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Forgetting (*Al-Nisyān*) Therapy: An Islamic Insight

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FORGETTING (AL-NISYĀN) THERAPY: AN ISLAMIC INSIGHT

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Abstract

The capacity of memory in the brain to store, process, and recall information is truly a wondrous blessing. Forgetfulness may be a blessing from Allah to make life easier by allowing humans to forget bad events and shocks from the past. However, increased forgetfulness can lead to issues such as forgetting the Quran and other important information and being unable to concentrate. The questions that arose were how forgetfulness hinders humans in a variety of situations and circumstances, as well as its impact on living a healthy life. Using a descriptive qualitative method, this study investigated how Islam explains forgetting, its causes, and its cures from a scientific and spiritual standpoint. This study also revealed treatments that can be done to overcome this disease and circumvent negative impressions. This article found some tips to strengthen memory, such as reciting dhikr (remembrance), maintaining a well-balanced diet, reading books, memorizing the Quran, and participating in frequent prayer, which are all excellent ways to exercise a Muslim's mind.

Keywords: Forgetting; Therapy; Remembrance; Islam; Memory.



A. Introduction

Memory is a mental process or system that receives information from stimulation (external or internal). It records emotions, experiences, knowledge, perceptions, expectations, and interpretations influenced by the actual event. Memory is not static; it is not always reliable and impermanent, meaning it disappears over time. In this sense, the psychological area has a memory problem called “forgetting”. One forgets themselves or loses their identity and remains a new learner because past experiences have no value or significance to oneself. In mainstream psychological science, forgetting was first studied in detail by Hermann Ebbinghaus (1885–1913), who used three-letter nonsense syllables to test his memory. According to him, using previously known words would have involved drawing on his existing knowledge and associations in his memory (Cherry, 2021). From here, the question arises, based on forgetting, what we know insight into the theories? Several theories address why memories and information can disappear (forgetting) over time.

Trace Decay Theory

The hypothesis of memory trace decay as a cause of forgetting has been unpopular (Brown, 1958). Under this theory, all memories automatically fade as a function of time. This theory assumes that one needs to follow or trace a specific pathway for time to recall a memory, and a rehearsal or mental effort will slow the process. Retrieval failure occurs when the trace is disregarded or the information is not used. Neath and Nairne (1995) argue that word-length effects do not offer sufficient justification for including time-based decay components in theories of memory.

Interference Theory

Interference theory occupies an unchallenged position as the principal significant analysis of the process of forgetting. The only serious opposition has come from the trace theory of the Gestalt psychologists, but that point of view has thus far proved experimentally sterile and resistant to rigorous tests (Postman, 1961). Interference accounts for one of the most fundamental problems



in the science of memory: forgetting. Historically, this process's theories were shaped by associative learning models prevalent when interference research began (Anderson, 2003).

Co-Dependent Forgetting

Stored memories record not only sensory data but also the state of emotions at that particular time. Moods are associated mainly with memories - good moods help to recollect good memories, while bad moods will recollect bad ones. This theory suggests that our emotional state and environment sometimes cue us into remembering certain things.

Psychological research has two types of forgetting: directed forgetting and intentional forgetting. Directed forgetting is a process whereby people forget something they have just learned. It is a paradigm that explores the ability to comply with an overt instruction to forget specific information. This paradigm is an investigative tool used to address memory issues other than the nature of intentional forgetting itself. Directed forgetting was a mechanism supported by empirical research, such as retrieval inhibition (Basden et al., 1993; Harnishfeger & Pope, 1996; Zacks et al., 1996).

On the other side of this type of forgetting, Eskritt and Ma (2014) defined intentional forgetting as the deliberate elimination or suppression of certain information that was once processed for possible future retrieval. In this sense, individuals encounter copious amounts of information daily that they might process but no longer need to remember, or at least not at a particular time.

Research by Rummel et al. (2016) showed that people could deliberately forget certain information during intentional forgetting. Shapiro et al. (2006) examined how consumers updated their memories with new product information and found that intentional forgetting may have influenced consumers' memory of product information and their product preference.

