can be read by all nations, even though it is not Arabic. What is important is not merely reading, but more importantly then reading is understanding, appreciating, and *i'tibar* (taking lessons from an event) from the Al-Qur'an.

Then, in verse 40, Allah once more repeats His warning: "And indeed We have made Al-Qur'an as warning for us, so does any of you remember that?" Subsequently, it also explained in QS. ad-Dukhan (44): 58, Sayyid Qutb (t.th: 256) explained the Al-Qur'an was given to the Prophet Muhammad orally, in Arabic, so that the Arabs he visited would understand and be aware. Even though it is presently 15 centuries after Prophet Muhammad died, the Arabic language of the Al-Qur'an does not change even for one letter of what it received from Allah and taught us. It is embraced and upheld by no less than 400 million people in the world, from all nations, and all speech and languages.

Furthermore, Allah said in QS. al-Mudassir (74): 55-56. In verse 55, it explains about whoever pay attention to the Al-Qur'an, it will be valuable for him, to shape his life with good character. Next, at the end of verse 56 it is explained that everyone should try to know Allah SWT, with extensive attention and focus their memory only on Him, so that we will receive warnings and guidance from Allah step by step (Quthb, t.th, p. 84).

It can be concluded from some of the preceding verses that dhikr meaning lesson/wisdom is remembering Him by reading, understanding, having deep sense, and i'tibar from the Al-Qur'an in which it can provide benefits for him, shape his life, create good character, establish the tendency of his soul to take a better path, and help to survive the world and the hereafter.

### 8. Dhikr Meaning Thinking about Natural Phenomena

The word dhikr meaning thinking about natural phenomena was not mentioned in the early and middle period of Makkah . The following verses are regarding dhikr meaning thinking about natural phenomena arranged according to the chronology of *Makkiyah* and *Madaniyah* as follows:

| <i>Makkiyah</i>  | <i>Madaniyah</i>   |
|--|--|
| The end of <i>Makkiyah</i> verse, which are QS. as-Sajadah (32): 4, QS. an-Nahl (16): 13, QS. Ibrahim (14): 25, QS. az-Zumar (39): 27, QS. Yunus (10): 3, QS. al-Araf (7): 130, 157, 171 | <i>Madaniyah</i> verse, which are QS. al-Imran (3): 191. |

Allah said in QS. al-Imran (3): 191, saying:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ  
 وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٦١﴾

It means: “Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], “Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire”.

Sayyid Quthub (t.th, p. 57) interpret the preceding verse that Allah commands humans to constantly remember Him, whether in position of standing, sitting or lying down. Remembering Allah continuously is like thinking about His creation. It means that two things cannot be separated, dhikr and thought. What is thought will constantly be recalled, thus as a result of thinking, a memory comes from a thought. It explained that all does not happen by itself, someone must create it, and he is Allah SWT.

Furthermore, Allah said in QS. Ibrahim (14): 25, saying:

تُؤْتِي أكلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ  
 يَتَذَكَّرُونَ ﴿٢٥﴾

It means: “the tree produces its fruit in every season with the permission of its Lord. Allah made these parables for humans, so that they will constantly remember”.

Then, it is also explained at the end of the verse 25, about a beautiful parable to make people always remember. It is the parable of a magnificent tree, so that the tree seeds that have been in the soul and mind since we were born into the world do not wither. Let the seed flourish. The obligation of the household to maintain this tree of *al-hayah* in the whole household, while the obligation of the parents to nurture it to their children. It must be cared for. What is called by the maintenance in Arabic is termed *Taqwa*, derived from the word *wiqayah*, which means maintenance. Do not restrict it from the sun light. The sunlight was taken by performing a prayer, so that the branches of the tree reached the sky. All good deeds, noble mind, love and

affection for humans, offering generous hands, and others, represent the fruits of the tree (Quthb, t.th, p. 61).

### **Dhikr as Anxiety Therapy Against the Problems Faced by Modern Society in the Viewpoint of Sayyid Quthb in the Context of Current Social Life**

The principal objectives of anxiety therapy are: releasing a person from anxiety or arousing a feeling of security from himself (developing a healthy mental life), adopting a psychological approach (Chan & Rhodes, 2013, p. 259). Psychologically, dhikr has a spiritual (psychic) relationship between humans and Allah, that is, when dhikr is seen as a form of meditation or munajat (asking with a devoted heart) to Allah. Individuals performing dhikr to Allah will not feel alone, but Allah always comforts and calms the soul. In addition, individuals performing dhikr will also always feel as if they are dealing with Allah, and everything they desire will be granted by Allah (Quthb, 2004, p. 291).

