

## ***Al-Shadru* and Its Relationship with Psychology**

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### ***ABSTRACT***

Al-Quran is the word of Allah SWT that was revealed to the Prophet Muhammad SAW which can be a means of worship for anyone who reads it. Al-Quran is a guide for all Muslims and the followers of the Prophet Muhammad SAW. Al-Quran was revealed by Allah SWT to the Arabs in Arabic. Arabic is well-known for its numerous word derivations. One of the words in Al-Quran is *Al-Shadru*, which means 'chest'. It is the body cavity where the heart and lungs reside. There are two forms of the word *shadru* in Al-Quran, namely *fi'il* (verb) and *isim* (noun). *Shadru* as a verb contains 2 words: *yhasdiru* and *yashdira*. *Shadru* as a noun comprises 44 words; some of them include *shadran*, *shadruhu*, *shadruka*, *as-shudur*, *shadri*, *shuduruhum*, and *shudurikum*. The concept of *shadr* corresponds to Sigmund Freud's theory that humans consist of the id, ego, and superego. The ego desires for pleasure will always be bridged by the superego to measure whether they are good or bad. In Islam, the process of thinking involves many elements of the brain/reason, lust, and conscience/*Qolb*. In addition to the id, ego, and superego, the concept of *Al-Shadru* is also in line with Daniel Goleman's theory about emotional intelligence.

**Keywords:** *Al-Shadru*, Chest, Psychology

### **1. INTRODUCTION**

Al-Quran is one of the miracles revealed by Allah SWT to the Prophet Muhammad SAW. Al-Quran is a guide for all mankind in seeking the purpose of life. In his view, Imam Al Ghazali said that Al-Quran is the source of all knowledge related to religious and worldly problems (Al-Ghazali :1933). All problems will be solved peacefully, calmly, and orderly if we base them on Al-Quran that Allah SWT has revealed to all of us (Husein:2011).

As human beings, we always cope with problems. On many occasions, the problems come and go. Some people consider these problems as trials and severe torments. They thought they have failed and never found a way to solve the problems. If a person considered him/her unfortunate and failed, he/she would be unable to solve any problems. If however we consider all the existing problems as a test given by Allah SWT to His servants, and we believe that Allah SWT will guide His servants, then Allah SWT will surely guide whomever He wants.

Allah SWT knows humans whose hearts deserve to be uplifted. We, as His servants, should always try and pray so that He will provide us His divine help and guidance, and make us the chosen people who are worthy of it.

Allah says in Al-Quran Surah Al-An'am verse 125:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ  
يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعْدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ  
الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ

“Whoever Allah SWT wants to guide, He opens their hearts to (embrace) Islam. But whoever He wants to misguide, He makes their hearts tight and constricted as if they were climbing up into the sky. This is how Allah dooms those who disbelieve.

It is explained in the Surah above that humans have not only open but also constricted hearts. This can happen because Allah SWT has uplifted and lowered the hearts of His servants He wants. Allah SWT uplifts the heart of His servants by giving instructions or guidance to them. It is hoped that with guidance humans will understand what is good and what is bad. Allah SWT opens the heart of His servants by giving light to it. What is meant by the light is the faith in Allah SWT. With this faith, a person will prioritize the hereafter over the world.

That is how Allah SWT has revealed a miracle to the great Prophet Muhammad SAW as a guide for all mankind in the world by practicing it in everyday life. Then, with Allah's permission, we will be safe both in this world and in the hereafter. There are various features contained in Al-Quran. One of them is that it is the word of Allah with a lot of distinction. Al-Quran was revealed to the Arabs in the Arabic language. As everyone knows, Arabic contains numerous word derivations. One of the words contained in Al-Quran is the word *Al-Shadru* that will be explored in this paper.

## 2. METHODOLOGY

This research is a literature study by reviewing 15 journals related to As-Shadru. The results of various literature reviews will be used to identify As-Shadru related to the concept of Psychology

## 3. RESULT AND DISCUSSION

### The meaning and concept of Al-Shadru in Al-Quran

The word *Al-Shadru* means ‘chest’, the body cavity where the heart and lungs lie. In Arabic, the word *Al-Shadru* has the plural form *shudur* consisting of the letters *shad*, *dal*, and *ra* which means the top or front of everything. It can also be interpreted as the beginning of something. Several expressions contain the word *shadr* including *shadrul qonat* which means the top of the spear; *shadrul nahar wal lail* which means the beginning of day and night; and *shadrul amar* which means the beginning of problems. The front part of the human body is also called *shadr* which means ‘chest’ (Shihab, et al : 2007).

