Scientific Interpretation And Quantum Physics: A Study On Agus Musthafa’s Interpretation Over Qs. Al-Anfal [8] : 2

A Undergraduate Thesis

Submitted to Faculty of Ushuluddin Partial Fulfillment the Requirements for the Degree of Strata One (S1)

By

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JAKARTA
1441 H/2020
STATEMENT OF ORIGINALITY

I hereby declare that the thesis entitled Scientific Interpretation and Quantum Physics: A Study on Agus Musthafa’s Interpretation over QS. al-Anfal [8] : 2, represents my original work and that I have used no other sources except as noted by citations. All data, tables, figures and text citations which have been reproduced from any other sources have been explicitly acknowledged as such. I have read and understood the Ministry of National Education (MoNE) of Indonesia’ Decree No.17 Year 2010 regarding plagiarism in higher education, therefore I am responsible for any claims in the future regarding the originality of my thesis.

Jakarta, December 17th, 2019

Naily Hilmya
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A Study on Agus Mustafa’s Interpretation over QS. al-Anfal [8]: 2

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APPROVAL BY EXAMINERS

The Undergraduate thesis entitled "Scientific Interpretation and Quantum Physics: A Study on Agus Musthafa's Interpretation over QS. Al-Anfal / 8: 2" has been examined in the Work in Progress II examination at Faculty of Ushuluddin, UIIN Syarif Hidayatullah Jakarta, on Tuesday, January 19th, 2020. The Undergraduate thesis has been revised as suggestion by the examiners, therefore approved to be examined at Final Undergraduate Thesis Defense.

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Joint Decree of the Minister of Religion and Minister of Education and Culture

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ABSTRACT


This study examines Agus Musthafa’s interpretation of QS. Al-Anfal/8: 2 in relation to quantum physics theory. This research is very important to be discussed because of the capability his theory to related thoughts and feelings through the explanation of energy which is consisting of quanta (vibration). Accordingly, he believes that the human heart has the power of quantum physics. Using a descriptive-analytic method, this study discusses how Agus Musthafa interpretes QS. Al-Anfal/ 8: 2 using quantum physics perspective. Having collected and analyzed the data found, this study finds that the increase in remembrance of God is positively correlated with an increase in peace of mind. This can be explained by showing the circulation of energy in the human body which is the main knot on the heart. The reading of the Qur’ān that has a very high frequency and gentle will relax energy imbalances with the process of bioelectron resonance throughout the body. The deeper level one reads the Qur’ān to the emotional stage, the greater the negative energy expended because the heart has the power far greater than the mind. In addition, the person who performs dhikr at a deeper level, he/she will change his/her innermost energy structure in which the resonance of dhikr will significantly influence the health of his mentality.

Keywords— QS. Al-Anfal [8] : 2, Quantum Physics; Wajalan; Heart
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# TABLE OF CONTENT

- COVER PAGE .................................................................
- TITLE PAGE .....................................................................
- STATEMENT OF ORIGINALITY ..................................
- APPROVAL BY THESIS SUPERVISOR ..........................
- APPROVAL BY EXAMINERS ........................................
- ARAB-LATIN TRANSLITATION GUIDELINES ............
- ABSTRACT ...................................................................... i
- ACKNOWLEDGEMENT .............................................. ii
- TABLE OF CONTENT .................................................. v

## CHAPTER I. INTRODUCTION ........................................ 1

- A. Background .......................................................... 1
- B. Identification of Problems .................................... 7
- B. Limitation and Formulation of Problems ............ 8
- C. Literature Review .................................................. 9
- D. Purpose and Use of Research ............................. 15
- E. Research Methods .................................................. 15
- F. Writing Organization ............................................. 17

## CHAPTER II. Scientific Interpretation ......................... 19

- A. Definition ............................................................. 19
- B. History ................................................................. 23
- C. Models ................................................................. 26
- D. Scientific Interpretation of QS. Al-Anfāl: 2 ........... 29
  - 1. Text, Translation, Keywords and Circumstance of the Revelation ........................................... 30
2. Classic Interpretation:
   a. Interpretation of the Discussed Key Terms ..................................................... 31

3. Modern Interpretation:
   a. Interpretation of the Discussed Key Terms ..................................................... 36

CHAPTER III. Quantum Physics And Agus Musthafa . 43
   A. Definition ................................................................. 43
   B. History ................................................................. 44
   C. Examples of Explanations of Quantum Physics ...... 48
   D. Quantum Physics and Qur'anic Interpretations ...... 50
   E. Agus Mustafa: Biography and Thought ............... 55
      1. Education .............................................................. 55
      2. Career ................................................................. 56
      3. Work and Thought ................................................ 57

CHAPTER IV. Scientific Interpretation in Agus Musthafa's Perspective ...................................................... 59
   A. Understanding Scientific Interpretation of Quantum Physics Perspective .................................................. 59
   B. Definitions of Qalbu dan Fuād ................................................. 59
   C. Dhikr in Subconscious Mind ................................................. 66
   D. Relation of Quantum Physics with QS. al-Anfāl: 2 and Its Benefit ......................................................... 80
   E. Method ...................................................................... 95
   F. Source ...................................................................... 96
   G. Relevance of Agus Musthafa’s Method in the Discovery of Scientific Interpretation ................................. 97

CHAPTER V. CLOSING ................................................................. 99
A. Conclusion ................................................................. 99
B. Suggestions ............................................................. 100
BIBLIOGRAPHY ............................................................. 101
CHAPTER I
INTRODUCTION

A. Background

According to Andrew Newberg, as quoted by Taufik Pasiac in his book (*Tuhan dalam Otak Manusia*), several studies show that men and women who practice religious teachings have a longer life span and are less affected by strokes, heart disease and also have immune system function and blood pressure better. This study proves that there is a strong influence of religious spirituality on the human body. In addition, research also shows that religious spirituality not only shows physical health but also mental health. This discovery becomes a very important idea because until 1994, the American Psychiatric Association still consider religion as a negative factor. In fact, many studies today prove otherwise that religious beliefs and practices can improve emotional and mental health.¹

With the above research data it proves that people who practice religious spirituality are positively correlated with health and mental health. However, each person certainly has a different level of spirituality in carrying out the teachings of his religion. Because religious people do not just carry out their duties, but they truly believe in and carry out all the commands of their Lord, both mandatory and sunnah. The existence of this faith affects one's obedience in carrying out God's commands. The stronger a person's faith, the more confident he/she is in carrying out all the commands and avoiding His prohibitions. Because in essence, religious

people are people who have a strong faith in their Lord\(^2\) so that they obeys all his commands and go away from his prohibitions. Thus, it can be said that faith has a positive correlation on one's health and mental health. People who practice spirituality in religion, of course, he/she is a person who has a strong faith. This is what encourages the author to examine further about the nature of faith described at the beginning of QS.al-Anfāl especially QS.al-Anfāl verse two.

The nature of faith described in the QS. al-Anfāl section especially QS.al-Anfāl verse two encourages the author to uncover the meaning of a "trembling heart" as an indicated of true faith.

As in al-Azhār's interpretation, Buya Hamka explains that the second verse of QS.al-Anfāl starts with the word "\textit{Innama}\(^3\). In Arabic, this word means as a barrier. While Indonesian is "nothing else" or "really". Therefore, if there is someone who claims to believe, if his/her heart does not tremble when he hears the name of Allah, then he has not been said to have faith. The characteristic of this first believer is a big question mark for some people who have not felt their hearts tremble when they remember their God. Because the second verse of this QS. establishes the characteristics of the "perfect" faith as Allah SWT said in QS. al-Anfāl.\(^3\)

In addition to the first feature mentioned in the beginning of QS. al-Anfāl, the next feature is that when the verses are read to them, then the (strength) of faith increases and the third characteristic is that they only put


\(^3\) Buya Hamka, \textit{Tafsir al-Azhar}, juz 9, cet. II (Jakarta: PT Pustaka Panjimas, 2005), 252.
their trust in God while the fourth and the fifth are those who offer prayers and spend part of their fortune.⁴

In the *Tafsir Depag* it is explained that the fourth and fifth traits are those which can be known physically. Whereas the first characteristic is a heart that trembles when remembering its Lord is an abstract mentality because this trait can only be felt by the person concerned and his God knows it. While other people can know through outward signs of people who feel it through words or the movements of his actions.⁵

Because a trembling heart is an abstract mentality and cannot be known outwardly. Some interpreters express the word "وجلت قلوبهم" rhetorically. Among them in the *Tafsīr Fatḥul Qadīr*, al-Syaukānī mentions the hadith narrated by al-Ḥākim al-Tirmidhī, Ibn Jarīr and Abū al-Syakh narrated it from Syahr bin Hausyah from Ummu Darda', he said, "Really trembling in the heart like a burning boils, O Wahbah Hausyab, don't you feel trembling in fear?" I replied, "Sure." He said again, "Therefore, pray at that time because actually the prayer was answered".⁶

According to the KBBI (*Kamus Besar Bahasa Indonesia*), the heart is something in the human body that is considered as a place for all inner feelings and a place to store understanding (feelings and so on) while shaking moves repeatedly quickly. Therefore, the trembling heart is something that is in the human body which is considered as a place of all

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⁵ Depag RI, *Al-Qur’an dan Tafsirnya*, 570.
inner feelings and places that store understanding (feelings and so on) that moves repeatedly rapidly.  

Whereas Ibn Abū Ḥaṭīm and Ibn Jarīr al-Ṭabarî, identified the state of QS. al-Anfāl: 2 from the story of the hearts of hypocrites who do not feel anything from remembrance when they carry out their obligations. They also do not believe anything in the verses of Allah, do not believe in Allah, do not pray, and do not pay zakat. Therefore, God preached them. Then Allah gives the nature of the believers with the revelation of QS.al-Anfāl verse two.

While in Tafsīr al-Ṭabarî stated that Al-Ḥarīth told me, he said: ‘Abdul Azīz told us, he said: Sufyān al-Tsaurī told us from ‘Ubaidullah bin ‘Usmān Ibn Khaitsam from Syahr bin Hausyab from Abū al-Darda’ about verse that explains the verse. The believer's heart trembles when he is called by that name then he says, "The vibrations in the heart are like burning hot on boils, do you feel vibrations?" he answered, "Yes," He said, "If you feel it in your heart, then pray to God, prayer will eliminate it."

In the Tafsīr Mafāṭih al-Ghaib, it is explained that the vibrations of the heart occur when he feels fear. While there are two fears, namely fear of torture and fear of the greatness of God and His majesty. He was afraid because torture was afraid of immorality. While fearing the greatness and majesty of God is someone whose heart is always trembling because of his knowledge of all things because in reality God is all-powerful.
In *Tafsīr Jawāhir*, the Qur’ān explains that the characteristic of a person who is perfect in his faith is to tremble and be amazed because he remembers his majesty and greatness. This is the fear of torment because of sin. That way, they are very afraid of him. In the last verse it says that the remembrance of Allah will have a calming effect so that when the verses of Allah are read, their faith increases. The more guidance they get, the stronger their faith. The instructions in general are instructions in religion and the Qur’ān. In particular, those who think of ownership of heaven and earth and the wonders of plants and animals, humans and natural wonders.  

After seeing some of the explanations above, the writer will analyze the meaning of a trembling heart which is the most significant characteristic of an empirically perfect faith. First of all, the writer will examine linguistically then analyze the trembling heart through Agus Musthafa's thoughts because as far as the author's observations are, Agus Musthafa is the only person who discusses empirically "heart-trembling " studies. He has several works that discuss the meaning of *dhikr* by using quantum physics approach, taking advantage of modern tools such as EEG, EKG and aura camera to detect brain waves and the condition of the human soul. Agus Musthafa thoughts that combine philosophy and Sufism provide a unique color in interpreting the al-Qur’ān, especially about the heart that shakes in the lens of quantum physics. Therefore, the author will explore further the meaning of "heart trembles" in depth because some previous interpreters such as al-Syaukanī, al-Ṭabarī, al-Rāzī, and Ṭanṭawī Jawhari

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still interpret the rhetorical heart vibrations in explaining the characteristics of people who truly believes.

**B. Identification, Formulation and Limitation of Problem**

1. **Identification of Problem**

   From the problems found in the background of study, there are several problems that can be identified:

   1. The reason for the trembling of the heart is an indicator of one's faith because someone who does not tremble his heart when he hears the name of God has not been said to have true faith.

   2. There are no classical interpreters that have empirically discussed the phrase "vibrating heart". Whereas Agus Musthafa uses a new viewpoint in expressing the phrase "heart trembling" empirically by using quantum physics theory so that the meaning of heart vibrations deepens.

   3. Agus Musthafa understands the heart in terms of medicine so as to give a different definition of heart between *fuād* and heart which is different from some interpreters who provide the same interpretation between *fuād* and *qalbu*.

   4. When Agus Musthafa uses a new viewpoint in expressing the phrase the meaning of "vibrating heart" then he gives a different view between *qalbu* and *fuād* empirically.

2. **Formulation of Problem**

   To determine the scope and limits of the problem, the author tries to answer it through 3 dimensions. These three dimensions are formulated in the form of the following supporting research questions:
1. How can the interpretation of science and physics quantum understand the meaning and how to work qalbu and fuād?

2. How can the two methods be applied in convergence to understand the phrase "heart that trembles when remembering God?"

3. What source does Agus Mustafa refer to in reading the phrase "a heart that trembles when remembering Allah"?

3. Limitation of Problem

After looking at some of the above issues about some classical clerical interpretations of a vibrating heart, the author found a red thread in addressing the interpretations of earlier scholars who only understood the essence of the heart that vibrated in terms of language so that lack of understanding.

Therefore, with the presence of Agus Musthafa who deepened the meaning of a vibrating heart with medical theory and quantum physics, the essence of a vibrating heart became deeper and wider.

Based on the identification of the problems described above, the limitation of the problem raised in this study:

1. How does Agus Musthafa interpret the phrase "trembling heart when remembering Allah" contained in the QS. Al-Anfāl: 2 with the perspective of Quantum Physics?

C. Literature Review

In the literature review, there are two research variable form the basic of the study in this discussion. Two studies of these variable are; “scientific interpretation” and “al-Anfāl [8] : 2”. Some of the works that
are considered relevant to complete the data regarding scientific interpretation are as follows:

Sadiman and Asri Karolina\textsuperscript{12} examines the Prophet Muhammad SAW's journey with the Scientific Quantum Approach. The theory used with \textit{Teori Ilmiah Modulasi Quantum Isra} with in-depth discussion through the study of theorists, empiricists and scientific, modulation and quantum proofs. The results of this paper explain that Isrā' Mi'rāj is the event that the Prophet Muhammad was carried out at night aimed at picking up the command of 5 times prayer consisting of 17 \textit{rakaat} in accordance with QS. Al-Isra [17] verse 1.