Therefore, our minds and souls receive a temporary break from everything bothering the mind, or in the language of psychology, there is relaxation in the mind of the mental disorders/diseases faced in everyday life (Myers & Sweeney, 2004, p. 235). This expression means that humans need to eat, drink, breath, and exercise. Likewise, with the etheric of human also called the bioplasmic body, *jismul latifah*, or the etheric body requires "spiritual food", "spiritual drink", "spiritual breathing" and spiritual movements/inner energy movements." Spiritual energy needs to be charged like a battery if it runs out of energy, so this dhikr is food for the spiritual/soul taught by Islam (Vieten et al., 2013, p. 135).

#### **a. Preventive Function**

The wisdom of dhikr is for the peace of the soul, so that every time an individual performs dzikir, they will gain peace of mind or will not feel anxious (Al Jauziyah, 2002, p. 45). If the dhikr is carried out continuously both verbally and in the heart, there will be no more pressing feelings and no more piling up problems, thus the individual can prevent the causes of mental disorders/illnesses, such as stress and depression and others. Moreover, by dhikr those disease won't progress to a psychosomatic illness. Obviously, it will be avoided by itself, if someone wants to carry out dhikr continuously and appreciate its meaning deeply. The dhikr will increase a sense of calm and serenity, so that it will develop a healthy personality both physically and psychologically.

The psychological aspects discussed in psychology in general, including the cognitive aspect (the mind aspect), the affective aspect (the feeling aspect) and the psychomotor aspect (body movements). This method will achieve harmony between thoughts, feelings and body movements in one direction, namely the conscience

which is the most essential individual self. In addition, dhikr is also an effort to integrate all psychological and physical functions in achieving the perfect personality or human beings towards the pleasure of Allah, in every self-movement, both physical and spiritual.

#### **b. Guidance Function**

The more a person performing dhikr, the more she/he will be calm in spirit, and avoid mental disorders and mental illnesses. In addition, a person loving performing dhikr will increase their thinking power. The implementation of dhikr should be performed by understanding its meaning and interpretation. As follows, the implementation of dhikr performed earnestly and understands its meaning will encourage the faith of the individual in which the individual will find inner calm. Therefore, the dhikr will control the balance between the physical and psychological from disgraceful actions, so that it will prevent individuals from psychological and physical diseases often experienced by modern society like hypertension, stress, diabetes, heart disease and others.

In terms of guidance the power of thought, it can also be viewed in terms of hypnosis which is the basis of one of the psychiatric therapy techniques or is often referred to in books as an aspect of auto-suggestion therapy that is often used by psychiatrists, namely with dhikr containing the names of Allah. It will support people to suggest themselves to possess good qualities as what they want (Ancok, 1994: 98).

#### **c. Treatment Function**

The dhikr therapy containing meditation will bring people towards peace of mind because they feel they are close to Allah and will consistently receive His forgiveness and everything they feel will be contained and expressed, and the submission that all that is done is the will of Allah. Therefore, people experiencing anxiety will be carried away to a calm mind, and the anxiety they experience will disappear. Dhikr as a function of medicine can also be interpreted as reductive therapy, which is deliberately trying to adjust to the changes and circumstances he is facing, and will rediscover the function and purpose of life in this world, or in other words, it will revive the creative potential in comprehending life (Ahyadi, 1991, p. 161).

Dhikr can bring inner relief and peace of mind. Thus, every time people performs dhikr; it means that every time people gets inner relief and peace of mind. If the individual does many dhikrs, then she/he will be farther away from forgetfulness and the accumulation of pressing feelings. Like so, individuals can be prevented from causing mental disorders/illness. Thus, it is clear dhikr is a very useful therapy both in the function of guidance, prevention and treatment of mental disorders, one of which is anxiety.

### C. Conclusion

Dhikr as an anxiety therapy for problems faced by modern society in the viewpoint of *Tafseer Fi zilal Al-Qur'an* by Sayyid Qutb can be concluded as follows: the interpretation of Sayyid Qutub' regarding dhikr contained in the *Tafseer Fi zilal Al-Qur'an* has various meanings. Among the meanings are 1) remembering, 2) praying, 3) mentioning the name of Allah, 4) lessons/wisdom, 5) thinking about natural phenomena, 6) knowledge, 7) warning, 8) the books of Allah.