In the context of emotion, a few studies - mainly concerning clinical disorders and coping styles - such as PowerPower et al. (2000) examined intentional forgetting. They reported that clinically depressed participants



showed no directed forgetting of unpleasant words (Hertel & Gerstle, 2003). Depressed participants showed improved recall for to-be-forgotten words without a corresponding change in recall of the to-be-remembered second list. In these studies, the instructions to forget are not always practical. Thus, jurors who were instructed to forget certain things may demonstrate similar results compared to those who were not given instructions to forget. These findings indicate that though intentional forgetting can occur in the real world, it may not be easily replicated in studies with word stimuli.

Based on an overview of current studies on forgetting in the psychological area, we can hypothesize that the studies lack a relation between forgetting and religion or spirituality. From an Islamic perspective, a study on forgetting cannot be separate from the study of the soul. This is in line with the genuineness of psychology in the Islamic paradigm that the word psychology means studying the soul. Psychology can help us to understand ourselves as human beings. Hence, for the novelty of this article in discussing forgetting, we also have to discuss the concept of humanity and the soul. Thus, Muslims must define and develop Islamic psychology based on the Quran, which Muslims regard as the most reliable source of knowledge.

B. Method

This study analyzes how Islam explains forgetting, its causes, and its cures from a scientific and spiritual standpoint. This study also reveals treatments that can be done to overcome this disease and circumvent negative impressions. This article uses a descriptive qualitative approach, which is an attempt to understand various concepts found in the research process using content analysis techniques and library research. Qualitative content analysis is one of the several qualitative methods currently available for analyzing data and interpreting its meaning (Schreier, 2012).

As a research method, it represents a systematic and objective means of describing and quantifying phenomena (Downe-Wamboldt, 1992). The data from this study was reduced to concepts that describe the research phenomenon for the prerequisite and successful content analysis (Elo &

Kyngäs, 2008) by creating categories, images, a model, a conceptual system, or a conceptual map (Morgan, 1993). At the same time, the research library in this article uses the types and sources of secondary data obtained from research results, articles, and reference books that discuss topics related to the research theme (Creswell & Creswell, 2017).

C. Result and Discussion

This study investigates how Islam explains forgetting, its causes, and its cures from a scientific and spiritual standpoint. This study also reveals treatments that can be done to overcome this disease and circumvent negative impressions. This article found how Islam deals with forgetfulness and the Quranic contribution to forgetting theory by *al-Nisyān* term.

1. *al-Nisyān*: contribution of Quran to forgetting theory

This topic is notable and should be discussed because humans are one of the best creations of God, distinguished by their logical minds and intelligence that enables them to memorize and recollect events as they see fit. Humans store memories over some time and recall them whenever necessary. It is different from animals, most of which only remember habits that were done repeatedly. However, humans are also weak creatures with multiple shortcomings, such as forgetting. In Arabic, humans are called *al-insān*, based on the word *al-nisyān* meaning much forgetting' (al-Zubaydī, 1965).

The Quran speaks specifically of man's nature and parts of the self, partly because the nature of the internal psychological processes makes them not susceptible to objective experimental study (Skinner, 2019). According to Ahmad Badran (2010), 12 million people worldwide are infected by diseases that result in forgetting. The number of patients continues to increase, and it is estimated that by 2050, 45 million people will be afflicted by similar diseases. Forgetfulness and the initial problem, but it has the potential to turn into a social problem. People must remember past events to avoid repeating mistakes in the present and future because it may be counter-productive for development in all sectors of life.



These notions were also supported by research carried out by (Baddeley, 1990), who showed that memory deficits could be enormously frustrating and incapacitating. For that reason, there is a market for anyone claiming to rehabilitate the memory of patients with problems in learning and remembering. While memory capacities can sometimes spontaneously recover to a surprising extent, and despite the excitement raised by the possibility of brain implants, there is currently no evidence that prescribed treatments by therapists and doctors can bring back or replace the lost brain cells that led to the initial memory deficit.