In addition, research relating to \textit{dhikr} (remembrance of Allah) in QS. al-Anfāl [8]: 2 which impacts on health or calmness, Ayu Efita Sari\textsuperscript{13} her research is motivated by the emergence of egoistic and materialistic individualism that has an impact in the form of stress anxiety and depression. This study discusses the influence of \textit{dhikr} on peace of mind by using quantitative research. And this study took a population of 250 people with a sample of 60 people. The data in this study used a questionnaire and the results of the questionnaire were analyzed using a linear regression formula with the help of the SPSS 16 computer program for Windows. And then, Etri Yuniatun\textsuperscript{14}, she explains that \textit{dhikr} which means remembering normatively has a good influence which makes the heart calm. However, the violations that occurred in santri in the hut were not yet in line with the existing theory, namely \textit{dhikr} had a good effect on morals, In other words

\begin{itemize}
\item \textsuperscript{12} Sadiman dan Asri Karolina, “Pendekatan Saintific Kuantum Ilmiah dalam Memahami Perjalanan Israel Nabi Muhammad SAW (Teori Ilmiah Modulasi Quantum Isra),” \textit{Jurnal Kajian Keislaman dan Kemasyarakatan}, vol.2, no. 02 (Desember, 2017)
\item \textsuperscript{13} Ayu Efita Sari, “Pengaruh Pengamalan Dzikir Terhadap Ketenangan Jiwa di Majlisul Dzakirin Kamulan Durenan Trenggalek” (Skripsi S1., IAIN Tulungagung, 2015)
\item \textsuperscript{14} Etri Yuniatun, “Pengaruh Dzikir Bagi Kesehatan Mental Santri di Pondok Pesantren al-Hidayah Karangsuci Purwokerto” (Skripsi., IAIN Purwokerto, 2016)
\end{itemize}
giving mental health to this study was to find out how the *dhikr* was carried out for the mental health of the students in Al Pesantren Hidayah Karangsuci Purwokerto. The approach used in this study is descriptive qualitative.

Furthermore, studies on interpretation and science were also carried out by Ginanjar Isnanto\(^\text{15}\), he examines the meaning of "*dharrah*" ranging from classical commentators to modern commentaries who experience transformation of meaning from time to time. In classical mufassir, the word has the meaning of mustard seeds while according to modern mufassir the word is interpreted with atoms, so the transformation of the meaning of "*dharrah*" must be enforced and heeded until the discovery of new meanings of the word "*dharrah*". The word "*dharrah*" has triggered scientists to find the smallest objects in the world and the result of their discovery is atoms. But the discovery of the smallest objects found again in these atomic particles. As well as with Ratih Hikmah Awalia\(^\text{16}\), her research aims to compile taxonomies or classifications of verses of the Qur’an for the subject of Classical Mechanics Physics so that after her research is completed, the classification can be used as a reference in compiling teaching materials and others. The results of his research are thirteen verses of the Al-Qur’an which informs about classical Mechanics material. Whereas and thirteen of these verses, there are as many as 64, 29% of the key words of classical mechanics found and informed by the al-Qur’an.

\(^{15}\) Ginanjar Isnanto, “*Zarrah dalam Perspektif Mufassir dan Sains*” (Skripsi., UIN Walisongo, 2018)

\(^{16}\) Ratih Hikmah Awalia, “Taksonomi Ayat-ayat al-Qur’an Untuk Materi Mekanika Klasik (Skripsi S1., UIN Sunan Kalijaga, 2017)
The Dhikr (remembrance of Allah) research contained in al-Anfal [8]: 2 is also reviewed psychologically by Agus Riyadi\textsuperscript{17}, he discusses dhikr verses in the Qur’an which are scattered in fifty eight QS.s, apparently the meaning of the word dhikr is not single but this word has nineteen kinds of meanings, but from the nineteenth there are two more dominant meanings which are "to call" twenty-three times and "remember" ninety-two times. Therefore, the concept of dhikr offered in the al-Qur’an as a therapy for psychoneurotic sufferers is a word that means "to call" and "remember" to Allah. This is because by "calling" and "remembering" God, can make the human heart calm. Therefore, the concept of remembrance offered by the al-Qur’an can be used as one of the methods of Islamic counseling by optimizing the four functions of Islamic counseling namely preventive, curative, preservative, developmental or educative. As well as with Siswo Ari Wibowo\textsuperscript{18}, he discusses the implementation of dhikr and mujahadah which are carried out openly and secretly and are able to heal stressed out. This research is a type of field research, while the approach used is descriptive-qualitative, the author uses the method of interview, observation and documentation in collecting data. It is known from the analysis of Islamic Counseling Guidance at the Pondok Pesantren Darussalam that Islamic Counseling Guidance service is a process of providing assistance to patients using preventive, rehabilitation, curative, preservative and developmental functions. But the most dominant are curative and rehabilitation functions, this is because caregivers play a role in helping to

\textsuperscript{17} Agus Riyadi, “Zikir dalam Alquran sebagai Terapi Psikoneurototik (Analisis Terhadap Fungsi Bimbingan dan Konseling Islam)”. \textit{Jurnal Bimbingan Konseling Islam}, Vol. 4.no.1 (Juni 2013)

solve patient problems, these problems are related to physical or psychological.

It can be concluded from some of the results of the above studies that although the above studies also discuss the scientific interpretation and some of works about *dhikr*, but this study has differences with previous studies. This study discusses how Agus Musthafa analyzed al-Anfāl [8]: 2 with the perspective of quantum physics.

**D. Purpose and Use of Research**

1. To know and understand Agus Mustofa's interpretation of the QS. al-Anfāl verse 2 and its relationship with Quantum Physics.
2. Its usefulness to fulfill the requirements for obtaining a Bachelor's degree (S-1) at the Department of Qur'ānic and Interpretation of the Faculty of Ushuluddin Syarif Hidayatullah State Islamic University Jakarta.

Therefore, the usefulness of this research is expected to provide knowledge and additional information about Scientific Interpretation and Quantum Physics so that it can become material for Islamic studies, especially in the field of interpretation. At the same time the writer can contribute in the field of Islamic science.

**E. Research Methods**

1. Type of Research

The type of research used in this study is qualitative that is processed through reviewing documents using library data, and from the data collection will be used to construct theories that lead
to conclusions. This research can also be classified of library research.

2. Data Sources

Among the data sources used are divided into two, namely primary sources and secondary sources. “Energi Dzikir Alam Bawah Sadar” is used as the main reference in writing this essay. While other works from Agus Musthafa such as Dzikir Tauhid, Pusaran Energi Ka’bah and others as well as writings that discuss quantum physics theory are secondary sources of this research.

Data collection is collected from several references, both primary and secondary data, then the collected data is reviewed and analyzed with other works.

3. Data Analysis

After the data are collected, it is to reach the connection between QS. al-Anfāl and quantum physics in interpreting the vibrating heart, and also to find out the root cause of the translation and interpretation, the writer will analyze the collected data using descriptive-analytic methods. Through this descriptive analysis the author can explore the root of the problems in this study, and by analyzing these data the author can also try to find out the meaning of the heart that vibrates from the phenomenological side.

F. Writing Organization

One of the scientific frameworks is to think systematically. Writing this thesis is divided into several chapters, including one chapter with
another chapter interlocking, this thesis examines the problem from the
general to the core of the problems in a row. The presentation of this thesis
is contained in six chapters, five discussions and one concluding chapter to
organized as follows:

The first chapter is an introduction which includes: background
problems, restrictions and formulation of problems, objectives and uses of
research, research methodology and writing systematics. This chapter seeks
to provide a brief overview of the problems that will be discussed in the
following chapters.

The second chapter on understanding, history and models of
scientific interpretation and the comparison of classic and modern scientific
interpretations in understanding QS. al-Anfāl verse two.

The third chapter is about understanding, history and examples of
explanations of quantum physics and the biographical background, thoughts
and works of Agus Mustafa

The fourth chapter discusses the notion of scientific interpretations
of the perspective of quantum physics, methods and sources of
interpretation and relevance of Agus Musthafa’s method in the discovery of
scientific interpretation.

The fifth chapter is the answer to the research questions in this paper
based on the overall description and discussion described in the previous
chapters and contains the necessary suggestions.
CHAPTER II
SCIENTIFIC INTERPRETATION

A. Definition

Etymologically, the term تفسير means "explanation" or "appearance of meaning". Whereas تفسير comes from the word "fassara" which means "truly open" or "repeated attempts to open". In this way, interpretation is an explanation that stems from a earnest and repeated effort to find meaning in the cryptic verses of the al-Qur’ān in accordance with the ability and tendency of the interpreter.

While the scientific interpretation consists of two words, namely interpretation and scientific. The scientific comes from the word science which means knowledge about the structure and behavior of the natural and physical world, based on proven facts example by experiments, or particular branch of knowledge, example physics, science fiction, fiction dealing with future scientific discoveries, imaginary worlds. While the interpretation to explain the meaning of something or understand something in a particular way. If the two words are conjugated, it becomes "scientific interpretation," it means "a deep interpretation of the relationship between natural verses contained in the Qur’ān and the results of modern scientific research."

For example, in the Encyclopedia Britannica it is explained that in the second half of the 20th century, modern marine scientists succeeded in unraveling the amazing mysteries of deep darkness of the ocean. In general,

1 M. Quraish Shihab, Kaidah Tafsir (Tangerang: Lentera Hati, 2019), 8.
2 M. Quraish Shihab, Kaidah Tafsir, 9.
oceans are covered by thick piles of clouds which block most of the incoming sunlight. This is as revealed by photographs that have been successfully taken by several satellites. There is some light that managed to enter the sea and there is also some light that cannot enter the sea because of a thick cloud of clouds above it so that the light is reflected again.⁶

While the light that managed to enter the sea, some are reflected again and some are absorbed. The light absorbed or entered into the sea will decrease little by little as the depth of the water increases. Whereas in the book entitled Marine optics, Nils Gunnar Jerlov states that at a depth of 35 meters, the level of open sea water lighting can drop to reach 10% of the light that is on the surface. At a depth of 85 meters it reaches 1%, at a depth of 135 meters it reaches 0.1% and at a depth of 190 meters it reaches 0.01%. The darkness in the sea is getting thicker at depths exceeding 1000 meters so that if someone reaches out his hand, he/she will not be able to see that hand.⁷

This amazing scientific phenomenon has been mentioned in the Qur’ān, QS. al-Nūr verse 40:

أو كظلمات في بحر يجتمع بعضها بعض من فوقها موج من فوقها موجات غضب وظلمات تغشاه موجين
إذًا أخرج يده مكنك ترى إلا نوراً محتاجاً لله معلوماً قسم الله من نور

Meaning: Or like pitch black in a deep sea covered by waves, upon which there are waves (also), above (again) there are clouds; and the overlapping dark darkness, when he/she puts out his hand, he/she cannot see it, (and) whoever is not given light (guidance) by Allah, then he/she does not have the slightest light.⁸ (QS. al-Nūr: 40)

⁷ Nadiah Thayyarah, Buku Pintar Sains dalam al-Qur’ān, 542.
⁸ Nadiah Thayyarah, Buku Pintar Sains dalam al-Qur’ān, 542.
The verse is in accordance with previous scientific facts that the pile of clouds above the sea prevents the entry of sunlight into the ocean so that this causes the conditions of the deepest ocean to become pitch black. Although there are fish that are able to move and find prey in the depths of the sea, it is caused by their radiant limbs. As the depth of the sea increases, the color spectrum of the light fades until it is not visible. Because the color spectrum of light is inversely proportional to increasing depth. For this reason, God uses the editorial of \textit{zulumāt} (darkness) rather than \textit{zulumāt} (singular darkness) which means layers of darkness.\footnote{Nadiah Thayyarah, \textit{Buku Pintar Sains dalam al-Qur'an} (Jakarta: Penerbit Zaman, 2014), 543.}

That way, Ḥanafī argues that the Qur’ān also encourages Muslims in the development of science. This is done so that Muslims can free their minds from the shackles of doubt in thinking and encourage to observe natural phenomena. Of course this is based on the explanation of the word of God that tells people to see signs of God's power in the universe. In addition to the verses of the Qur’ān, Allah also told Muslims to observe the verses of nature.\footnote{Izzatul Laila, “Penafsiran al-Qur’ān Berbasis Ilmu Pengetahuan” \textit{Jurnal Episteme}, vol.9, no.1 (Juni 2014) : 52}

With the careful editorial in the verse, this shows that these verses are intended for certain groups who are able to think deeply. They are burdened to reveal it because they are people who are able to do it as \textit{balāghah} experts who are able to express the beauty of the language of the Qur’ān. The supporters of this style of interpretation view that scientific interpretation provides a very wide opportunity for the commentators to develop various scientific potentials because al-Qur’ān is not only as a
source of religious sciences that are *i’tiqādiyyah* (beliefs) and *‘amāliyyah* (deeds), but also includes all diverse worldly sciences.11

B. History

In the first century of Islam, the scholars were very careful in interpreting the verses of the al-Qur’ān. Even some of the scholars did not give any answer when asked about the meaning of one verse to them. This was narrated by Imam Mālik that Sa’īd bin Musayyab when asked about 1 verse. He said, "We are not talking about the al-Qur’ān at all, nor is Sa‘īm bin ‘Abdullah ibn ‘Umar al-Qāsim ibn Abī Bakr."12

In the following centuries, most scholars argued that anyone could interpret the verses of the Qur’ān as long as he had certain conditions such as sufficient linguistic knowledge such as mastering *nahw*, *sārafa*, *balāgha* and ushuluddin science such as qiroah, *asbāb al-nuzūl*, *nāsikh* *mansūkh* and so forth.13

The history of the interpretation of the al-Qur’ān begun by interpreting the verses in accordance with the hadiths of the Prophet or the opinions of the Companions of the Prophet which then develops so that unconsciously the sahih hadith are mixed with stories sourced from experts of the book which generally are not in line with the purity of religion or thoughts healthy ones. This results in some scholars rejecting interpretations that describe the opinions of their authors or unite these opinions with the hadiths or opinions of the friends who are considered correct. For example, *Tafsīr al-Ṭabari’*

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summarizes the traditions and previous opinions and then reinforces one opinion among other opinions.  

Therefore, from time to time various colors of interpretation appear. Some are based on the author's reasoning, some are based on narrations, some are uniting between the two. Issues that have been discussed are various, ranging from those that discuss the meaning of difficult sentences, for example the *Tafsīr Gharīb*, such as al-Zajjāj's and al-Wāḥidi's work. Some write stories like al-Tsa'labiy and al-Khazin; there are those who pay attention to *balāghah* issues such as al-Zamakhshyari or issues of science, logic and philosophy like Fakhr al-dīn al-Rāzī.  