Dhikr as an anxiety therapy against the problems faced by modern society in the viewpoint of Sayyid Quthub in the context of current social life is that dhikr serves several functions/influences in the framework of anxiety therapy for Islamic individuals, including: 1) prevention function, dhikr carried out continuously both verbally and in the heart will cause a person constantly remember Allah. 2) guidance function, dhikr will make one's heart believe, calm and serene. Therefore, the hearts of people who are always performing dhikr will be filled with love, and finally dhikr can bring people into the class of pious servants always nurtured in their lives. 3) treatment function. Everyone who performs dhikr can cure their illness by himself. If their heart is calm and cheerful, Allah will provide medicine for them. If someone's soul is tough, their body will also be capable and resistant to all kinds of diseases.

### REFERENCES

- Ahyadi, A. A. (1991). *Psikologi Agama*. Sinar Baru Algesindo.
- Al Jauziyah, . Ibnu Qoyyim. (2002). *Zikir Cahaya Kehidupan*. Gema Insani.
- Anshori, M. A. (2003). *Dzikir dan Kedamaian Jiwa: Solusi Tasawuf Atas Persoalan Manusia Modern*. Pustaka Pelajar.
- Bastaman, H. D. (2001). *Integrasi Psikologi dengan Islam: Menuju Psikologi Islami*. Pustaka Pelajar.
- Chan, C. S., & Rhodes, J. E. (2013). Religious Coping, Posttraumatic Stress, Psychological Distress, and Posttraumatic Growth Among Female Survivors Four Years After Hurricane Katrina. *Journal of Traumatic Stress*, 26(2), 257–265. <https://doi.org/10.1002/jts.21801>
- Chandler, C. K., Holden, J. M., & Kolander, C. A. (1992). Counseling for Spiritual Wellness: Theory and Practice. *Journal of Counseling & Development*, 71(2), 168–175. <https://doi.org/10.1002/j.1556-6676.1992.tb02193.x>
- Davidson, T. dan T. (2007). *Spirit, Science, and Health: How Spiritual Mind Fuels Physical Wellness*. Preger.



- El Qudshy, A. A. (1989). *Pokok-Pokok Kesehatan Mental terj. Ahsin Muhammad*. Bulan Bintang.
- Munawir, M. F. (2011). RELEVANSI PEMIKIRAN SAYYID QUTB TENTANG TAFSIR JAHILIYAH BAGI DAKWAH DAN PENGEMBANGAN MASYARAKAT ISLAM KONTEMPORER. *Jurnal Dakwah*, 12(1), 69–98.
- Myers, J., & Sweeney, T. (2004). The Indivisible Self: An Evidence-Based Model of Wellness. *Journal of Individual Psychology*, 60.
- Najati, U. (1985). *Al Qur'an dan ilmu Jiwa*. Pustaka.
- Puchalski, C., Ferrell, B., Virani, R., Otis-Green, S., Baird, P., Bull, J., Chochinov, H., Handzo, G., Nelson-Becker, H., Prince-Paul, M., Pugliese, K., & Sulmasy, D. (2009). Improving the Quality of Spiritual Care as a Dimension of Palliative Care: The Report of the Consensus Conference. *Journal of Palliative Medicine*, 12(10), 885–904.  
<https://doi.org/10.1089/jpm.2009.0142>
- Quthb, S. (t.th). *TafsirFi Zhilal al-Qur'an*. Jilid I, Dar al-'Ilm.
- \_\_\_\_\_ (t.th). *TafsirFi Zhilal al-Qur'an*. Jilid II, Dar al-'Ilm.
- \_\_\_\_\_ (t.th). *TafsirFi Zhilal al-Qur'an*. Jilid III, Dar al-'Ilm.
- \_\_\_\_\_ (t.th). *TafsirFi Zhilal al-Qur'an*. Jilid IV, Dar al-'Ilm.
- Quthb, S. (2004). *Tafsir Fi Zhilalil al-Qur'an (Di bawah naungan al-Qur'an)*, terj. As'ad Yasin. Abdul Aziz Salim Basyarahil dan Muchotob Hamzah. Gema Insani Press.
- Salaby, M. R. (2000). *Mengatasi Kegoncangan Jiwa Perspektif Al Qur'an dan Sain*. Rosda Karya.
- Swinton, J. (2001). *Spirituality in Mental Health Care: Rediscovering a "Forgotten Dimension"*. Jessica Kingsley Publishers.  
<https://abdn.pure.elsevier.com/en/publications/spirituality-in-mental-health-care-rediscovering-a-forgotten-dime>
- Vieten, C., Scammell, S., Pilato, R., Ammondson, I., Pargament, K. I., & Lukoff, D. (2013). Spiritual and religious competencies for psychologists. *Psychology of Religion and Spirituality*, 5(3), 129–144.  
<https://doi.org/10.1037/a0032699>