According to Fāris (2002), the term *al-nisyān* has two meanings: to neglect something or left. Similarly, al-Jawharī (1956) stated that *al-nisyān* means *al-tark* (left). al-Zubaydī (1965) added that *al-nisyān*, when referred to by medicine scholars, indicates *al-nuqṣān* (low intelligence). The word *al-nisyān* also means to eliminate something memorable, something that is born out of anxiety in mind or a very great shock that causes a change in the mind or mental stress (Muṣṭafā et al., 2008). *al-Nisyān* is missing information from memories and cannot recall when necessary (Qal'ahjī et al., 1988).

Based on the definitions above, it is possible to conclude that in Arabic, the meaning of *al-nisyān* is to leave out or miss something. Within the context of Quranic terminology, forgetting means suddenly forgetting in mind the events, the names of individual persons, and information that someone previously obtained. Commonly this is a forgetting suffered by any person as a consequence of colliding and overlapping information (al-Najāṭī, 1993).

In Islamic history, there is a narration from Ibn 'Abbās, which states that the Prophet Adam forgot to eat using his left hand, and this [forgetting] was passed down to his descendant (Abū Shaybah, 2004). Likewise, forgetting is referred to by the Prophet's Companions as a barrier for a person to gain knowledge, as described by the *athar* of 'Abdullah with an authentic chain (*sanad*) (al-Dārimī, 2000).

Muḥammad ibn Idrīs al-Shāfi'ī (150-204 AH) suffered from this problem, even though we know that undoubtedly he had a powerful memory. It is reported that he memorized *al-Muwattā'* by Mālik ibn Anas (711-795 AH) in a

single day. However, he began to sense a deficiency in his ability to memorize and retain information (forgetting), so he asked his teacher, the famous scholar Wakī' ibn al-Jarrāh (d. 197 AH), about the problem (al-Sharbīnī, 1996).

Based on Imam al-Shāfi'ī's complaint above clearly shows those sinful things are the leading cause that bars a person from obtaining knowledge. His difficulty in remembering lessons from teachers was a big problem. However, forgetting is not a sin, according to the Prophet (PBUH). However, this case of forgetting does not mean that there are no consequences. People might be forgiven for forgetting, but they still have to take responsibility for their actions. The consequences for mistakes related to forgetting or due to forgiveness are classified into three categories:

- a. Forgetting without consequences: one who eats during the day in the month of Ramadhan. Most scholars say that their fasting is still valid, and they do not have to repeat that day. It is based on the hadith narrated by al-Bukhārī and Muslims.
- b. Forgetting consequences: if someone causes harm or damage to property or money by mistake or forgetting. In this case, the person is responsible for compensation (*fiḍyah*) even though Allah forgives them and they are not considered sinful.
- c. Muslim scholars have different opinions on whether specific actions have consequences or not. Some scholars say that the person should be placed under the consequent ruling. Others say that the person does not have to do anything and is entirely excused. For example, if a person talked during their prayer because they forgot. Do they have to repeat their prayer? In this case, scholars have different opinions. Some say that the person has to repeat the prayer, while others say that the person is forgiven and excused.

Among the verses that mention various kinds of forgetting is *al-A'lā* [87] verse 6. Muḥammad Muṣṭafā al-Marāghī (1881-1945), an Egyptian reformer, said that Allah enlarged the Prophet's chest and sharpened his memory so that he could remember what he had heard even once, so he would not forget



for all time unless he so desired. al-Marāghī (1974) showed that Allah guaranteed the Prophet (PBUH) would not forget anything he had heard and accepted from Allah, except that which Allah decided (al-Tha'ālabī, 1997). Among the types of forgetting in the Quran are:

- a. Forgetting related to negligence or recklessness. People misplace objects, or intend to talk to others about a variety of issues, and forget to discuss a particular part until later. For this type, see *al-Kahf* [18]: 63 & 73.
- b. Forgetting related to loss of attention. For this type, see *al-Tawbah* [9]: 67, *al-Hashr* [59]: 19, and *Taha* [20]: 115. In *al-Tawbah* [9] verse 67, forgetting is defined as *al-tark*, meaning the hypocrites will leave the commandment of God (al-Zubaydī, 1965). al-Zamakhsharī (1998) said that the verse means the hypocrites have left the commandment of Allah, so Allah leaves them from His guidance and mercy.