The interpretation of science was began in 198 H when al-Ma'mun served as caliph. This interpretation provides an opportunity for Muslim scientists to develop science, until new discoveries emerge. The development begun by massive translation of the works of Greek scientists and philosophers. For this reason, Muslims begins to study the scientific theories of Greek scientists and philosophers. They begin to interpret the verses of the al-Qur’ān with the approach of scientific theories and philosophical thoughts so that many of their interpretations were more impressed discussing science and philosophy than the interpretation of the al-Qur’ān. For example, Fakhr al-dīn al-Rāzī who has a commentary on *Mafātiḥ al-Ghaib* who focuses more on problems of science and philosophy than interpreting the Qur’ān.  

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Quraish Shihab argues that some Muslims experienced an inferiority complex in the second half of the 19th century because they had to deal with various advances made by the West in terms of politics, military, social and culture so that every time there were theories or new discoveries in the world of science, they say that the al-Qur’ān also has discussed it. After that, they tried to find verses of the Qur’ān in accordance with these scientific discoveries.\textsuperscript{17}

Therefore, the scholars explore the al-Qur’ān in depth, especially natural verses and they try to combine the Qur’ān and science. This aims to revive the enthusiasm of the community to study science that has long been abandoned and try to answer the challenges of the times so that the scholars want to show that the Qur’ān does not conflict with science and nature. Thus, this goal will lead to evidence of the miracles of the Qur’ān in this rational era.\textsuperscript{18}

This scholarly interpretation aims to compromise between Islam and foreign thoughts which developed rapidly at that time. This tendency for interpretation began to develop at the end of the 19th century due to the backwardness of Muslims in science and technology.\textsuperscript{19}

For this reason, some scholars (\textit{mufassir}) began to interpret natural verses. Starting from the basic proportions of language, scientific capacity they have and direct observation of natural phenomena. However, they limit themselves to a portion of the verse by verse explanation without including

\textsuperscript{17} Izzatul Laila, “Penafsiran al-Qur’ān Berbasis Ilmu Pengetahuan”, 50-51.
verses that have a similar theme. This characteristic feature of the interpretation was spearheaded by a group of contemporary Muslim scholars and scientists who developed rapidly and in fact many scientific discoveries that have many similarities with the verses of the al-Qur’ān.\textsuperscript{20}

C. Models

Scholars apply one of the three methods of scientific interpretation analysis: the semantic method, the thematic method, and the hermeneutic method. Actually, the three methods in practice can complement each other. The first method is a complement to the second method and the second method is also a complement to the third method.\textsuperscript{21}

The semantic method is a theory of meaning. It is the study of the relationship of symbols or mental processes in communicating activities. Semantic is a linguistic subdiscipline about meaning derived from various forms of symbols in an expression that is considered to have a field of meaning. Meaning is a set of lexical elements that are interconnected in a meaningful way. This relationship is related to the progress or cultural situation of the language community concerned.\textsuperscript{22}

Whereas the next method is the interpretation of maudhū‘i. There are two kinds of *Tafsīr Mawdū‘i* with three models, namely first, the thematic method applied by Maḥmud Syaltut in his book: interpretation of the al-Qur’ān al-Karim which is a form of *Tafsīr Mawdū‘i* that discusses a QS or part of the QS by explaining the general and specific objectives as well as the instructions of the QS that are interpreted. While the second form

\textsuperscript{20}Izzatul Laila, “Penafsiran al-Qur’ān Berbasis Ilmu Pengetahuan”, 52-53
\textsuperscript{22} Andi Rosadisastra, *Metode Tafsir Ayat-ayat Sains dan Sosial*, 121-122.
is the thematic method based on the problem through verses or a number of verses of the al-Qur’ān as a whole so that the solution can be known. The thematic methods in this verse are of two kinds namely\(^{23}\): The first form of method is to raise various issues of human life to understand revelation that refers to the unity of view of nature and life. While the second form, namely the formulation of a thematic interpretation method which is quite popular, is a systemic arrangement by ‘Abdul al-Ḥayy al-Farmawi, better known as the Mauḍu’i method.\(^{24}\)

Nasruddin Baidan explain *Tafsīr Mauḍu’i* interpretation is a form of interpretation by discussing the verses of the al-Qur’ān in accordance with the theme or title that has been determined. All verses relating to the topic are collected, then studied in depth and thoroughly from all aspects such as asbāb al-nuzul, vocabulary, istinbath and others. All of that is explained in detail and thoroughly and supported by arguments and facts that can be accounted for scientifically whether the argument comes from the Qur’ān and Hadith as well as rational thought.\(^{25}\)

In addition, ‘Abd al-Khōlid also defines the interpretation of Mauḍu’i as an interpretation by collecting verses on a particular title or topic by paying attention to the period of descent, *asbāb al-nuzul* verses, studying them carefully and deeply and paying attention to the related verses in pointing to a problem, then concluding the problem discussed and verses interpreted in an integrated manner.\(^{26}\)

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\(^{23}\) Andi Rosadisastra, *Metode Tafsir Ayat-ayat Sains dan Sosial*, 129

\(^{24}\) Andi Rosadisastra, *Metode Tafsir Ayat-ayat Sains dan Sosial*, 129


\(^{26}\) Mutma’inah,”Hatı dalam Tafṣīr al-Miṣbaḥ karya Quraish Shihab”, 11.
The third method in scientific interpretation is the hermeneutic method which means comprehension. This method is increasingly being used in the academic world of the interpretation of the al-Qur’ān in Indonesia. It was considered important because the method has a characteristic that is the development of the contextualization value of a text that will be examined. More than that, the hermeneutic method seeks to explore meaning by considering horizons (clear boundaries or horizons or insight of the author that surrounds the text. The horizons are the horizon of the text, the horizon of the author and the horizon of the reader (mufassir). By paying attention to these three points, then the hermeneutic method pays attention to the dialectical relationship between text, commentaries, and reality in covering texts which will produce contextualization of interpretation.27

D. Scientific Interpretation of QS. Al-Anfāl: 2

1. Text, Translation, Keywords, and Circumstance of the Revelation

1.1. Text:

إِنَّا لِلَّهِ وَإِنَّ لَنَا رَبَّنَاهُمُ الْمُؤْمِنُونَ

Meaning: Surely those who believe are those who are called the names of Allah, their hearts tremble, and if their verses are recited their faith will increase (hence), and only to the Lord will they put their trust.28

1.2. Keywords:

The sentence إِنَّا لِلَّهِ إِنَّا لُكُلِّ مُؤْمِنٍ shows a specific definition that serves as a limitation in describing the true attributes of faith. As for the letter "al" in

28 Depag RI, Al-Qur’an dan Tafsirnya, 569.
the word is a clue to the perfect meaning. While the word is the answer from the previous verse, that is, if you believe. Because the real conditions of the faith in question is perfect faith.\(^{29}\)

The word “Dhukira” is fi'il madhi mabni majhul which means it is being remembered. It is formed from the words “Dhakara-Yadhkuru-Dhikran”. The word “Dhikr” also means to say verbally or with the heart or with both of them. The al-Qur’ān also uses this word of remembrance for the meaning of majesty and glory as found in QS al-Sad verse 2, ”For the sake of the Qur’ān which has greatness”.\(^{30}\)

The word “wajila” is fear with worry because it reflects God. The word “wajila” is not an internal organ that sends blood to several arteries, but it’s the work of the heart that shows feelings like pleasure, love and so on.\(^{31}\)

1.3. Circumstance of the Revelation

The most important thing in researching the Qur’ān is knowing the cause of the verse that was revealed. The text must be brought closer to the context. Therefore, an historical context analysis is needed, namely the historical background surrounding the text.\(^{32}\)

If the previous verses, Allah explained the attitude of the believers at the time of the dispute over the distribution of the spoils of war, then in this verse Allah explains the

\(^{29}\)Muhammad al-Ṭāhir Ibn 'Ashūr, Tahrīr wa al-Tanwīr, jilid 8 (Tunis:Dār al-Suhnūn), 255.

\(^{30}\)Depag RI, Al-Qur’an dan Tafsirnya, 570.

\(^{31}\)Muhammad Al-Ṭahir Ibn 'Ashūr, Tahrīr wa al Tanwīr, 255.

\(^{32}\)Andi Rosadisastra, Metode Tafsir Ayat-ayat Sains dan Sosial, 64.
characteristics of believers in every circumstance as a further explanation of the previous verse.  

2. Classical Interpretation:

2.1. Interpretation of the Discussed Key Terms

Al-Rāzī, the author of the classical interpretation, *Mafāṭih al-Ghaib* interprets the "faith" of the QS. al-Anfāl: 2 as obedience to Allah's commands. So, in his understanding, someone has not been said to have faith if it does not lead to obedience. This verse shows that faith has five characters, namely fear when called the name of Allah. Fear here has two purposes, namely fear of torture and fear of the majesty and greatness of God. The fear of torture referred to here is fear of immoral acts. While fearing the majesty and greatness of God as well as the angels of muqarrabin, prophets and apostles. Because surely Allah is the most powerful creature of all that was created and He is the dependency of all creatures.

The first characteristic is when remembering name of Allah, then his/her heart trembles. While the second is increased faith when remembering the name of Allah, while the next characteristic is surrender to God and the fourth and fifth traits are those who establish prayer and spend part of their wealth in the way of Allah.

Whereas according to al-Qurṭubi, this verse of Allah illustrates that when the name of Allah is mentioned, the hearts of believers feel fear and tremble. In *Tafsīr al-Ṭabarī* it is mentioned in QS.al-Āhzāb : 41. that

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remembering or chanting the name of Allah (dhikr) can be done with heart, oral or body.\textsuperscript{36} And Allah does not limit anyone to dhikr, whenever and wherever they are. According to some scholars, people who do a lot of dhikr are a term for people who are sincere in heart while for people who are a little dhikr, then he is a person who has hypocritical signs.\textsuperscript{37} With the habit of those who always dhikr, then this proves their strong faith so that they feel they are in front of him.\textsuperscript{38} The verses that are similar to those verses are the words of Allah in QS al-H\{ajj: 34-35:

\begin{quote}
وَبَشجيري الْمُخْبيَيينَ (24) الْدُّنِيَّينَ إِذَا ذُكِرَ اللَّهُ وَجَلَّتْ قُلُوبُهُمْ والصهابيريينَ عَلَٰ مَا أَصَابَهُمْ
\end{quote}

Meaning: And give good tidings to those who are submissive (to Allah), (ie) those who when called by the name of Allah tremble their hearts, those who are patient with what befalls them, those who establish prayers and those who spend part of what We have provided for them.\textsuperscript{39}( QS al-\{Hajj: 34-35 )

Then the verse also continues with QS. al-Ra\'{d} : 28:

\begin{quote}
الْدُّنِيَّينَ آمَنُوا وَتَطْمَئنُّ قُلُوبُهُمْ بيذيكْري اللَّهُۖ أَلََ بيذيكْري اللَّهُ تَطْمَئنُّ الْقُلُوبُ
\end{quote}

Meaning: (ie) believers and their hearts are at peace in the remembrance of Allah. Remember, only by remembrance of Allah does the heart become at peace.\textsuperscript{40}( QS. al-Ra\'{d} : 28)

The word “wajila” or “fear” here is anxiety about God's punishment. Therefore, there is no contradiction between the two feelings (fear and

\textsuperscript{36} Muhammad bin Jarir al-\{Tabari, \textit{Tafsir al-\{Tabari, terj. Misbah, jilid 21, cet.I (Jakarta : Pustaka Azzam,2009), 158

\textsuperscript{37} Qur\{tub\{i, \textit{al-J\{ami` li Ahk\{am al-Qur\{\'{an, terj. Sudi Rosadi, dkk, jilid 7, cet.I (Jakarta : Pustaka Azzam,2008), 495

\textsuperscript{38} Qur\{tub\{i, \textit{al-J\{ami` li Ahk\{am al-Qur\{\'{an, 924.

\textsuperscript{39} Qur\{tub\{i, \textit{al-J\{ami` li Ahk\{am al-Qur\{\'{an, 924.

\textsuperscript{40} Qur\{tub\{i, \textit{al-J\{ami` li Ahk\{am al-Qur\{\'{an, 924.
calm). Even these two meanings have been determined by Allah in His Word QS.al-Zumar : 23:

Meaning : Allah has revealed the best words (ie) the same al-Qur‘ān (the quality of the verses) again and again, their skin trembles because they are people who are afraid of their Lord, then their skin and heart become calm when they remember Allah. That is God's guidance, with that book He shows whom He wants. And whoever is led astray by Allah, surely there is no leader for him.\(^{42}\) (QS.al-Zumar : 23)

The purpose of this verse is for their souls to be calm because of their belief in God even though they are also afraid of him. This is the condition of those who know God and fear His torment.\(^{43}\)

Although in terms of knowing God, fearing him and glorifying Him, the condition of the believers is not in accordance with the conditions of the Prophet and his companions. However, the thing to do when hearing the warning is to feel the presence of God and the fear of his torment. Therefore, Allah describes the condition of people who have reached the level of ma‘rifat to him when they hear his name mentioned or when they hear their holy book (the Qur‘ān) as in the word of Allah QS.al-Māidah: 83\(^{44}\):

Meaning: And if they listen to what was revealed to the Prophet (Muhammad), you see that they shed tears because of the truth of the Qur‘ān they have known

\(^{41}\) Qurṭubī, al-Jāmi’ li Aḥkām al-Qur‘ān, 924.
\(^{42}\) Qurṭubī, al-Jāmi’ li Aḥkām al-Qur‘ān, 924.
\(^{43}\) Qurṭubī, al-Jāmi’ li Aḥkām al-Qur‘ān, 924.
\(^{44}\) Qurṭubī, al-Jāmi’ li Aḥkām al-Qur‘ān, 924-925.
while saying, "O our Lord, we have faith, then record us with those who witness to the truth of the Qur‘ān and Muhammad's prophethood. (QS.al-Māidah: 83).\footnote{Qurtubī, al-Jāmi‘li Ahkām al-Qur‘ān, 925.}

This is a description of the conditions for what they say. People whose conditions are not like that, then he is not said to be a believer. Al-Tirmidhī narrated a hadith from Al-Irbaḍ bin Sariyah and he considered it to be authentic. Al-Irbād said, "The Prophet gave us extraordinary advice which caused us to shed tears and our hearts trembled."\footnote{Qurtubī, al-Jāmi‘li Ahkām al-Qur‘ān, 925.}

3. Modern Interpretation:

3.1 Interpretation of the Discussed Key Terms

Whereas in the modern interpretation in Indonesia belonging to the Departemen Agama it is explained that the interpretation of QS. al-Anfāl verse two has the understanding that the believers are those who adorn themselves with the properties as mentioned in this verse. There are three characteristics mentioned in this verse, while two of them are mentioned in the next verse. As for the three characteristics are:\footnote{Depag RI, Al-Qur’an dan Tafṣirnya, 570.}

1. When he/she remembers the name of Allah, tremble his heart because he remembers his majesty and power. The remembrance of Allah, which is commonly named by dhikr, has been widely commanded in the Qur’an and Hadith because dhikr connects the human soul with God and makes humans always feel the presence of Allah SWT.\footnote{M.Quraish Shihab. Tafsir al-Misbah (Pesan, Kesan dan Keserasian al-Qur’an), jilid 4, cet. I (Jakarta : Lentera Hati,2002), 494.} At that moment, his soul was filled with emotion considering the magnitude of His favors and gifts. They feel afraid if they do not fulfill their duties as servants of
God and feel guilty if they break His prohibitions. Heart trembling as a parable of fear is a mental attitude that is abstract. This trait can only be felt by the person concerned and only God himself knows. While other people can know through outward signs from people who feel it that is visible from the words or gestures of his actions.