The word *Shadr* is repeated 46 times in Al-Quran. In the book of Mu'zam Al-Mufahras Li Al-Fazh, the word *Shudur*, the plural form of *Shadr*, is mentioned 20 times in 19 surahs (Fuad Abdul : 2007). *Shadr* is one of the terms in Al-Quran to indicate the heart. *Shadr* means the outer heart. Since *shadr* is defined as the outer heart, this word can also be interpreted as the chest. What is meant by the chest is not only physical but also non-physical. Amir An-Najr said that *shadr* is a

gate to enter various kinds of temptations in the form of lust, jealousy, and also guidance from God.

As mentioned in Al-Quran Surah Taha verse 25, Allah SWT says: *أَشْرَحْ رَبِّ لِي صَدْرِي* which means, “My Lord! Uplift my heart for me.” The openness referred to in this verse is intended for the strength to accept and find the truth and wisdom from a problem, to withstand the bad lust, and so on.

The heart is also a place where a servant can weigh the existing positive and negative forces within him/herself. If the positive energy is more dominant, we can know that the servant's heart is full of the light of faith and supervised by Allah SWT. On the other hand, if the negative energy is stronger, such as jealousy, incitement, lust, arrogance, and others, we can see that the servant's heart is filled with darkness. This can harden the heart and dim the light of faith.

The above statement is in line with the hadith of the Prophet Muhammad SAW:

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ . (أَبُو هُرَيْرَةَ رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ)<sup>(8)</sup>

“Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good, but if it gets spoilt the whole body gets spoilt and that is the heart.”

In Al-Quran, there is also the word *Al-Shadr* which tells or hints about happiness and openness. We can find this word in Surah Al-Insyirah verse 1-2:

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ( ١ ) وَوَضَعْنَا عَنَّا وِزْرَكَ ( ٢ )

(1) Have We not uplifted your heart for you? (2) and relieved you of the burden.

The word *Al-Shadr* in this verse is preceded by the expression “*alam nasyrah*” (a question) which means “Have We not uplifted?” This question posed by Allah SWT does not require an answer. However, this question aims to strengthen the existence of an incident. The incident is “*nasrah laka shadrak*” (We uplift your heart). In this verse, it is the Prophet Muhammad SAW whose heart is uplifted.

Al-Hakim at-Tirmizi, by referring to Surah An-Nas verse 5 which means who whispers ‘evil’ into the hearts of humankind, explained that the meaning of *shadr* is a place for Satan's temptations, disturbances, and diseases that can infect humans, especially those related to the badness. Hakim also concluded that *shadr* is a place for jealousy, lust, desire, and hope.

### Details of the Word Al-Shadru

There are several forms of the word *shadru* in Al-Quran; some are in the form of *fi'il* (verb) and some others are in the form of *isim* (noun). The word *shadru* as a verb has 2 versions, namely *yhasdiru* and *yashdira*. Meanwhile, *shadru* as a noun comprises 44 words; some of them are *shadran*, *shadrah*, *shadraka*, *as-shudur*, *shadri*, *shuduruhum*, and *shudurikum*.

The following are some explanations about *Al-Shadru*, as well as the verses of Al-Quran containing the word.

### 1. Al-Shadru as a verb

There are 2 *shadru* words as a verb in Al-Quran, namely *yhasdiru* and *yashdira*. The word *yhasdiru* is mentioned in Surah Az-Zalzalah verse 6. In this verse, however, the word *shadru* does not indicate the meaning of heart. It signals the meaning of ‘humans who separate’ as a group to be shown the consequences of their deeds in the world.

*Yhasdira*, another verb version of the word *shadru*, similarly does not mean the heart, yet it means ‘to return’. Allah SWT says in Surah Al-Qasas verse 23 which means: When he arrived at the well of Midian, he found a group of people watering (their herds). Apart from them, he noticed two women holding back (their animals). Musa asked, “What is the problem?” They replied, “We cannot water (our animals) until the other shepherds are done (returning their herds), and our father is a very old man.

### 2. Al-Shadru as a noun

#### a. Shadran

The word *Shadran* is mentioned once in Al-Quran, Surah An-Nahl verse 106:

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ  
مَنْ شَرَحَ بِالْكَفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ

“Whoever disbelieves in Allah after their belief (he/she earns Allah’s wrath), except those who are forced to disbelieve while their hearts are firm in faith (they do not commit sin), but those who embrace disbelief wholeheartedly, they will be condemned by Allah and suffer a tremendous punishment”.

In his work, a tafsir book entitled *Zubdatut Tafsir Min Fathil Qadir*, Shaykh Dr. Muhammad Sulaiman Al Asyqar explained that the compulsion to disbelieve because someone received threats to be killed or hurt, even it is only a saying or action such as prostrating not to Allah, there is no sin for him/her. However, if he/she is content with the disbelief, he/she will surely earn Allah’s wrath.