In addition, *al-nisyān* also means leaving the infidels in hell, as in *al-A'rāf* [7]: 51, *al-Sajdah* [32]: 14, and *al-Jāthiyah* [45]: 34 (al-Shanqī, 1995). Concerning these meanings, this study also found some *al-nisyān* intentions from the perspective of the Quran:

- a. God's holiness of all the shortcomings, in this case of forgetfulness or neglect, as in *Maryam* [19]: 64 (also see *Taha* [20]: 52). Muḥammad Mutawallī al-Sha'rāwī (1911-1998), former Egyptian minister of Endowments and Muslim jurist, in his interpretation stated that it is impossible that Allah forgot or did not know what happened to the Angel of Gabriel who sent a revelation to Prophet Muhammad (al-Sha'rāwī, n.d.).
- b. Any act of misconduct shall not be regarded as an offense caused by forgery or misdemeanor (al-Hararī, 2001). However, this sort of forgetting indicates natural or unintentional errors (Ibn 'Atīyyah, 2001), as explained in *al-Baqarah* [2]: 286.
- c. Few in number, as in *Maryam* [19]: 23. Ibn 'Atīyyah (2001) states that the word 'forgotten' in this verse means a despicable thing, which, when forgotten, has no effect. In this regard, it is related to the birth of Jesus, who had no father. Ismā'īl ibn Kathīr (1301-1373), a highly

influential Quranic exegete, states that Mary did not desire not to bear a baby into this world and should bear the burden (giving birth to Jesus without a father) because it was done out of fear that others may slander her as an adulterer or promiscuous woman (Ibn Kathīr, 2000).

Accordingly, this study found that there are words in the Quran that have a similar meaning or are synonymous with the term *al-nisyān*:

a. *al-Ghaflah* (heedlessness)

The word *al-ghaflah* comes from the word *ghafala* 'anh which means abandoning and neglecting (Ibn Manẓūr, 2008). It means forgetting that affects people because of a lack of care and caution. This word is found in the Quran 35 times in 35 verses, and 21 suras ('Abd al-Bāqī, 1945). Examples of human negligence can be seen in *al-A'rāf* [7]: 179 (al-Ṭabarī, 2002). In connection with *al-ghaflah* verses in the Quran, We found some things where people are neglectful, among others: Default of the verses of Allah as in *al-A'rāf* verse 146 (Ibn Kathīr, 2000), default to the existence of the last day as in *al-Anbiyā'* [21]: 97 (Ibn 'Aṭīyyah, 2001), default on the agreement with Allah as in *al-A'rāf* verse 172 (al-Rāzī, 1981), default in war as in *al-Nisā'* [4]: 102 (al-Tha'ālabī, 1997), the default of worship performed by the Pagans as in *al-A'raf* verse 5 (Abū Ḥayyān, 1993).

b. *al-Sahw*

The word *al-sahw* indicates that a person intends to forget something and abandon it (Ibn Manẓūr, 2008), while according to Ibn al-Jawzī (1984), it means neglect and turning away from something. This word is repeated in two verses of the Quran; *al-Dhāriyāt* [51]: 11 and *al-Ma'ūn* [107]: 5 ('Abd al-Bāqī, 1945).

c. *al-Amah*

The word *al-amah* or *al-amūh*, according to Fāris (2002), means forgetting. This pronouncement is found in Allah's word in *Yūsuf* [12]: 45.



d. *al-Zuḥūl* (distraction)

al-Zuḥūl means the loss of everything that is known to be, caused by a very ambiguous atmosphere that causes great forgetting and sorrow (al-Kaffāwī, 1998). al-Shanqīṭī (1995) states that *al-zuḥūl* is synonymous with *al-nisyān*. The *al-zuḥūl* verse is found once in the Quran ('Abd al-Bāqī, 1945), in *al-Ḥāj* [22]: 2.