2. When the verses of Allah are read, their faith increases, because they contain strong arguments and affect their souls in such a way that their confidence increases and can understand its contents. All members of the body are moved to carry it out. In this verse there are indications that a person's faith can increase and can decrease according to his knowledge and practice.

3. Surrender is the final characteristic of someone who has confidence in realizing a series of charities after the various means and conditions needed have been prepared. This is understandable because basically all types of activities and actions are only carried out in accordance with applicable law and are subject to the authority of God.

Allah explains the physical characteristics of these people as a continuation of the past characteristics, which is always establishing the five daily prayers on time along with the terms and provisions, while the soul is solely following visible thing and submitting to Allah, invest some of the wealth in the way of Allah such as the expenditure of zakat, provide for family members near or far or help with social activities and religious

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interests, as well as the benefit of the people. Allah confirms that those who adorn themselves with these qualities are true believers.53

While in *Tafsir al-Azhār*, QS. al-Anfāl the second verse begins with the word "*Innama*". In Arabic, the letter has a meaning as a limiting tool. Therefore, the meaning in Indonesian is "nothing else". While in Indonesian the meaning is "really". Therefore, if there is someone who claims to be a believer, if his/her heart does not tremble when he/she remembers the name of Allah then his faith has not been received and has not been counted sincerely.54 The remembrance of Allah is called *dhikr*. Remembering God can be done in the heart or pledged with the tongue. And that prayer is one example of *dhikr*. In addition, remembering Allah does not have to use a loud voice because Allah is also hear even though with heart. ‘Ali bin Abi Ṭalḥah received teachings from Ibn ‘Abbās about the purpose of the verse "Remember Allah with a lot of memory. This shows that *dhikr* has no time limit That way, anyone can do *dhikr* and in any circumstances.55 That way, the more a person often remembers Allah, the more on the level *dhikr* to God so that whatever he sees, hears and so on will tremble his heart easily. In *Tafsīr al-Marāghī* explained that *dhikr* is not enough just to do with the tongue while his heart does not *dhikr* and also does not pay attention to the meanings of the words that come out of his mouth. Because *dhikr* like this is not useful because many people say the name of Allah with as many many but does not make him know and fear of God. This is because wirid and his prayers are just habits that are accompanied by evil habits. Therefore, *dhikr* must also be done with the heart.56

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The next characteristic of the nature of faith after the heart trembles is increased faith. This can be seen in the next verse, "And when they are read to them verses, increase for them faith." These verses of God can increase their faith in God. And these verses of Allah are read in the al-Qur‘ān and can also be read in all corners of this nature with scientific tools.\(^{57}\)

If the second verse of QS. al-Anfāl is related to the last two verses of the previous QS. al-A'rāf, then it can be seen closing verses of QS. al-A’rāf tell someone to remember Allah calmly, fearfully and taḍarru and unnecessarily loud. Whereas the second verse of QS. al-Anfāl contains an impression from the first exercise. Starting from chanting the name of Allah constantly in the heart and tongue, then if someone is accustomed to remembering and chanting the name of Allah. he will be contacted like an electric stroom when God's name is read by others.\(^{58}\)

While the third characteristic is surrender. Imam Syafi‘i, Imam Aḥmad bin Ḥanbal and Imam Abu ‘Ubaid interpreted surrendering to God is not hoping for others and not giving up all fate to others except Allah. Surrender referred to here does not neglect effort. Because someone has been afraid to hear the name of Allah, surely that fear is proven by a sense of obedience to carry out what is ordered and stay away from what is prohibited. If you have put someone who has believed in God, surely he really believes that all the commands sent down by God will not endanger himself.\(^{59}\)

Sufyan as-Tsauri said: "I heard al-Suddi interpret this verse, there is someone who intends to do something sinful, suddenly he did not, then


someone else said: "Fear God, friend! "Then his heart trembled at that advice and soon he returned to the right path. And Said bin Jubair said: "Tawakkal is a binding of faith. "Tawakal is a strength in the soul because actually someone who has faith will realize that God is a place to return.  

And then, the fourth sign of faith is the people who set up prayer. Prayers are proof of obedience to Allah and proof of awareness that Allah is worthy of worship. Because if a person claims to have faith in Allah, but he does not pray, then he cannot prove his sign of faith.  

Whereas the fifth sign of faith is "And from what they were given, they spend." The fifth feature of believers is to believe that the possessions found are solely a gift bestowed by Allah. That way, they will give thanks to Allah. They do not spill love on property so that he forgets those who give gifts.  

If someone has fulfilled the five signs, then he can be said to be a true believer. However, if one of the five signs is reduced, then he has not been said to be a true believer. That way, he must train his spirit to achieve true faith.  

When it is compared to the wattage of an electric lamp, the power of the volt will increase continuously and emit light. If first it has a 10 watt volt size, it will be raised again to 25 watts, 30, 40, 60, 100 and so on. That is the glory of the soul that is in the world and the hereafter. That degree is likened to a watt of electric light, because faith can also be called Nur or light.  

Unlike the case with Tafsīr al-Jawāhir fi al-Qur’ān al-Karim, in this interpretation it is explained that the perfection of faith is by obeying Allah's
commands and away from immorality and mediating between justice and goodness. Then he explains the perfect attributes of faith with 5 character:

1. The trembling of the heart because of remembering His majesty and gifts. Afraid to commit immorality, the intention is to fear the torment. According to the khawas, fearing because of His grace and grace that is caused they know the majesty of God.

2. Increased their faith because of the instructions possessed so as to strengthen their faith. In general, Allah provided them with religious and al-Qur’ān guidance. They thought of everything in the sky and on earth, the wonders of plants and animals, humans and the universe.

3. He is only afraid of God.

4. Establish obligatory prayers with certain terms and conditions.

5. Investing his fortune on the path of God. Like zakat, pilgrimage, jihad and so forth.

Heart trembling, increasing faith and resignation are the work of the heart while establishing prayers and giving up their property are commands that must always be guarded and done perfectly with the presence of the heart.

In the interpretation of al-Manar does not explain the interpretation of al-Anfāl verse two, however Rashid Ridho alludes to a little about the understanding of *qalbu* in Syarḥ al-Arbā‘in Ḥadīth al-Nabawiyyah. He argues that the heart is a piece of the body which is the center of blood circulation and

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has a huge influence on the health of the body and *qalbu* which is a sub-system of the nafs (*qalb al-nafs*) and becomes the center of feeling and has a great influence on mental health.\(^{67}\)

From the discussion above, interpreters generally interpret the phrase faith as "a trembling heart," in a rhetorical manner. Its Only Rasyid Ridho interprets the phrase "heart" by linking his explanation to scientific science. He explains that *qalbu* has an effect on health on the physical and mental health of humans themselves.

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\(^{67}\) Mutma’innah,”Hati dalam Tafsir al-Misbah karya Quraish Shihab”,19.
CHAPTER III
QUANTUM PHYSICS AND AGUS MUSTHAFA

A. Definition

Physics is a part of science that studies natural phenomena, such as size of an object, force, light, sound, electricity and magnetism, and others. These natural phenomena are a form of energy. From these explanations, it can be understood that physics is the study of the relationship between matter and energy.¹

When physics has developed, and has a number of branches of science, among others: geology, geophysics, hydrology, and others. Development of physics can be done through literature or field studies, or studies in the laboratory. al-Al-Qur’ān is one of the sources of literature that has information or cues about natural phenomena in which information contained in the object of physics studies. For example, information about size (al-Qamar: 3), rain (al-Nahl: 11), cosmology (al-Fussilat: 9-12), expansion of the universe (al-Dhāriyāt: 47) and so on.²

B. History

Modern physics is a continuation of classical physics that cannot explain phenomena that occur in very small matter. So this modern physics appears to discuss the behavior of matter or energy at the scale of atoms and particles that move at high speed.³

There are two areas of discussion in physics, namely classical physics and quantum physics. The scope of discussion of classical physics

is the world of solid objects, for example from the fall of apples to the movement of celestial bodies. Meanwhile, quantum physics discusses the world of invisible objects, such as atoms and nuclear. Quantum Physics appears to explore areas that cannot be reached by the eye.  

In the classical sense of physics, the basic properties of matter and waves are different. The nature of matter is confined in space, meaning that the boundary between matter and the surrounding space is very clear, whereas waves are spread out in space and the boundary between space is filled with waves and not very blurred. In other expressions, matter is discrete and its motion jumps, while waves are continuous and propagating. Phenomena experienced by matter will never occur in waves because the nature of matter is characteristic of matter, on the other hand the nature of waves is characteristic of waves. The material experiences collisions, while the waves experience interference and diffraction.

However, at the end of the 19th century, physicists obtained a distribution of black body radiation energy that could not be explained by using the concepts of matter and waves in terms of classical physics. The World of Physics is experiencing a deadlock and crisis. Until in the end, the new problem was resolved after Max Planck, a German physicist, introduced a package (quanta) of energy for electromagnetic waves inside the cavity of black matter. Electromagnetic waves represented as oscillators can only absorb and release energy.

Planck was not convinced that his idea was right so he continued to look for ideas and explanations that were in accordance with established

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theories. When Planck had not yet found the expected answer, Einstein sharpened the idea of the wave packet by stating that packaged light was particle. Such an idea was even bolder because it opposed the well-established understanding or theory that particles are particles and waves are waves because they are separate and cannot replace each other. But the idea of a wave packet as a particle has succeeded in explaining the results of an experiment known as the photoelectric effect which also for years could not be explained by Newtonian mechanics and Maxwellian electromagnetism.\(^7\)

Actually, their ideas have violated the physics standard because they claim that waves have particle properties. Until then there are doctoral students who perfect their ideas because according to him, they only identify and propose the particle properties of waves. The principle of symmetry, equilibrium or justice should also allow the opposite to be true, that is, material is waveform, not just material waves. However, no experiment requires an explanation with this idea. Finally, without waiting for the experiment, student Louis De Broglie proposed this idea in his dissertation and the idea was approved and passed as a theoretical physicist.\(^8\)

De Broglie’s idea resulted in the concept of dualism between matter and waves, matter can be wave-like and vice versa waves can be material. Thus, a new era has been born, namely the quantum era which refers to the initial term of the quanta (package, single) marked by more properties complex, namely wave-material dualism. New double-faced

\(^7\) Agus Purwanto, *Ayat-ayat Semesta (Sisi-sisi al-Qur’an yang Terlupakan)*, 322-323.

\(^8\) Agus Purwanto, *Ayat-ayat Semesta (Sisi-sisi al-Qur’an yang Terlupakan)*, 323-324.
creatures that carry the nature of the material that is confined and the nature of the wave that blurred is a wave packet. Wave packets are waves that are concentrated in a certain area and mathematically are the sum of many individual waves with different wavelengths.\(^9\)

The emergence of the term dualism is because electrons are one type of particle that has two confusing properties. Sometimes it appears as a material, but also sometimes it appears as a ball of energy. When the two properties are opposites ie matter is quantity and energy is quality. In this way, it is called duality.\(^10\)

Popular Quantum Physics experts include Albert Einstein and several other names such as Richard Feynman, Werner Heisenberg, Niels Bohr, David Bohm, Fred Alan Walker, Amit Goswami, David Albert and so on examine an object divided continuously to a very small level of matter. And if the smallest material continues to be split again with the accelerator's particle atom breaking device to be invisible, then it will eventually find the most subtle energy. Therefore, quantum physics applies different laws to Classical Physics, namely\(^11\):

1. Actually, there are no solid objects except vacuum.
2. The behavior of particles that change from solid objects to vibrations and vice versa depends on the "intention" of the researcher.
3. The validity of the law of uncertainty to the law of non-locality which states that actually the smallest element of all things (energy / quanta) is here and everywhere at the same time.\(^12\)

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\(^12\) Erbe Sentanu, *Quantum Ikhas*, 30-30.
So, everything in the entire universe is a "formation" of the energy quanta that looks to the invisible like cars, electricity, thoughts, feelings and so on. It contains quanta vibrations whose vibrations move so fast that it "looks" solid by the sense of sight and "feels" solid by Indra touch.\(^\text{13}\)

**B. Examples of Explanations of Quantum Physics**

An example of quantum physics is a nuclear bomb. Nuclear bombs are weapons that are powered by nuclear reactions and have devastating destructive power - a nuclear bomb is capable of wiping out a city. Its energy is only produced from the nucleus. The atomic bomb proves that matter (mass) can turn into energy. Because matter can turn into energy and it can be concluded that actually, matter is energy. Because matter and energy are the same, they are called by one name, mosen. Mosen stands for mass and energy (masen), with the replacement of the letter "a" to the letter "o". The universe only consists of two things namely matter and energy. In other words, the universe only consists of mosen. Based on that, it can be concluded that the smallest thing (cannot be subdivided) in the universe is mosen, and at the same time the biggest thing in the universe is mosen.\(^\text{14}\)

Because matter and energy are the same thing, it makes no sense if energy has no mass, while matter has mass. For example, a stone is material because it has mass. In fact, if matter is energy, then it can be said that stone is an energy. That way, it can be concluded that energy also has mass because it is not possible if something that has mass (rock) is something that has no mass (energy).\(^\text{15}\)

\(^{13}\) Erbe Sentanu, *Quantum Ikhl\(\text{a}\)s*, 35.
\(^{14}\) Bertha Wikara, "Metafisika Kejadian dalam Perspektif Teori Mosen" *Jurnal Sosial Humaniora*, vol.1, no.2 (November 2008): 167
\(^{15}\) Bertha Wikara, "Metafisika Kejadian dalam Perspektif Teori Mosen",167
However, the mass of energy is lighter than the mass of any material. This is proven by the fact that so far energy has not been included in the material group because energy is considered to have no mass. Because energy has a lighter mass than matter, it can be said that the smallest (indivisible) unit of energy is the lightest mass in the universe. Therefore, the smallest unit of energy is called mocene seeds because matter and energy are the same thing. So mosen seeds can be called energy seeds.16

Because the universe consists only of mosen, it can be said that the universe consists of a collection of dust. The dust is a mosen seed. Based on reason, it can be said that an event is caused by movement. If nothing moves, nothing happens. So, every event in the universe is the result of the mosen movement as well as the perpetrators of all the events in the universe are mosen. Because of movement, it shows the occurrence of events (events are movements).17

D. Quantum Physics and Al-Qur’ānic Interpretations

There are four important elements that become the foundation in studying physics. The first element in physical activity is observation of the natural part about its nature and behavior in certain conditions. In physics activities, if observations or observations of natural behavior are replaced with delusions, then that is a mistake, except if the fantasy is supported by mathematical calculations that are explained from other known behaviors.18

Actually, the element of observation in physics has also been ordered by God in his word:

قُلِ اَنْظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْيَتَّاتِ وَالنُّذُرُ عَنْ قَوْمٍ لَّا يُؤْمِنُونَ

17 Bertha Wikara,” Metafisika Kejadian dalam Perspektif Teori Mosen “, 168
18 Agus Mulyono dan Ahmad Abtokhi, Fisika dan al-Qur’an, 7.
Meaning: Say: "Pay attention to what is in heaven and on earth. It is not useful to mark the power of God and the apostles who give warnings to unbelievers". (QS.Yunus: 101).