#### b. Shadrahu

Allah SWT provides guidance to His servants according to His will, so for those who get the guidance, Allah SWT uplifts their hearts to accept and embrace the teachings of Islam. On the other hand, Allah can freely misguide His servants and make their hearts tight, constricted, and reluctant to accept the truth. This is in accordance with the word of Allah in Al-Quran Surah Al-An’am verse 125:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ  
يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ  
الرَّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ

“Whoever Allah SWT wants to guide, He opens their hearts to (embrace) Islam. But whoever He wants to misguide, He makes their hearts tight and constricted as if they were climbing up into the sky. This is how Allah dooms those who disbelieve”.

In Al-Quran, the word *shadruhu* exists in two surahs: Surah Al-An’am verse 125 as mentioned above, and in Surah Az-Zumar verse 22 which means: “Can those whose hearts have been opened by Allah to (accept) Islam be enlightened by their Lord (same as those whose hearts are hardened)? So woe to those whose hearts are hardened at the remembrance of Allah. It is they who are clearly astray”.

### c. *Shadruka*

The word *shadruka* is mentioned 4 times in Al-Quran. Allah SWT warned the Prophet Muhammad SAW not to constrict his heart and have doubts about Al-Quran that was revealed to him. This is owing to the reveal of Al-Quran by Allah SWT to the Prophet Muhammad SAW as a warning to humans, an enforcer of proof, and a lesson for believers. This is conveyed by Allah SWT in Surah Al-A’raf verse 2 :

يٰۤاَيُّهَا الَّذِيْنَ اٰتٰنَا الْحِكْمَةَ لَمَّا جَاءَنَا وَكُنَّا لَكَ قٰنِتِيْنَ  
لَا نَجْعَلُ الْحِكْمَةَ سِحْرًا مَّا نَسْتَدْرِيْكَ اِنْ جِئْتَنَا بِبُرْهٰنٍ  
مِّنْ رَّبِّكَ فَاصْبِرْ لِحُكْمِ رَبِّكَ ۗ اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ  
يٰۤاَيُّهَا الَّذِيْنَ اٰتٰنَا الْحِكْمَةَ لَمَّا جَاءَنَا وَكُنَّا لَكَ قٰنِتِيْنَ  
لَا نَجْعَلُ الْحِكْمَةَ سِحْرًا مَّا نَسْتَدْرِيْكَ اِنْ جِئْتَنَا بِبُرْهٰنٍ  
مِّنْ رَّبِّكَ فَاصْبِرْ لِحُكْمِ رَبِّكَ ۗ اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ

Allah SWT ordered the Prophet Muhammad SAW to convey everything that Allah SWT revealed to him, and not to convey only part of the verses of Al-Quran because it can constrict his heart. Allah SWT mentions this in Surah Hud verse 12:

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ اِلَيْكَ وَضَائِقٌ بِهِۦ صَدْرُكَ اَنْ يَقُوْلُوْا  
لَوْلَا اَنْزَلَ عَلَيْهِ كَنْزًا اَوْ جَاءَ مَعَهُۥ مَلٰٓئِكَةٌ اِنَّمَا اَنْتَ نَذِيْرٌ ۗ وَاللّٰهُ عَلٰى  
كُلِّ شَيْءٍ وَّكِيْلٌ

“Perhaps you may wish to leave some of what is revealed to you and may be distressed by it because you worry they will say, “Why had not been revealed to him a treasure or an angel had come with him?” You are only a warner, and Allah is the Trustee of all affairs”.

The two verses above were revealed by Allah SWT to the great Prophet Muhammad SAW as a warning not to deny, and to convey what was entirely revealed to him. Two other verses containing the word *shadruka* in Al-Quran are found in Surah Al-Hijr verse 97 and Surah Asy-Syarah verse 1.

#### **d. *As-shudur***

The word *As-shudur* is mentioned 21 times in Al-Quran in diverse surahs. The word is found in Surah Al-Ankabut verse 10 and 49, Surah Ali-Imran verse 119 and 154, Surah Yunus verse 57, Surah Al-Hajj verse 46, Surah Az-Zumar verse 7, Surah Al-Maidah verse 7, Surah Al-Anfal verse 43, Surah At-Taubah verse 14, Surah Hud verse 5, Surah Luqman verse 43, Surah Fathir verse 38, Surah Ghafir verse 19, Surah Asy-Syura verse 24, Surah Al-Hadid verse 6, Surah Al-Adiyat verse 10, Surah At-Taghabun verse 4, Surah Al-Mulk verse 13, and Surah An-Nas verse 5.

Indeed, Allah SWT also knows everything inside the humans' hearts. They are unable to hide it because Allah SWT knows best. Allah SWT says in Surah Al-Mulk verse 13 :

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

“Whether you speak secretly or openly (no difference for Allah SWT), He surely knows best everything hidden in the heart.