2. How do We forget (*al-nisyān*)?

al-Zarnūjī (1986) refers to different things that cause forgetfulness and belong to the realm of popular superstition, such as looking at someone crucified, reading the inscriptions on tombstones, passing between a train of camels, and throwing a louse.

a. Worldly pleasures, as Allah said in *al-Zumar* [39]: 8 (also in *al-Furqān* [25]: 18 and *al-A'rāf* [7]: 51). Bad deeds, as in *al-Mu'minūn* [23]: 110, and disobedient in *al-Ḥashr* [59]: 19.

b. Satan's appeal

A well-known tradition says that Satan sits in the blood of Adam's children, and thus he could be equated with the soul, the lower principle, the 'flesh'. However, Satan has never been given absolute Power over men in the history of Islam. He can tell lies and seduce humans as he did with Adam, but they can resist his insinuations (Schimmel, 2011). Satan uses many methods to lead humans astray. He attempts to make sinning attractive and modifies his strategies based on the weaknesses of a particular individual. Among his methods is forgetfulness, as stated by *al-Mujādalah* [58]: 19. Other Quranic verses that point out this matter include *al-Kahf* [18]: 61 & 63, *al-An'ām* [6]: 68, and *Yūsuf* [12]: 42. In cases where Satan gains complete control over people, he leads them to forget the remembrance of Allah completely (Utz, 2011).

c. Ageing

Humans' awareness of their forgetfulness can cause fear, embarrassment, anger, and low self-esteem. While some memory decline is widely considered acceptable with aging, this is contrasted with a relatively

increased risk for dementia, often witnessed as a pattern of forgetfulness (Zournazi & Vanier, 2016). Ballard (2010) noted that older adults' fears of a dementia diagnosis associated with forgetfulness could be particularly anxiety-provoking and significantly diminish their sense of well-being. The overlap between normal and pathological memory loss presents a dilemma in determining the point at which forgetfulness suggests a need for investigation. Although memory loss is often a prime expression of dementia, forgetting and cognitive impairment are not synonymous. Memory is only one domain characterizing cognitive function. Other domains are orientation, attention, language, visual-spatial ability, and psychomotor speed. Thus, Gallo and Wittink (2006) refer to the memory section in any cognitive assessment as the most anxiety-inducing for older adults.

3. Beneficial effects of religion on forgetfulness

Humans have different intellectual levels and reasoning abilities, such as understanding, remembering, and learning. In a hadith, the Prophet (PBUH) shows the differences in human intellectual level as reported by Abū Mūsā [al-Bukhārī, *Book al-'Ilm*, Chap. *Faḍl man 'alim wa 'allām*, hadith number 79]. The hadith indicates that in humans, there is a philosophical difference. Some people can learn, understand, and remember something and then teach others, while others cannot (al-Najāṭī, 1993). Therefore, studying the impact of *al-nisyān* and its Quran-based solutions is very important for the social life of Muslims.

Many things can cause a person to forget about the past. Business, as well as various problems, can cause it. Sometimes, forgetfulness can be enjoyed, such as when someone forgets annoying things. However, forgetfulness can cause disaster regarding responsibilities for specific tasks. Thus, a strong memory is crucial. Many psyche and social experts state that a strong memory can determine a person's success by giving them a strong personality that enables them to reach their goals effectively and efficiently. Forgetting is part of adequate memory. According to Smith (2004), at the molecular and cellular level in the brain, memory is highly dynamic - memory is not fixed. If memory were perfect, human life would be miserable.



In some cases, forgetfulness rises because the memory was not encoded as worthy enough of recall in the first place. Humans fail to give specific memories profound significance, so these memories never register. Some scientists believe many memories are put out of everyday reach to reduce confusing clutter. This process is known as inhibition.

Islam respects and cares about forgetting things, producing good impressions regarding this phenomenon. Certain hadiths explain that a person's wrongdoing is not counted as sin upon either of the three causes: being mistaken, forgotten, or forced. However, according to the Quran, negative impacts of *al-nisyān*, such as being misguided (*al-Kahf* [18]: 57), hostility (*al-Mā'idah* [5]: 14), causing suffering in the world (*al-An'ām* [6]: 44, and *al-A'rāf* [7]: 165), and suffering in the hereafter (*al-Sajadah* [32]: 14, and *al-Jāthiyah* [45]: 34), do not get intercession (*Taha* [20]: 126).