The order shows that humans know the nature and behavior of nature around which will be a place to live, a source of material and food in his life. By knowing the nature and behavior of nature, humans can benefit from it for the benefit of all that exists in nature.

In QS. al-Ghāsıyiyah verses 17-20 are also explained:

أَفَلََ يَنظُرُونَ إِلَى الْيَمِينِ كَيْفَ خُلِقَتْ

Meaning: Did they not pay attention to how camels are created and the heavens are raised? and how is the mountain upheld? and how is the earth spread out? (QS.al-Ghāsıyiyah : 17-20).

From the above verse, it can be said that humans are required to pay attention to the nature and behavior of the universe. Paying attention here can be interpreted as an effort to understand the natural processes that occurred. This has been done by physicists or the development of science in general, namely by making careful observations to answer the question how the process occurred. Paying attention to the universe and reflecting on it to get an understanding of the nature and behavior and natural processes contained in it is an activity in reading the verses of Allah, because in the Al-Qur’ān it has been explained that paying attention to the universe means learning physics is part of reading God's verse.

After making observations, the second important element in the development of physics is measurement. All natural phenomena are always

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19 Agus Mulyono dan Ahmad Abtokhi, Fisika dan al-Qur’an, 7.
20 Agus Mulyono dan Ahmad Abtokhi, Fisika dan al-Qur’an, 8.
21 Agus Mulyono dan Ahmad Abtokhi, Fisika dan al-Qur’an, 8.
22 Agus Mulyono dan Ahmad Abtokhi, Fisika dan al-Qur’an, 9.
explained by quantification. This activity is carried out so that something has a universal understanding and can also be understood by others. Something will become blurred in physics if it is only stated qualitatively. For example, air, if someone says that the air blows breezy so as to make the eyes sleepy then the expression is not a physical statement, but poetry. But if he says that air flows at a speed of 9 kilometers per hour with a temperature of 23 degrees Celsius and 85 percent humidity, then it can be called a physics statement. Therefore, in physics there must be a statement that can be understood by everyone (must be measured).  

This understanding is in line with the word of God in the Al-Qur’ān (QS. Al-Qamar : 49):

إِنَّا كُلُّ شَيْءٍ خَلَقْنَاهُ بِقِيَمٍ

Meaning : Indeed, we create everything according to size. (QS.al Qamar: 49).

If God created everything without measure, there would be an imbalance in the universe. The measurements created by God are very precise, so humans can feel the balance. In physics, if if a physics scientist wants to work to make an applied physics, then he will also take measurements to get the expected results.

Quantities that can be measured are called physical quantities. For example, a temperature of 20 degrees Celsius implies humidity also has a certain size. The air motion created by God has a measure of speed. Earth and other celestial bodies also have a size, and have a certain period so that it can become balanced. Then from these measurements made into

\[23\text{ Agus Mulyono dan Ahmad Abtokhi, } \textit{Fisika dan al-Qur’an, 10.}\]
\[24\text{ Agus Mulyono dan Ahmad Abtokhi, } \textit{Fisika dan al-Qur’an, 10.}\]
\[25\text{ Agus Mulyono dan Ahmad Abtokhi, } \textit{Fisika dan al-Qur’an, 11.}\]
mathematical equations so that it is more easily understood by everyone. So, something in physics is in accordance with the al-Qur’an.26

The third important element in the development of physics is the analysis of data collected from various physical measurements or quantities that have been involved. The element is through a critical thought process and then followed by an evaluation of the results. Because of sound reasoning, rational conclusions will be reached.27

The fourth element is the role of critical and rational thinking.28 In this case, QS.al-Nahl : 11-12 states:

Meaning: He grows you plants: olives, palm trees, grapes, and all kinds of fruit with rain. Verily, this is the sign of the Al-Qur’an's authority for those who think. And he subdues night and day, sun and moon for you. And the stars are subjected to you by his command. Verily, in that there are truly signs of God's authority for those who understand them. (QS. al-Nahl: 11-12).29

Natural processes in the universe, the nature and behavior of nature that have been concluded by physical scientists are called natural laws. While Muslim scientists call these laws as sunnatullah. From the explanation of these 4 elements, it shows that the physical sciences are in accordance with what in the al-Qur’an.30

Some scientists try to draw conclusions from several theories is to be used as a lesson or reference in life. Because it is clear that science is

26 Agus Mulyono dan Ahmad Abtokhi, Fisika dan al-Qur’an, 11.
27 Agus Mulyono dan Ahmad Abtokhi, Fisika dan al-Qur’an, 11-12.
28 Agus Mulyono dan Ahmad Abtokhi, Fisika dan al-Qur’an, 12.
29 Agus Mulyono dan Ahmad Abtokhi, Fisika dan al-Qur’an, 13.
30 Agus Mulyono dan Ahmad Abtokhi, Fisika dan al-Qur’an, 13.
sunnatullah, it can be understood that the universe has an order which is evidence of the submission of nature to God's commands. That way, if scientists make a number of theories in addressing life, then it is not something wrong. The attitude is trying to make classical physics and modern physics as an attitude to be more wise.  

The material learned in physics can be grouped into two, namely material within the scope of classical physics and modern physics. Classical physics and modern physics are related to objects that have been studied. The object studied in classical physics is an object of medium size and medium speed. Whereas the object studied in modern physics is quantum mechanics. In physics there are always equations or formulas that can describe or explain a physical phenomenon so that the formulas in classical physics appear as some formulas in Newton's law. While the formulas that appear in the scope of modern physics are Einstein's theory of relativity, Schrodinger's equation and others.

E. Agus Mustafa: Biography and Thought

1. Education

Agus Mustafa was born in Malang on August 16, 1963. He has a father named Syech Djaipri Karim. His father was a strong tariqoh, and he was a member of the Dewan Pembina Partai Tarekat Islam at the Bung Karno era. Since childhood, he was very familiar with the philosophy of thinking about Sufism. In 1982, he left the city of Malang and studied at the Department of Nuclear Engineering, Faculty of Engineering, Gadjah Mada University, Yogyakarta.
He has many relations with modern Islamic scientists, such as Prof. Ahmad Baiquni and Ir. Sahirul Alim. M.Sc, who is a lecturer at Gadjah Mada University. The combination of Sufism and science has produced a unique thought for him, namely 'Modern Sufism'. Then, he was determined to continue writing the Modern Tasawwuf discussion series from the standpoint of modern science every three months.  

2. Career

After earning an engineering degree, Agus Mustafa became a journalist at the Perusahaan Media Massa in 1990. He learned writing and journalism for 13 years. He organizes programs with the local television world owned by Jawa Pos as General Manager. Despite pursuing the world of journalism, he continued to lecture in a number of mosques to express his Islamic thoughts. In 2003, Sufism idealism was described in the first series of Modern Sufism Discussions entitled "Pusaran Energi Ka’bah". Since then, Agus Mustofa regularly produces the next series every three months. He teaches in various Islamic discussion forums actively in mosques, campuses, communities, and various agencies and companies. In addition, he is also actively spreading propaganda on social media such as Facebook, Instagram and Youtube.  

3. Work and Thought

Because Agus Mustafa has a unique thought, he combines sufism with science. Some books that discuss the merger of these two different domains are "Islam Digital: Smart Thinking & Anti-Hoax", "Wormhole:

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34 Agus Musthafa, Ternyata Akhirat Tidak Kekal, 5.
In 2010 he also traveled to Egypt for one year and wrote a book with a combination of elements of Sufism, Journalism and History in various regions of “Ekspedisi Sungai Nil”.

In 2013 and 2014, there was a debate in determining the first day of Ramadan in Indonesia because the moon is very thin and difficult when it is seen with the naked eye. He also contributes his thoughts through the book “Jangan Asal Ikut-ikutan Hisab dan Rukyat” in 2013 to provide solutions to the people. Not only through writing, he forms a celestial shooting community called Astrophotography and invited French astronomer Thierry Legault to provide training to community members. He also raises funds to buy twenty Astrophotography cameras. During this year, community members continued to conducted workshops and training for the determination of 1 Ramadan in 2014 and wrote down the entire struggle with the Astropotography community in the book “Mengintip Bulan Sabit Sebelum Maghrib”.

CHAPTER IV

Scientific Interpretation of Agus Musthafa's Perspective

A. Understanding Scientific Interpretation of Quantum Physics Perspective

1. Definitions of *Qalbu* dan *Fuād*

The author only analyzes the words *qalbu* and *fuād* although the heart has many terms in the Al-Qur’ān, this is because Agus Mustafa used these two words in defining the word "وجلت قلوب" in QS. al-Anfāl verse two.

Agus Mustafa interprets the heart from a medical perspective to understand the "vibrate" mechanism in the heart empirically. According to Agus Musthafa, the process of heart trembling is influenced by mechanisms that occur in the brain and heart. Before understanding the process further, he introduced several components in the brain that affect the vibrations of the heart. The brain component involved in the trembling process of the heart is the limbic system.\(^1\)

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\(^1\) Agus Mustafa, *Energi Dzikir Alam Bawah Sadar* (Padma Press: Surabaya, 2011), 50-51. The limbic system is a set of brain structures located on both sides of the thalamus, just below the cerebrum. The limbic system is divided into two different functions: the rational brain skin region (Prefrontal Cortex, Thalamus, Hypothalamus and Hipocampus) which represents the mechanism of the conscious mind and the lower part of the skin emotional brain (Amygdala) which represents the mechanism of the subconscious mind. The limbic system has several components in it. The first component is the Prefrontal Cortex. This component regulates the noble functions of general intelligence, personality, the mechanism of choice between right and wrong and predicting future events and controlling social behavior. While the next component is the thalamus. The thalamus functions as a relay station for information in and out of the brain and regulates conscious functions so that damage to this function will cause a person to experience permanent coma. Unlike the case with the hypothalamus which functions to regulate the balance of bodily functions in a mechanism commonly called homeostasis.
This is because the limbic system has a very central role in distributing emotional and rational commands, which are autonomous and controlled, conscious and sub-conscious. Simply put, the mechanism of the subconscious is the result of a combination of conscious mechanisms in the skin of the brain with emotional mechanisms under the surface of the brain skin. At that time, the short-term limbic system that is processed will be transmitted to all parts of the brain to be entered into long-term memory into habits and then personality and then works as a mechanism of the subconscious mind automatically.\(^2\)

Besides having a central role in controlling an autonomous system that functions unconsciously, the limbic system can also receive input from the conscious mind simultaneously. The limbic system transmits vibrations originating from the midbrain (the result of a combination of rationality and emotion) to the heart so as to produce a characteristic vibration from the process of strengthening limbic vibrations to the heart until it can be felt in the chest cavity. Strong vibrations will be transferred to the heart as feeling vibrations, while weak vibrations cannot be felt.\(^3\)

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Actually the vibration of feelings that arise in the heart is not only emotional but also rational, for example, when someone is angry, of course this is not just an emotional product or a subconscious mind, but also a product of a conscious mind that involves ratios, logic and analysis. Because anger is the result of the thought process of remembering, and rationalize. However, his emotions are stronger than his rationality. So that when anger has peaked, then emotions have overcome rational, logical or analytical considerations. This is because the amygdala as the center of emotion has hijacked the entire limbic system process.\(^4\)

This process can be called the Axis Hearth-Brain (Axis of the heart-brain) which provides a broader picture of the mechanism of conscious and subconscious/rationality and feeling/the surface of brain and subsurface skin.\(^5\)

It becomes a kind of vibration amplifier that originates from the limbic system so that it could be felt in the chest cavity factually and clear way. The Qur‘an illustrates that the heart is inside the chest, not in the brain because the vibration is actually felt in the chest cavity.\(^6\)

Therefore, the term 'heart' in the Qur‘an is not only heart but also fuāđ. If qalbu refers to the chest, then fuāđ refers to the intelligence of the heart in the brain, the limbic system. Therefore, the heart's axis can actually be

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\(^5\) Agus Musthafa, *Energi Dzikir Alam Bawah Sadar*, 58. The conscious and subconscious mechanisms cannot be separated because these two mechanisms have an area of dominance. The conscious region tends to dominate the surface of the Cortex Serebri, while the subconscious dominates the limbic system in the midbrain and below the surface of the brain skin. See: Agus Musthafa, *Energi Dzikir Alam Bawah Sadar*, 58.

called the *Fuād-Qalbu* Axis which describes the mechanism of the unconscious intelligence.\(^7\)

In the case of *qalbu* and *fuād*, there are several interpreters who interpret that both have the same meaning as Sayyid Qūṭb who interprets the same two words. However, it is different from Agus Musthafa who distinguishes the two words. In the *Kamus Lisānul 'Arab*, it is stated that although *fuād* and *qalbu* are the same, *fuād* is the membrane of *qalbu* which is related to vision, while *qalbu* is the seed.\(^8\)

Masudin said that *qalbu* and *fuād* are inseparable units, in other words *fuād* is part of *qalbu*. Most of the words *fuād* in the al-Qur’ān has a meaning that tends to show feelings, but after feeling that feeling, *fuād* does not demand to do work or desire to do something. While *qalbu* has the power to demand to do something.\(^9\)