#### **e. *Shadri***

There are 2 places where the word *shadri* is found in Al-Quran: Surah Thaha verse 25 and Surah Asy-Syura verse 13.

#### **f. *Shuduruhum***

In Al-Quran, the word *Shuduruhum* is repeated 10 times in 9 different surahs. The surahs include Surah Ali-Imran verse 118, Surah An-Nisa verse 10, Surah Al-Araf verse 3, Surah Hud verse 5, Surah Al-Hijr verse 47, Surah An-Naml verse 74, Surah Al-Qasas verse 69, Surah Ghafir verse 56, and Surah Al-Hashr verse 9 and 13.

Allah SWT warns those who believe not to make the disbelievers close, loyal, and trusted friends. The truth is that they are constantly causing harm, expecting troublesome things, and the hatred they hide in their hearts is far greater than what they say. Allah SWT says in Surah Ali-Imran verse 118:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بِيْطَانَةَ مَنْ ءُونَكُمْ لَا يَأْلُوْنَكُمْ حَبَالًا وَءَدُوْا  
مَا عَنَيْتُمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُوْرُهُمْ اكْبَرُ ۚ قَدْ  
بَيَّنَّا لَكُمْ ءَايَاتِ ۚ إِن كُنْتُمْ تَعْقِلُوْنَ

“Believers! Do not associate closely with others who will not miss a chance to harm you. Their only desire is to see you suffer. Their hatred has become evident from what they say, and what their hearts hide is far worse. We have made Our revelations clear to you, if only you understood”.

**g. *Shudurikum***

Mentioned 4 times in Al-Quran, the word *shudurikum* lies in three surahs, namely Surah Ali-Imran verse 29 and 154, Surah Al-Isra verse 51, and Surah Ghafir verse 80.

**The meaning and concept of Al-Shadru in Psychology**

*Shadr* is a part of the heart in the outermost layer. A lot of human’s characters dealing with the world matters are closely related to *Shadr* since it is filled with all kinds of worldly desires. Regarding this, Allah SWT provides a clear explanation in Surah Al-Hashr verse 9. That is why, the devil can easily affect the performance of *Shadr* (heart). *Shadr*, however, can also be a place to contemplate what is good and what is bad.

The context above is in line with Sigmund Freud’s thought explaining that humans consist of the id, ego, and superego. The ego desires that always demand to achieve pleasure will always be bridged by the superego which works as a benchmark for whether the ego desires are good. The superego is always guided by the values and morals that exist in human life to control the ego (Shihab : 2003).

In addition, *Shadr* is also very closely related to cognitive processes. Many cognitive psychologists believe that the psyche and human behavior are heavily influenced by cognitive factors as the center of thinking (reason), which then become the driving force of human soul and behavior. In Islam, however, thinking processes involve many elements of the brain/reason, lust, and conscience/*Qolb*. Allah SWT says in Surah Al-Ankabut verse 49:

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا  
الظَّالِمُونَ

“Al-Quran is a set of clear revelations preserved in the hearts of those gifted with knowledge. And none denies Our revelations except the wrongdoers”.

From the verse above, we can see that extraordinary thinking centers in the heart. Thus, we cannot only use cognition or reason to understand Al-Quran. It must be comprehended and practiced. Al-Quran can only be understood by knowledgeable people whose hearts are filled with faith in Allah. Without faith in the heart, Al-Quran only becomes knowledge for those who study it. There are 2 meanings of the heart in the verse above; the real or physical meaning indicating the chest where the heart lies, and the psychological meaning implying that the heart is a place where the spirit and conscience reside.

In addition, the concept of *Al-Shadru* is linkable to Daniel Goleman's theory about emotional intelligence. This is evident in people who receive prosperity thanks to controlling their emotions.

#### 4. CONCLUSION

The word *Al-Shadru* means 'chest', the body cavity where the heart and lungs reside. In Arabic, the word *Al-Shadru* has the plural form *shudur* consisting of the letters *shad*, *dal*, and *ra*, which means the top or front of everything, or 'the beginning of something'

*Al-Shadru* can be interpreted as an open chest, which contains faith, disbelief, good and bad thoughts, and heart. The chest not only means physique but also non-physique. The word *shadr* here is also understood as the heart to receive guidance and instructions.

The concept of *shadr* corresponds to Sigmund Freud's thinking that humans consist of the id, ego, and superego. The ego desires that always demand pleasure will always be bridged by the superego which functions as a benchmark for the desires, whether they are good or bad.

As the center of thinking (reason), cognitive factors greatly impact human behavior, which subsequently becomes the driving force of the human soul and behavior. In Islam, however, the brain/reason, lust, and conscience/*Qolb* all play a role in thinking processes.

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