4. How does Islam deal with forgetfulness?

Islam is concerned with searching for a just solution to problems faced by humanity. Although Islamic theology treats human suffering as a part of the divinely ordained spiritual-moral growth, it treats public health as a shared responsibility between individuals and the community. Islamic law generally does not use the language of rights in any of its perspective directives for the betterment of human society. Its notion of entitlement is, as a rule, subsumed under its notion of religiously and morally defined duty. A broad range of considerations is recommended to achieve a certain quality of life. Islam emphasizes the collective need to maintain a just society (Costa & Goodwin, 2006). Society should invest everything in achieving healthcare needs. According to Islam, dietary laws, prescriptions about eating, drinking, sleeping, and physical and moral education contribute directly to the development of healthy lifestyles (Sachedina, 1999). A good memory is considered part of a healthy lifestyle.

The variety of information stored in the human memory system can be verbal or visual. Similarly, various methods of teaching Islamic values are used: verbal or visual lectures. These two methods provide more significant opportunities for humans to remember information. One hadith explains

how the Prophet (PBUH) used the lecture method to understand and remember the content narrated by Muslim [book *al-Fitan wa ash-rāṭ al-sā'ah*, Chap. *Ikhbār al-Nabī fīmā yakūn ilā qiyām al-sā'ah*, hadith number 2892].

The Prophet (PBUH) also uses visual methods in enhancing the understanding of the companions of the messages to be presented, as recorded by al-Bukhārī (book *al-Riqāq*, Chap. *Fī al-'amal wa ṣāliḥ*, hadith number 6417). Apart from these two, things that aid in overcoming forgetting include:

a. Remembrance (*al-Dhikr*)

Remembrance is powerful support on the path to God (Usman et al., 2020). When al-Wasīṭī was asked about remembrance, he explained that it means leaving the sphere of forgetting and going to the expanse of witnessing victory over fear and intense love for Him (al-Qushayrī, 2004). Whether *al-dhikr* should be private and silent or collective and speak has been debated within different orders. Representatives of the two positions have naturally tried to find support in the Quran and the hadiths. However, the Quran and the holy tradition do not include an explicit answer to this matter (Geels, 1996).

The Quran teaches about the importance of remembrance to treat the symptoms of forgetting, as Allah said in *al-Kahf* [18]: 24. al-Shanqīṭī (1995) has explained that there are two opinions of the exegetical scholars on this verse. The first opinion stated that this verse was related to the previous verse, which asks that one remembers Allah in all that they do - if you forget to say "*Inshā' Allah*" after saying that you planned on doing something, but then remember it after you have done the thing you were planning on doing. Then you should say "*Inshā' Allah*". A majority of scholars, like Ibn 'Abbās, Ḥasan al-Baṣrī, Abū 'Āliyah, etc., share this opinion. The second opinion on this verse said that it is unrelated to a previous verse, meaning that if you forget something, then remember Allah. It is because forgetting comes from evil, and remembrance can evict evil.

According to Nakamura (1971), *al-dhikr* as vocal communication is often used in connection with the worship of God in the sense of mentioning God's name, and at the same time, this way of became gradually specified and established, though there is no explicit statement in the Quran about the



formulas used on those specific occasions. Despite this process of reification or institutionalization, however, *al-dhikr* has never lost the character of a free, extra-canonical, devotional act, especially for a night vigil in the Quran (*al-Muzzamil* [73]: 6-8, *al-Insān* [76]: 25, *al-A'lā* [87]: 15). It is this last usage, together with the Quranic exhortation of constant remembrance of God (*al-Jumu'ah* [62]: 10, *al-Munāfiqūn* [63]: 9), that inspired the pious Muslims of the early generations. As long as a man is occupied with the remembrance of God, he is free from worldly concerns, and thus there is little chance for Satanic insinuation and temptation. Indeed, the remembrance of God is the safest refuge from Satan (al-Ghazālī, 1998). However, it is tough to remember God throughout daily life, especially for the beginner still preoccupied with this world. He quickly slips back into heedlessness (*ghaflah*) of God, and thus Satanic insinuation creeps in.

b. Prayer and supplication (*Du'ā'*).