Al-Ghazālī divides the heart into two namely the first heart which means flesh in the form of a pine or cone located on the left side of the chest and inside there is a cavity filled with black blood. He is the source and center of the spirit. The heart in this sense also exists in the bodies of animals and people who have died. While the second meaning of the heart is something subtle (*Laṭīfah*), divinity (*Rabbāniyyah*) and spirituality (spiritual) which have a relationship with flesh (heart) in the sense of first of all, both are in the area of one's personal feelings. A soft heart is the essence of human beings who know, and rule. The heart in this sense knows God and catches things that cannot be captured by the imagination. Whereas *fuād* can also be called a pure heart. It is the potential of the heart associated with the

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\(^7\) Agus Musthafa, *Energi Dzikir Alam Bawah Sadar*, 58.
\(^8\) Ibnu Mandzur, *Lisānul 'Arab*, juz 5 (Beirut: Dālal Dadar, 1997), 306 dan 84.
senses, which is processing information that is always symbolized in the human brain. The function of fuād has intellectual responsibility that is honest with what he sees, this potential tends to refer to objectivity and is far from the nature of lies. Fuād is always honest and objective. He always wants to know the truth and act on the correct references too. Fuād gives room for reason of thinking, thinking, choosing and processing all data entered in the human heart so as to give birth to knowledge that is morally charged in terms of making decisions.10

Meanwhile, according to Abuya Hamka in QS. al-Hud verse 120 also translates the word fuād with heart. Literally, the words qalbu and fuād have the same meaning of heart. But of the two words, each has a deep meaning. 1) The word qalbu is a word that is often used to indicate the purpose of the heart and it has a basic word that means something that can change and go back and forth. The word “fuād” comes from the verb ”faada” which means to burn. When viewed from the intensity of the use of Arabic, the word “fuād” is used in context to describe a heart that "burns" emotions whether emotions are angry, sad, happy, frustrated, and so on. One example is in QS.al-Qasas verse 10, "And the heart of Musa's mother became empty". This illustrates that the heart of Musa's mother was very worried because his son Musa was in the hands of Fir’aun.11

After looking at some of the opinions above, it can be concluded that the word "heart" represents the area of feeling. And the vibrations felt by the chest depend on how much vibration is caused by the fuād. As

previously explained that fuād is the heart which is closely related to vision. If the fuād is the limbic system, then the fuād that is closely related to vision is also in accordance with the function of the limbic system, the thalamus, as the sender of information from the sense of sight. That way, the information that has been obtained through the five senses affects the amount of vibration which will then be transmitted to the qalbu or heart which is the core of the feeling area.

In accordance with the basic word "faada" which means to burn, it can be concluded that the burning is caused by information or data that has succeeded in moving the fuād or limbic system so strong that it gives the effect of vibration so fast. This rapid vibration will produce heat circulation such as burning or forming emotions and then go to the heart which is the feeling's core. If the information is positive, then the initially negative heart will turn positive and vice versa. That is why the heart or heart has meaning back and forth depending on the data that has managed to tremble the limbic system. And not all information that enters the brain can change human behavior. Information that trembles the limbic system with strong vibrations, it will go to the heart which is the seed or the core of feelings so that it will bounce back to the fuād (limbic system). This reflection will have an impact on everything he sees, his behavior, his habits according to what is in his heart.

In this way, the theory of quantum physics here is further strengthened because the vibrations produced in the deeper regions to the heart have a large effect on their behavior. That is why the research above shows that the vibrations that reach the heart will have an impact on what will be done, namely demanding to do something. And the presence of a closed heart indicates that information entering the fuād does not vibrate so strongly that
the vibration is not transmitted to the heart which is the core of the feeling area that produces action.

2. **Dhikr in Subconscious Mind**

In the previous discussion, the author has explained the process of heart trembling from the perspective of Agus Musthafa. However, to get the meaning of "trembling heart", the authors refer to some interpreter opinions in understanding the meaning of "trembling heart".

According to al-Jawzī, the word “*

\[ \text{wajila} \] *

" has four languages in Sībawaih law namely 

\[ \text{وجل وجل ويجل ويججل} \] 

and as for the most appropriate is 

\[ \text{يوجل} \]. \ Al-Sudi said: A person who intends to act then remembers Allah and is afraid to commit such immorality. \[12\]

According to al-Barūsawī, as for those who perfect their faith are sincere people. They are amazed at the glory and majesty of his Lord and this is a fear that is always possessed by people who have perfect faith as is the case with angels muqarrabin, prophets, apostles or people who believe. The fear referred to here is the fear of torture so that he does not commit immoral because solely remembers Allah. So if he wants to act and then says "Fear God," then his heart trembles for fear of His torment. As for the light of faith, the heart lights up, smoothing from the cloudiness or gloom of the soul. The heart becomes soft by remembering it and finding closeness to its Lord. The *Bidāyah and Nihāyah* experts are calm and silent during the

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dhikr and the state of the situation in early Islam when they heard the al-Qur’ān, they cried and whined.\textsuperscript{13}

According to al-Syāfi‘i, believers do not disregard Allah and His Messenger. This is because believers are people who justify their faith. As for the word "وجلت قلوكم و خافت قلوكم" means people whose hearts tremble remember God is people who are afraid. As for those who fear Allah, they will submit and obey for fear of His torment. And those who believe when recited verses of the al-Qur’ān, the faith is increasing, he justifies and believes it. Ammir bin Ḥabib and Syu’bah said that faith can increase and decrease. When we remember and praise God, faith increases, but if we forget and neglect it, faith decreases. ‘Umar bin ‘Abdul ‘Azīz wrote that a person is said to have faith if he carries out and perfects ṭarḍū-ṭarḍū, shari‘a, provisions, sunnah, then that faith is perfect, but if he does not perfect it, then his faith is not perfect.\textsuperscript{14}

According to al-Baiḍāwi, the people who perfected their faith were those who dhikr of Allah and then their hearts trembled. Vibrating here is fear (فزعت) because it glorifies and admires the power of his Lord. And it is also said that someone who intends to worship then told him to fear Allah, then release him (not doing) for fear of his torment. And those who, when recited verses of the al-Qur’ān, then their faith and peace of mind increase, their faith becomes more firm with some evidence or deeds and the


obligation that they do because faith increases with obedience and decreases with disobedience.\textsuperscript{15}

According to Zahrah, Allah mentions the nature of believers. The \textit{dhikr} has two specific characteristics and two practices that encourage the strength of faith. The first two cases are people who remember Allah and then their hearts tremble. The word "to vibrate" is to fear something that is God because of the owner of nature. Indeed the heart that trembles because it remembers His power and holds fast to Him and he is calm by taking refuge in Him as one who is afraid of others is high because he is afraid of his strength. However, at other times he felt calm. As in QS. al-Ra'du verse 28. So there are two states of believers namely calm and trembling or afraid. These two conditions are summarized in QS. al-Zumar verse 23.\textsuperscript{16}

According to al-Imani, believers are those who fear Allah because of His majesty and glory. Therefore, when the verses of the Qur'ān regarding justice, punishment and the power of Allah are recited, they are horrified and when the verses regarding mercy, compassion, mercy and merit are recited, they feel at ease as the Qur'ān says in the QS. al-Ra’du verse 28 namely by remembering Allah the heart becomes peaceful.\textsuperscript{17}

Thus there is no contradiction between these two verses because fear relates to remembering God's punishment, whereas calmness and tranquility relate to remembering God's forgiveness and mercy. In addition, a believer


\textsuperscript{16}Muḥammad Abū Zahrah, \textit{Zahratul Tafsīr}, juz 6 (Madīnah: Dār al-Fikr al-‘Arabi), 3063.

who remembers Allah's mercy and forgiveness, he gets comfort of mind and peace of mind but when he remembers his own sin he becomes uneasy and restless.\textsuperscript{18}

In the verse it is said that in fact people believe in those who, when called the name of Allah, tremble their hearts. The Arabic term "\textit{wajila}" means frightening, afraid of "which is accompanied by sadness\textsuperscript{19}

Then, the verse goes on to say: and when it is said to them the verses of Allah, then their faith increases. Under these circumstances, their faith and belief will certainly increase. Then the next verse: and only to God they put their trust.\textsuperscript{20}

The resignation here is surrender to Allah in various circumstances and depend on Him for all matters in his life. In addition, believers are those who establish prayer as a manifestation of their relationship with Allah and spend their wealth without expecting anything in return and being generous towards what Allah gave them food.\textsuperscript{21}

These characteristics only become owned by famous and prominent believers, not for all believers. So, what is meant in this verse is a special believer who has these characteristics. Thus there is no problem for believers who are the same in terms of faith but different in terms of servitude. The proof of this meaning is fear, which fully opens a command but is a suggestion. The person who establishes the prayer and gives the food mentioned in the previous verses is without seeing the person being required or encouraged in carrying out it. So, it is clear that the verse shows

\textsuperscript{18} Kamāl Faqīh Imānī, \textit{Tafsīr Nurūl Qur‘ān}, 211
\textsuperscript{19} Kamāl Faqīh Imānī, \textit{Tafsīr Nurūl Qur‘ān}, 211
\textsuperscript{20} Kamāl Faqīh Imānī, \textit{Tafsīr Nurūl Qur‘ān}, 211.
\textsuperscript{21} Kamāl Faqīh Imānī, \textit{Tafsīr Nurūl Qur‘ān}, 211.
certain believers chosen not for all believers. However, belief should be
accompanied by love and affection and tenderness which is the source of
the value of goodness. This is the heart that trembles in the beginning and
after that comes an increasing confidence and then establishes the prayer
and is devoted to Allah.\textsuperscript{22}

According to al-Baghdādi, the people who perfect their faith are those
who remember Alalh and then his heart trembles. The vibrations in this
verse are fear because they glorify His power and are amazed at His
nobility. But there are other verses that explain by remembering God, the
heart becomes calm. These two verses do not contradict the verses that
explain his heart trembles or fears, because in fact it is an expression of the
thickness of faith, the spaciousness of the chest with the light of \textit{ma'rifat}
and monotheism. Some scholars agree that the two verses, namely \textit{dhikr}
have two conditions, namely remembering mercy and remembering torture.
Imam Baihaqi narrated: There was a man who wanted to do \textit{zalim} and
intended immorality and then told him to fear Allah, then his heart trembled,
meaning that he was afraid to commit immorality or wanted to do wrong.
His heart was trembling like a burning ointment as narrated by Aisyah.\textsuperscript{23}

According to al-Suyuti, hypocrites are those who in their hearts do not
remember Allah when carrying out their \textit{fārḍu-fārḍunya}, do not believe the
verses of God, do not put their trust, do not pray, do not pay alms, then Allah
says by giving the believers with QS. al-Anfāl verse two. Al-Ḥakīm al-
Tirmidhī and Ibn Ja'ir and Abu Shaykh from the path of Syahr ibn Hausyab
of Abu Darda 'said that trembling the heart is like a ringworm that burns

\textsuperscript{22} Kamāl Faqīh Imānī, \textit{Tafsīr Nurūl Qur'ān}, 213.
\textsuperscript{23} Muhammad ‘Alawi al-Baghdādi, \textit{Tafsīr Rūh al-Ma'āni}, juz IV (Beirut: Dār al-
huh Syahr, Have you ever felt trembling? I answered: Yes, then he answered again: Pray immediately, because in fact your prayer was answered. Al-Ḥakīm al-Tirmidhī said from Ṭabit Banani, he said: Fulan said: Surely I know better when my prayers are answered. They say: When was it? He said: when my skin trembles, my heart trembles, my eyes fall, then at that moment your prayer is answered.24

According to al-Ṭawasī, actually faith can increase and decrease. The act is a sign of faith. However, QS.al-Anfāl verse two explains that Allah denies believers except those who are thrilled when they remember Allah, and their faith increases when the verses of Allah are read and they put their trust in Allah for all their affairs. They set up prayers and give some of his wealth in the way of Allah like alms. Allah attributes them with true faith. There are differing opinions that these are the characteristics of the chosen believers, it does not mean discriminating against someone who has faith in obedience and does not discriminate within the faith. Shaking hearts here is not an obligation, but is suggestion The words وَجَلَّ خَفَفَ فَزَعُ لاَ تَأْتِمُنَّ is one meaning. So, the purpose of لاَ تَأْتِمُنَّ is لاَ تَخَفَ زَعُ. The word وَجَلَّ can also mean اطمِنُ. However, if وَجَلَّ means fear of torture so that he abandons disobedience. Unlike the case with اطمِنُ, then what is remembered is pleasure and justice. Allah attributes them with fear in the world. But if in the hereafter they will not feel great fear.25

According to al-Syahri, the believers referred to in verse al-Anfāl verse two are those who perfect their faith. The first three things, namely shaking hearts and increasing faith when hearing the verses of the Qur‘ān and
surrender is worship bathiniyah. Then Allah attributes them by establishing prayers which refer to bodily worship and finally Allah gives them a portion of their property which refers to the worship of maliyah (treasure). So, there are five qualities possessed by believers. As for the word وَجْل the meaning is خَافِ. The purpose of the verse is to vibrate to remember God because he lifted Him up and was amazed at His greatness.26

According to al-Bayhaqi, believers in QS. al-Anfāl verse two are people who are steadfast in the nature of the faith, this proposition shows that the suggestion to believe by justifying their actions because of their words. Said وَجْل means fear with great fear so that it penetrates the bone marrow then trembles all their meaning and body because they merely remember the majesty of God.27

According to al-Ḥanbālī, an unbeliever is an disobedient person while conversely, a believer is an obedient person. This is because those who believe are those who justify their faith. One of the characteristics of a believer is a person who shakes his heart when he remembers Allah. As for the words وَجْل or trembles and it is also خَافِ and فَرَقَت (fear). And the next feature is that those who believe that when they hear the verses of the al-Qur’ān then their faith increases. The faith referred to here is justification and confidence. Truly that faith can increase and can be reduced. That faith can increase when remembering and praising God. That faith can decrease if forget or neglect God.28

According to al-Sya'rawi, the word 웠말 means fear in which there is a sense of worry that makes it tremble and moves in the heart. Like a dove trying to save itself from the webs or traps that occur with it. And it pulls with the trap then comes out. Then his heart trembles according to the description of this parable. Likewise, the condition of the heart is momentarily separated from his lover according to the poem.29

A believer who trembles for fear of remembering Allah does not contradict QS. al-Ra’du verse 28. Because in essence the two words of God will never be contradictory. The remembrance of Allah is varied. Someone who goes beyond his limits then his heart trembles when he remembers Allah because he has disregarded his manhaj. Manhaj Allah according to his ability. So, fear or vibrate arises out of admiration for the power of God and calmness comes from the lights and compassion from the qualities of the beauty of God. Therefore, the two verses do not contradict. The skin creeps and shakes because of admiration towards Allah SWT so that it becomes soft and calm because it hopes for the love of Allah SWT.30

According to Sayyid Qūtbd, faith is a tangible practice which then appears to establish its existence and interpret its nature and deeds. This then results in the emergence of the characteristics of faith that haq as God wants in this religion. To limit the meaning of the word of Allah (if you are a believer), then Allah answers the essence of faith in the beginning of QS. al-Anfāl.31

30 Mutawalli al-Sya'rawī al-Ḥusaini, Tafsīr Sya'rawī, 4571.
In the beginning of QS. al-Anfāl the nature of faith is explained. The Qur‘ān uses an expression as a specific clue, with the word انما as a barrier. And what is meant in this verse is perfect faith. This is a precise and limiting expression. verily those who have these qualities, practices, feelings are believers. And those who do not possess these qualities are not called believers. As for the reinforcement at the end of the verse is "they are the true believers".32

Truly emotional trembling that occurs in the heart of a believer when he remembers Allah about his commands and prohibitions, then he goes to his Lord and his heart trembles out of fear and is reluctant of His authority so that his deeds emanate in obedience. Umm Darda 'ra mentioned when asked about the meaning of wajala (tremble): "trembling in the heart like screaming for help when a fire. Is there a trembling heart? "The friend replied:" Of course ". Then Umm Darda 'states: "If such a form, then submit it to God because prayer will eliminate all that".33

According to al-Sulāmī, in responding to verse al-Anfāl verse two, Abu Sa‘īd al-Kharazī said: "Did you see someone when you heard the dhikr or heard His book? and does he dwell on you for dhikr so that he does not say anything but his Lord? And is he deaf to you because he hears nothing except his voice? 34

So he was answered, a believer is a person who when he hears dhikr or dhikr then his heart trembles. The point is his heart repeats verbally with dhikr and call to prayer by hearing dhikr then trembles ie vibrates

32 Sayyid Quṭb, Tafsīr Fi Zilālīl Qur’ān, 801.
33 Sayyid Quṭb, Tafsīr Fi Zilālīl Qur’ān, 802.
remembering Allah. submit to Allah's commands solemnly. Al-Wasîtî said his heart trembled in accordance with his assessment, it showed power, compassion, love and closeness and distance. Another part said: vibrate according to the size of the study, so if he examines His power, then he will be amazed at Him. And when he studies love, then his heart trembles for fear of passing it.\textsuperscript{35}

While it is different from Agus Musthafa, a verse that describes someone who remembers Allah so that his heart trembles, it can be called the subconscious \textit{dhikr} which pivots between the brain and heart and centers on the limbic system. This is a subconscious mechanism because it involves emotions that affect vibrations in the heart. Therefore, a person must be able to distinguish between the conscious and subconscious mind first to understand the function of \textit{dhikr} subconsciously well. \textsuperscript{36}

That way, after the author describes conclusions from several interpretations above, almost all of the previous interpreters interpret the word "\textit{wajila}" is fear as explained in some of the above interpretations. However, there are interpreters who use \textit{dhikr} (remembering) sentences with two conditions as explained in several interpretations such as \textit{Rūḥ al-Bayān}, \textit{Zahratul Tafṣīr}, \textit{Rūḥ al-Ma'ānī}, \textit{Tafṣīr Nūrul Qur'ān}, \textit{Tibyān fī Tafṣīr al-Qur'ān}, \textit{Tafṣīr al-Sya'rāwī}. He explained that \textit{dhikr} or remembrance

\textsuperscript{35} 'Abd al-Rahmān al-Sulānī, \textit{Haqāq al-Taʾṣīr}, 254-255

\textsuperscript{36} Agus Musthafa, \textit{Energi Dzikir Alam Bawah Sadar}, 149. The conscious mind is the mind that distinguishes between humans and animals. The conscious mind is a typical human mind. In terms of brain science, the gray Cortex cerebri region is the part that distinguishes humans from animals. So that all the more advanced forms of human civilization are the work of human conscious mind. He works more measurably with very limited abilities (10 BPS), but is manipulative and full of technique. Whereas the subconscious mind works more honestly, and naturally with unlimited abilities (2 million BPS) which are more difficult to measure, and also support the development of the functions of the human conscious mind. However, if the two function according to their capacity, then combined together, it will have an extraordinary impact. \textit{See} : Agus Musthafa, \textit{Energi Dzikir Alam Bawah Sadar}, 149.
of Allah is various. As for the dhikr that causes calmness is dhikr or remembrance of Allah for love, mercy and so forth. While it is different from remembering Allah for power, punishment and so on, what will arise is fear. In the Fi Zilalil Qur’ān, it is explained that someone who is afraid of his Lord, then he tends not to commit immorality so as to encourage him to continue to do good.

After the author observes from several interpretations above, the opinion of those with Agus Musthafa is not too much different in interpreting the word "wajila" which is fear that covers the area of feeling, only Agus Musthafa can explain the mechanism of "wajila" empirically so he concludes that faith is does not just happen (believe), but faith must also go through logic. Therefore, he finds an interesting conclusion that the best way to spiritual is to use logic and rationality (conscious mind) and then do it with full feeling (unconscious). These are people who are referred to by the Qur’ān as people who tremble when they remember Allah or when Allah's verses are recited. A trembling heart, tears in tears, a sense of silence and faith are products of the subconscious mind. This situation can only be achieved by people who do the whole dhikr. Whereas people who dhikr with 'mind', they will only arrive at awe and fascination. While awesomeness, attraction and admiration must be 'drowned' into the subconscious mind emotionally until it shakes the heart's axis. Therefore, the concept of faith in the Qur’ān is not a process that fully occurs in the subconscious, but through a sub-conscious process that is preceded by the conscious mind.37

37 Agus Musthafa, Energi Dzikir Alam Bawah Sadar, 155-156.
3. Relation of Quantum Physics with QS. al-Anfāl verse 2 and Its Benefit

As explained earlier, according to Musthafa the best way of *dhikr* is to maximize the performance of the conscious or subconscious mind. Although people whose hearts tremble when remembering God then cry are products of the subconscious mind. However, the mechanism for reaching that level still uses the conscious mind first. Because it is closely related to the limbic system which is central in controlling the conscious or unconscious mind.

After the writer takes some of the commentary opinions above that the person whose heart trembles because he glorifies his creation and is amazed at its greatness and power, then the vibration that arises is not something that is pure or arises suddenly from his subconscious, but because of the mind conscious continually "flooded" with a sense of awe he saw the greatness and power of his Lord so that made him afraid and bring it to the realm of feeling or the subconscious.

Because remembering God until his heart trembles, then someone has used a deeper force, namely thoughts and feelings. Because both of these are one object that is not visible. However, feeling is a deeper force and has the greatest power to bring forth reality. This is due to the fact that quantum reality is at a deeper and finer level, so the energy contained is greater.\(^{38}\)

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\(^{38}\) Agus Musthafa, *Membongkar Tiga Rahasia* (Padma Press: Surabaya, 2009), 50. In understanding physics, energy has a higher level of refinement towards its constituents. The roughest energy is mechanical. The rather crude energy is atomic energy which produces electromagnetic energy. At this level, energy becomes finer than mechanical because energy is produced from the atomic skin region. However, nuclear energy is finer than electromagnetic energy because the energy produced comes from the nucleus. Meanwhile, there is energy that is finer than nuclear energy, that is, energy derived from particle constituents is quantum energy. From the conclusions above, ranging from mechanical energy to quantum energy, the energy level is getting bigger. Because it gets
Quantum power is a natural force that has not been used by most people precisely. Quantum reality states that one can "set" a quanta of an object to change it faster automatically. So, it is actually quantum reality that must be changed firstly before its physical reality.³⁹

According to Prof. Nasaruddin Umar, in its revelation time the reading of iqra three times contained wisdom which in accordance with the terms of one's reading level. The first level is reading alphabetically, then continuing to the second level, which is reading to understand its meaning and the third level is reading that not only involves intellectuals but also emotion.⁴⁰

From these levels, it can be seen that a person must have an effort to achieve a deeper level of Al-Qur’ān reading with using emotional quality. Because quantum reality states that when one reads the Qur’ān at a deeper level, it will have an impact on the aspect of life being positive which is greater than the previous level because the change of an object is faster if one has reached the level of quanta.⁴¹

However, before reaching the emotional level, one must go through the previous level, namely the level of understanding passed through the thought process. Because the power of this mind will give birth to the chain of perception. The mind makes a person understand a certain meaning. Furthermore, understanding brings new thoughts and other meanings of
understanding bring to the most powerful feelings until impact behavior and reality in every aspect of life.  

Agus Musthafa also conducts research on the level of quality of *dhikr* through aura cameras and a set of EEG and ECG tools. Aura camera is a tool to observe human energy holistically. While EEG (Electro Encephalo Graph) is a brain wave recording device that works electromagnetically. And the last is ECG is a heart wave recording device that works electromagnetically.

There are four kinds of human brain waves that describe the condition of the human soul. These waves include:

1. **Beta (14-100 Hz):** Awake waves. If the wave of the human brain is in this frequency range, then it is in a state of awake or fully conscious and dominated by logic. In this condition, the left brain is thinking actively, concentrating so that the waves rise. High waves stimulate the brain to release the hormones cortisol and norepinephrine which cause anxiety, worry anger, and stress. As a result of bad mood, someone will easily get ill if he is too active in this wave.

2. **Alpha (8-13,9Hz):** Relax Wave. This wave indicates a relaxed, daydreaming or imaginary condition. This condition is the door of the heart or access to the subconscious mind. If someone accesses this wave, the brain can work optimally. Brainwaves of toddlers are always in Alfa waves. This is a reason that they are able to absorb information quickly. In this condition,

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43 Agus Musthafa, *Energi Dzikir Alam Bawah Sadar*, 11. Aura camera is a tool to observe human energy holistically. While EEG (Electro Encephalo Graph) is a brain wave recording device that works electromagnetically. And the last is ECG is a heart wave recording device that works electromagnetically.
44 Erbe Sentanu, *Quantum Ikhlas*, 68.
the brain produces serotonin and endorphins, which causes a person to feel comfortable, calm, and happy. This hormone makes the body's immunity increase, the blood vessels are wide open, the heart rate becomes stable, and the capacity of the senses increases. This is the wave that creates sincerity in the heart and opens access to Quantum reality. \(^{45}\)

3. Teta (4-7.9 Hz): Heart Wave. This wave is formed when someone meditates, is sleeping but awake, fervent, or deeply relaxed. In this condition, the mind becomes very creative and inspirational, sincere, and very quiet, giving rise to the sixth sense or intuition. This happens because the brain secretes the hormone melatonin, catecholamine, and AVP (arginine-vasopressin). In this wave, access to Quantum reality will become increasingly real. \(^{46}\)

4. Delta (0.1-3.9 Hz): Sleep Wave. This lowest frequency radiates when someone is sleeping soundly without a dream, unconscious, unable to feel the body and think. This brain wave secretes HGH (Human Growth Hormone or growth hormone) which can make a person stay young. If a person sleeps in a delta state is stable, then the quality of sleep will be very high. Even though only a few minutes fell asleep, he would wake up and his body is still feel refreshed. \(^{47}\)

People who *dhikr* fervently are in transition between Alpha and Teta conditions. In this condition, a person is in perfect relaxation to think of remembering Allah. \(^{48}\)

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\(^{45}\) Erbe Sentanu, *Quantum Ikhlas*, 69.

\(^{46}\) Erbe Sentanu, *Quantum Ikhlas*, 69-70.

\(^{47}\) Erbe Sentanu, *Quantum Ikhlas*, 70

\(^{48}\) Agus Musthafa, *Dzikir TAUHID* (Surabaya: Padma Press, 2006), 152.
In addition, with the existence of Magnetic Resonance Imaging (MRI), researchers have discovered a part of the human brain that is the area front lateral prefrontal pole cortex. Dr. Dr Tan Shot Yen, M.Hum called it the moral and ethical button. This moral and ethical button lives when information that has been received and processed is then sent to the heart in the form of waves of emotions or feelings as a guide for human thought.\textsuperscript{49}

By regulating brain waves, this will cause the reopening of the logic of the mind which is 'squeezed' by material wealth to understand the logic of higher non-material wealth. Therefore, one can change fear and selfishness with a sincere and big heart. Although the symmetry of agreement between mind and heart determines one's success in overcoming a problem. Because thoughts are burdened with stress (beta waves), it will be difficult for humans to connect with their hearts. As a result, many people have difficulty understanding others. Therefore, for brainwave and brain wave signals to be synchronized, the first way is to open the heart's door in the human brain called the reticular activation system with the 'Feeling' key.\textsuperscript{50}

Research into the development of human potential by the Maharishi European Research University (MERU) in Switzerland since the 1970s noted the changes taking place in the human brain that practiced 'opening the door to the heart' for up to 15 years. Alpha waves divert the calm that is recorded after 2 weeks from someone who practices opening the heart's door through brain waves, and in four months, the nerve "muscles" of the human organ of thinking become thicker. Then, fifteen years later, "sincere nerve muscles" (alpha and theta) strengthen the human brain mind and heart

\textsuperscript{49} Erbe Sentanu, 	extit{Kecerdasan Rahasia Manusia Indonesia: Karakter 360}, 218.
\textsuperscript{50} Erbe Sentanu, 	extit{Kecerdasan Rahasia Manusia Indonesia: Karakter 360}, 218-219
which develop into very "dense". The difference can be seen when compared to the conditions when the study began.51

If the alpha wave process associated with calm and creativity strengthens, then the next wave, theta, will strengthen intuition, empathy, morality and spiritual form permanently in the brain. In fact, this research shows the meaning of change from 'inside' by building a neural network of neurons which is a 'bridge' to 'change in human attitudes and behavior.52

This research also shows spiritual traits such as sensitivity, caring and compassion which were initially considered immeasurable, in fact they can be shaped and developed like training the muscles of the body. Changes in human behavior can be done by building an increasingly sophisticated human nerve interconnect network. This is an attempt to shape the ability of the human brain's plasticity to blend with the earth's frequency at 7.8 Hz. Because feeling is a bridge of consciousness that connects the body, mind and heart to a broader life.53

The level of solemn dhikr can also be measured using modern equipment. Among them are ECG and aura camera. This camera works based on vibration sensors produced by the soul. Meanwhile, the human soul shakes with the ups and downs of humility in dhikr. Non-solemn people are people who have chaotic, depressed, turbulent, selfish, rebellious souls. Conversely, solemn people have calm, humble, patient, sincere souls. Actually, there are two different conditions which produce contradictory soul vibrations. People who emotionally emit low frequency waves with a