The Muslims' beliefs and their faith in the will of God as guidelines to the way of life make it easier for them to deal with forgetfulness. According to Carter and Rashidi (2003), remembrance and prayers have been used to promote and enhance emotional experiences and establish a connection with God.

Ibn 'Abbās reported that the Prophet (PBUH) had treated his companion, 'Alī ibn Abī Ṭālib, with advisement on how to perform prayer and *du'ā'* when he complained that he had difficulty remembering his memorization (narrated by al-Tirmidhī, book of *al-Da'awāt*, Chap. *Fī Du'a' al-Ḥifẓ*, hadith number 3570). The treatment is shown in figure 1.

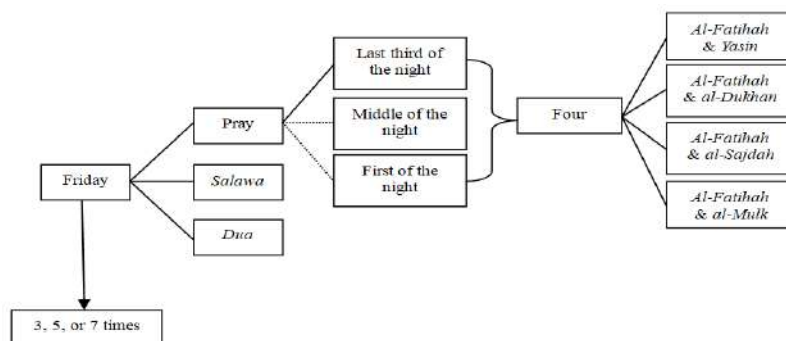


Figure 1. Treatment of forgetfulness

According to figure 1, the Prophet (PBUH) prescribed the following so that followers may firmly embed their learnings in their minds: when it is the night of (before) Friday, stand in the last third of the night. If one is unable, stand in the middle of it, or in the first of it. Then, pray four *rak'at* by reciting suras *al-Fātiḥah* [1] and *Yāsīn* [36] in the first *rak'ah*, *al-Fātiḥah*, and *al-Dukhān* [44] in the second, *al-Fātiḥah* and *al-Sajdah* [32] in the third, and *al-Fātiḥah* and *al-Mulk* [67] in the fourth *rak'ah*. When it is finished, praise Allah and mention Allah's greatness excellently, and send *ṣalāwāt* (praises) upon the Prophet (PBUH) and the rest of the Prophets. After this, seek forgiveness for the believing men and women and the brothers who have preceded us in faith. Lastly, perform the supplication.

c. Cultivate a good memory

The Quran mentions various processes to regenerate information. In sura *Ṣād* [38] verse 29, Allah states the importance of observation (focus) to understand the information obtained. There are several ways to raise awareness of things, including the question-and-answer method. The Prophet (PBUH) used this method so that in the teaching process, he could produce concentration, attract attention, and incite the companions' thoughts toward reflection and understanding (al-Najāṭī, 1993). For example, in the hadith narrated by al-Bukhārī [book *al-Haj*, Chap. *al-Khuṭbah fi Ayyām Minā*, hadith number 1741]. Based on the hadith, the Prophet (PBUH) asked his companions a question to which the answer was already known. However, it was done to produce concentration and to focus their minds, helping them to understand the message he was talking about. Undoubtedly, the usage of a question-and-answer method by the Prophet (PBUH) was a very effective way to generate focus for his companions at the time. In addition, the Prophet's silence after asking the question showed his efforts to draw attention to something that will be presented as an answer to a question. It also proved that a time interval had a very large role in attracting a person's focus on the matter (al-Najāṭī, 1993).

The Quran also explained the selection process to cultivate a good memory. Human willingness in this process greatly influences the information available. They have the PowerPower to choose not to process obtained



information that is not by their wishes, whether they realize this or not, as Allah says in *al-An'ām* [6] verse 25. Concerning this, there is no question about the importance of repetition in memorizing. According to Hunter (1974), repetition seems to play a central role in short-term retaining - when information is received and must be retained for a short time. The retention appears to be accomplished by some sort of repetitive rehearsal of the information. Furthermore, even if a sequence of digits could be recalled immediately after being received, there was no guarantee that it could be retained for a few minutes; it usually had to be repeated several more times. Similarly, long-term retention often requires that the information has to be repeated from time to time.