51 Erbe Sentanu, Kecerdasan Rahasia Manusia Indonesia: Karakter 360, 219-220.
52 Erbe Sentanu, Kecerdasan Rahasia Manusia Indonesia: Karakter 360, 220.
53 Erbe Sentanu, Kecerdasan Rahasia Manusia Indonesia: Karakter 360, 221
rough amplitude. If measured with a heart wave recording device, it will also produce a rough turbulent graph. In other words, if a person has high emotions, it can be said that someone has a rough heart, rude words, hurts others, and vice versa, a patient person will produce gentle waves, hearts, soft words and actions, pleasant and soothing. From the conclusions above, wave emissions can be measured, the results inform various types of data about the person. Among them can show character, distinctive personality and show the ability to control themselves related to humility.\textsuperscript{54}

In 1998, computer technology equipment was increasingly sophisticated so that the development of aura photography equipment was also increasingly sophisticated. The aura photography equipment was called Computerized Multimedia Biofeedback System. This tool is used by Agus Mustofa in training to increase the devotion of worship. If people have a high level of emotion, the body will be affected by waves of rough frequency. While the person with low emotion, he will be affected by a high frequency wave.\textsuperscript{55}

Therefore, an angry person will produce a low frequency coarse wave so that the aura sensor will measure the red aura wave. While the person is calm, his entire body is in a balanced state, his breathing is normal, and his soul is not turbulent. So, the energial system of the body emits soft waves with high frequency, then it emits a purple aura and its peak, when the high frequency reaches harmonization, the whole body is in a balanced, homeostatic, and it will radiate a white aura.\textsuperscript{56}

\textsuperscript{54} Agus Musthafa, \textit{Dzikir Tauhid }, 166-167.
\textsuperscript{55} Agus Musthafa, \textit{Dzikir Tauhid }, 178.
\textsuperscript{56} Agus Musthafa, \textit{Dzikir Tauhid }, 179-180.
With this experiment, the characteristics of people who really believe is to vibrate because of fear in QS. Al-Anfal: 2 with the characteristics of believers namely calm as explained in the QS. al-Ra'du: 28:

الذين آمنوا وتظاهروا مثابتهم وذكر الله ألا بلذكر الله تطمنين القلوب

Meaning: "Believers and their hearts are at peace with remembrance (remembrance) of Allah. Remember, only by remembering Allah the heart becomes at peace "(QS. al-Ra'du: 28).

Both verses seem contradictory, but with the above experiments it is increasingly strengthened that between fear and calm are inseparable entities. Because actually that the calm is obtained from the rotation of the human energy system caused by heart vibrations so that it relaxes the entire energy system so that it emits soft waves with high frequencies that causes one's emotions to calm down, and emit a different aura than before. The two conditions are united in QS.al-Zumar: 23:

57 This Aura concept is widely studied by meditation practitioners. The electrical system and body energy are divided into energy generators namely chakras. There are only seven main chakras are widely studied by meditation community. The seven main chakras are known as the Crown Chakra, Throat Chakra, Heart Chakra, Solar Plexus Chakra, Sex Chakra, Third Eye Chakra and Basic Chakra. These chakras are parts of the body that are considered as centers of energy generation. This is the concept of Eastern medicine. As with puncture needles whose certain points in the human body have the ability to produce energy. And scientifically, it can indeed be proven by the presence of electrical voltage between acupoints with certain organs in the human body. Likewise with Cakra. Empirically, the seven main chakras have proven their functions and influences, although they are still need to be studied in greater depth. Among the seven chakras are:
1. The first chakra is the base chakra. It is very influential on the appearance of red on one's aura. The color red is a color that shows emotional qualities, depressed soul, hurry, excessive attention to the physical world and the courage to take risks.
2. The second chakra is the Cakra sex. It is known as the center of the emergence of orange. This is the center of physical creativity. The dominant orange color shows the nature of attraction to physical appearance.
3. The third chakra is the solar plexus chakra. The color of this chakra is yellow and shows selfishness and ambition. This color level is closely related to high stress levels.
Meaning: Allah has sent down the best words (ie) the Koran that is similar and repetitive, the skin of those who fear the Lord trembles, then calms their skin and heart when remembering Allah. That is God's guidance and with that book, He shows whom He wants. And whoever is led astray by Allah, surely there is no leader for him. (QS.al-Zumar : 23)

The person who *dhikr* until his heart becomes calm, then the aura emitted is purple. When this process is continued, it will produce white. Therefore, there is a clear correlation that people who *dhikr* will produce peace because the pineal gland is stimulated and releases the hormone melatonin and gives rise to tranquility. It also becomes a reason that the crown chakra is called the divine chakra. This mechanism also happens to people who meditate and pray. However, specifically for people who *dhikr* solemnly to Allah, the purple color will move higher towards the white.

4. The fourth chakra is the heart chakra. The color of this chakra is green. This chakra is related to the gentle qualities of empathy and compassion.
5. The fifth chakra is the throat chakra. It produce blue color. This chakra is closely related to the scientific, rationality and the desire to find the meaning of the life.
6. The sixth chakra is third eye chakra. On the forehead, the third eye chakra produces indigo color that illustrates intuition and spirituality. The owner of this Aura is increasingly attracted to the realities of the world in the inner Cosmos.
7. The seventh chakra is the crown chakra which shows high intensity of spirituality, very low attention to matters relating to the world. The owner of this aura is more interested in meditation, dhikr, loneliness and seeking relationships with God. This color often appears in scientists who research natural secrets or open the veil of the scientific universe. The seventh position of the Chakra is closely related to several hormonal glands in the body. For example, the pineal gland which functions to regulate a person's conscious condition and unconsciousness is in the area around the crown chakra. This glands produces a hormone namely melatonin. If this hormone is released throughout the body, the person will experience a sense of calm, then sleepiness and eventually fall asleep. Thus, the crown chakra responsible for the emergence of the spiritual mechanism accordance with the function of the pineal gland which produces a tranquilizing hormone, melatonin. See : Agus Musthafa, *Dzikir Tauhid*……., pp.180-183 and Master Rudi, *The Power of Aura*, (Jakarta: WahyuQolbu, 2014), 37-40.
color. This shows the beginning of harmony in the soul of the person. The entire energy generator in his body trembles in harmony of the universe.\textsuperscript{58}

This happens because the human body contains billions of bioelectrons arranged in an energial system whose a main node or control center on the heart. From the main node of the heart, the tissue goes to other body organs such as the brain, kidneys, lungs and so on. In the organ, the tissue is split into cells. Inside cells, the electrical tissue is broken down again into millions of molecules. And finally, the entire tissue ends in billions of electrons. Every change in one of the structures, then the change will impact the entire energial system.\textsuperscript{59}

If someone is angry, then the entire energy system in the human body will vibrate with a rough frequency and vibrate billions of bio-electrons in the body. Then the skin will become tense. So does on his face. When all conditions are tense, then he will be easily offended and formed emotional wounds that have a negative impact on people around him.\textsuperscript{60}

Therefore, relaxation must be done by means of massage to relax the muscles and tense skin. Because this condition is an indication of an energy imbalance in the human body. The balance of energy in the body, softness and health of the skin can be obtained through dhikr to Allah. Dhikr can lead to tranquility and health because some verses explain that dhikr and reciting the Qur’an are the same as doing stimulation in the form of resonance of electromagnetic vibrations to the energy system of the human

\textsuperscript{58} Agus Musthafa, \textit{Dzikir Tauhid}, 186
\textsuperscript{60} Maxwell Maltz, \textit{Psycho-Cybernetics Mutakhir} (Batam:Interaksara, 2004), 269.
body. Electromagnetic waves that vibrate the skin and calm the heart if the reading time is in a state of solemn and full of piety. This happens because actually the verses of the Qur’ān contain tremendous energy for those who believe in them. The key is faith or belief. With that belief, the energy stored in the Qur’ān can be issued and have an impact on everything around it. Conversely, people who are not sure, then he will not be able to release that energy.  

Humans can beg for benefit by using that energy. One of them is to reassure the heart and treatment. For example, providing universal guarantees to every human being who wants to recite Allah's recitation of the Qur’ān repeatedly, then his body and heart will be affected by positive electromagnetic waves. In the above verses, Allah says that the Qur’ānic verses are actually light in QS.al-Nur:35. Because light has a frequency, this light can give a resonance to the human heart so that the heart will vibrate with the frequency of light produced by the verses of the Qur’ān.

A heart is affected by a very high and gentle frequency, the heart will become soft and take a negative aura, then cool its appearance. This happens because the process of resonance of all bioelectrons throughout his body.

Ahmad Syauqi Ibrahim argues that strong belief in God has an effect on the mental condition to be calmer. Thus avoiding stress and other physical ailments. This was also experienced by a Carl Jung (famous psychiatrist) who ordered tens of thousands of mental illness patients to believe in God. This is because the problem is rooted far from religion. Quiet conditions will have a positive impact on all behavior. Then, this is a reason for the

62 Agus Musthafa, *Pusaran Energi Kakbah*, 120-121
63 Agus Musthafa, *Pusaran Energi Kakbah*, 117-122
attachment between the process of heartbeat with the concept of faith. Because people who believe certainly produce positive behaviors in their environment.\textsuperscript{64} In addition, in Ayurveda techniques explains that treat patients through positive mental impulses and motivation believe in the connection between the mind and body that experience connection with each other. Because the nature of the universe is a shadow of a projection of a broader non-substance reality and can have an impact on reality.\textsuperscript{65}

By definition, a quantum is an interaction that converts energy into a powerful beam of light. Then, in the context of \textit{dhikr}, quantum can be interpreted as the interaction that occurs in the process of it which is able to transform negative energies in humans into positive ones that emit tremendous light. So, the deeper the level of one's \textit{dhikr}, the greater the positive impact that he will get.\textsuperscript{66}

\textbf{B.Method}

The method used by Agus Musthafa in scientific interpretation is the thematic method. As explained in the second chapter, the thematic method is a method that discusses several verses of the Qur’ān in one particular theme or topic. The method used by Agus Musthafa is the first form of thematic method that raises various issues of human life to understand revelation that refers to the unity of view of nature and life.

For example, he did an in-depth analysis of the brain by observing its structure and functions to find interesting facts about the condition of the

\textsuperscript{64} Ahmad Syauqi Ibrahim, \textit{Misteri Potensi Ghaib Manusia} (Jakarta:Qisthi Press, 2012), 214.
\textsuperscript{65} Deepak Chopra, \textit{Quantum Healing} (Bandung:Nuansa, 2002), 151-153.
\textsuperscript{66} Hernowo, \textit{Quantum Reading} (Bandung:Kaifa, 2005), 10.
human brain when *dhikr*. If there are findings that are in accordance with the verses of the Al-Qur’ān, he relates them to some of the same verses and support these findings.

Agus Musthafa in writing his works always use the thematic methods. This can be seen in his works that explore in depth about religious issues in one theme. His work entitled diving into the ocean of souls and souls that discusses the nature of humans scientifically, usury versus alms that discusses the problem of usury and so forth.

C. Source

There are three kinds of sources of interpretation, namely *Tafsīr bil Ma'tṣūr*, *Tafsīr bil Ra'yi* and *Tafsīr bil Isyārī*. *Tafsīr bil Ma'tṣūr* is the interpretation that refers to history. While the *Tafsīr bil Ra'yi* is an interpretation that uses reason. And finally, *Tafsīr bil Isyārī* is an interpretation that relies on the impression that has been obtained from the text.\(^{67}\)

Among the three sources of interpretation, it can be seen that the source that Agus Musthafa used in interpreting the verse is *Tafsīr bil Ra'yi*. This can be known by the way he explained his opinion by using medical science, he investigated the meaning of vibrating from the side of medicine. Starting from the discussion of the structure of the human brain and its functions to find the meaning of "vibrate" from the scientific side. After he explained from the medical side to find out the process of vibrating hearts from the empirical area, then he alluded to a little theory of quantum physics to add to the findings. This scientific study is in accordance with his background namely the nuclear engineering department.

\(^{67}\) M. Quraish Shihab, *Kaidah Tafsir*, 349.
D. Relevance of Agus Musthafa’s Method in the Discovery of Scientific Interpretation

The prospect of quantum physics in the future in the field of interpretation of the Qur’ān is very possible. This is because quantum physics has a very broad scope. If classical physics is only able to reach the macrocopical world, it is different from quantum physics that can reach the invisible (macrocopical) world so this theory will be very supportive in proving the truth of God's word. Along with the discovery of sophisticated tools that are increasingly growing, then a scientist is not just matching his scientific findings with the Qur’ān, but he is also able to prove his theory with a complete set of tools and a capable theory in the field. The scope of energy that is so broad and deep will prove many truths of the word of God that have begun many new discoveries in the western world.
CHAPTER V

CLOSING

A. Conclusion

Based on the discussion in the previous chapters, it can be concluded that Agus Musthafa interprets the QS.al-Anfāl/ 8: 2 by identifying on one hand, the dimensions of the meaning of the term “qalbu” and on the other hand by identifying the dimensions of quantum physics theory relating to thought and feeling. Agus Musthafa uses 2 terms in interpreting وجلت قلوبهم, namely qalbu and fuād. First of all, he analyzes the human brain so that it can be found that the part of the brain that plays a role in the process of the heart that vibrates is the limbic system. According to his research, the limbic system is referred to as fuād in Arabic. This limbic system correlates with the heart in the chest (qalbu). A person who remembers God until his heart trembles is the role of the limbic system that vibrates the heart. The vibrations that enter the qolbun are vibrations that enter the area of feeling. The area of feeling in quantum physics is an invisible object so that the energy contained is greater. This greater vibration will produce calm and have an impact on health. This is because these vibrations produce high frequencies that provide gentle circulation to release negative energy. In addition, someone who remembers Allah by using his subconscious, then he uses the deepest energy so that he will be easier to do good. This is because a person changes the innermost structure which is the fastest way to change the outermost structure according to quantum physics theory. That is, one's calmness occurs due to the positive reaction of the heart from receiving God's message through the understanding and messages of the Qur’ān.

As for the way Agus Musthafa came to the conclusion above, it can be concluded that Agus Musthafa used tematic method. This is because he
discusses one topic in a particular theme namely *Energi Dzikir Alam Bawah Sadar*. First of all, he began to analyze the meaning of the meaning of "*qalbu* and *fuād*" with the support of propositions or scientific facts. He will include the arguments of the Qur'an if the verses are correlated with the theme discussed.

**B. Suggestions**

The author hopes that this research will continue and develop because there are still a number of things that have yet to be resolved, for example a description of how this understanding can thrill the heart because Agus Musthafa is only limited to describing the mechanism of the heart that vibrates empirically, while the research is only enough to reach here. Therefore, the authors hope that further studies can solve these problems.
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