In Islam, when the Prophet (PBUH) attempted to register Allah's revelations in his memory, he was asked to engage in a repetition process, i.e., to listen, pay attention and repeat or memorize the revelations several times. Therefore, Quran points out that repetition plays a crucial part in acquiring mastery of the information and, subsequently, in maintaining it in mind. The Quran also emphasizes the importance of repetition in reinforcing the information obtained in the process of thinking (Usman & Abdul Kadir, 2020). This is under what Allah says in *al-Ghāshiyah* [88]: 21 and *al-Dhāriyāt* [51]: 55. The Prophet (PBUH) also often repeats what he conveys to his companions up to three times, so they thoroughly understand its meaning (al-Bukhārī, Book *al-'Ilm*, Chap. *Min a'āda al-ḥadīth thalāthan li yuḥḥama 'anh*, ḥadīth number 95).

Finally, to cultivate a good memory, one has to be aware of their limitations. The amount of information that can be retained in one's memory is limited. Thus, the information given must follow the mind's ability. It is the secret why the Quran was being passed down to the people gradually (*al-Isrā'* [17]: 106).

d. Food and Beverages

Most diseases result from food and drink. al-Jawziyyah (1990) noted that sometimes forgetfulness occurs because of cupping on the back of the head and excessive consumption of wet coriander and sour apples. Other things that may cause forgetfulness include depression, sadness, looking at and urinating in stagnant water, looking at crucified people, reading grave

commemorations, walking between two tarred camels, and eating mice waste by mistake. Thus, some scholars have mentioned foods, drinks, and herbs that affect memory: Honey and raisins. It was cited (al-Baghdādī, 1983) that al-Zuhrī said: “You should eat honey because it is good for the memory”.

Moreover, He also said: “Whoever wants to memorize hadith should eat raisins”. Rosemary was used in ancient times as a symbol for good memory faculties (Ody, 2000). al-Dhahabī noted a hadith in which ‘Alī reported that a man complained to him of forgetfulness, he said: “Resort to rosemary, it encourages the heart, and treats forgetfulness”. (Ayad, 2008). In aromatherapy, rosemary essential oil has been proven to uplift mood and enhance cognitive functions, including memory performance (Moss et al., 2003).

Eating onions and Goat meat excessively causes forgetfulness, affects the mind, changes the mouth's odor, and changes food taste. Goat meat is not only cold and dry. The mixtures that goat meat produces are harmful. Goat meat is not digested easily and needs to be more significant nutrition-wise. The meat of billy goats is not beneficial, because it is relatively dry, heavy on the stomach, and produces black bile. It also causes depression and forgetfulness and spoils the blood (al-Jawziyyah, 1990). In addition, forgetfulness results from cold, humid, and nasty moods, which affect the brain in a way that prevents it from remembering quickly. In this case, frankincense helps. When forgetfulness results from other physical causes, refreshing drinks may also help. The difference between the two cases is that dry substances help one stay up at night and recall old memories rather than recent memories. Wet drinks have the opposite effect (al-Suyūfī, 2004). Recent studies have discovered a potent anti-inflammatory agent in frankincense known as *Boswellic acid*. It proved effective against painful conditions such as arthritis (Chevrier et al., 2005).

D. Conclusion

The human being is called *al-insān* in the Quran. It has been said that this word takes its root from the word *al-nisyān*, which means forgetfulness. Forgetfulness is an unavoidable part of human nature - even the prophets were not immune from forgetfulness. Forgetfulness may be a blessing from Allah for an easier life so that humans may forget bad events and shocks of the past. However, increased forgetfulness may cause problems, such as



forgetting the Quran and information inability to concentrate. There must be reasons that often lead to the emergence of this situation. The main contributions of this study show that the Quran and hadiths suggest that forgetfulness may happen to humankind due to negligence. However, most verses containing forgetfulness in the Quran attribute it and its results to Satan and lack of concentration. One should perform frequent remembrance of Allah by reciting *dhikr*, etc., that which expels Satan. Consequently, this keeps a person away from sin because sinful behavior results in impaired memory and the inability to retain knowledge.

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