



Peace of mind in the Qur'an: Analysis of the *Tafsir Hada'iq al-Rūh wa al-Rayḥān* by Muhammad Amin al-Harari

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Abstract

The pressures of modern life often give rise to anxiety and restlessness that disrupt inner peace. The Qur'an offers a spiritual solution through remembrance (dhikr) and closeness to Allah, as stated in QS. Al-Ra'd [13]: 28. This study aims to analyze the interpretation of verses related to inner peace in *Tafsir Hada'iq al-Rūh wa al-Rayḥān* by Shaykh Muhammad Amin al-Harari and to examine its relevance to the Sufi thought of Ibn Qayyim al-Jawziyyah in *Madārij al-Sālikin*. This research employs a qualitative method with a library research approach, analyzed descriptively and analytically through the lens of Islamic psychology and Sufi theory. The findings reveal five core values that contribute to achieving inner peace: *sakīnah*, *tawakkul*, *ṣabr*, *riḍā*, and *shukr*, all interpreted through a Sufi lens and aligned with the stages of spiritual development as outlined by Ibn Qayyim. The integration of contemporary exegesis and classical Sufism offers a new contribution to the field of thematic Qur'anic studies and Islamic psychology, particularly in addressing the spiritual needs of Muslims in the modern era.

*Tekanan hidup modern sering kali menimbulkan kecemasan dan kegelisahan yang mengganggu ketenangan jiwa. Al-Qur'an memberikan solusi spiritual melalui pendekatan zikir dan kedekatan kepada Allah SWT, sebagaimana termaktub dalam QS. Al-Ra'd [13]: 28. Penelitian ini bertujuan untuk menganalisis penafsiran ayat-ayat tentang ketenangan jiwa dalam *Tafsir Tafsir Hada'iq al-Rūh wa al-Rayḥān* karya Syekh Muhammad Amin al-Harari serta meninjau relevansinya dengan pemikiran tasawuf Ibn Qayyim al-Jawziyyah dalam *Madarij al-Salikin*. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi pustaka, dianalisis secara deskriptif-analitis melalui perspektif psikologi Islam dan teori tasawuf. Hasil penelitian menemukan lima nilai utama dalam membentuk ketenangan jiwa: *sakīnah*, *tawakkul*, *ṣabr*, *riḍā*, dan *syukur*, yang ditafsirkan secara sufistik dan menunjukkan keselarasan dengan tahapan spiritual menurut Ibn Qayyim. Integrasi antara tafsir kontemporer dan tasawuf klasik ini menawarkan kontribusi baru dalam khazanah studi Al-Qur'an tematik dan psikologi Islam, khususnya dalam merespons kebutuhan spiritual umat Islam di era modern.*

A. INTRODUCTION

Human beings are inherently faced with various trials and challenges in life, whether in the form of work pressure, social issues, or personal and health problems. This situation often causes stress and anxiety that disturb peace of mind. Therefore, peace of mind is an essential need to balance one's inner condition amid these various difficulties.

In today's modern era, advances in science and technology have brought about major changes in human life. Although they provide convenience, these advances also have negative impacts such as spiritual and psychological imbalances, especially in urban areas. Many individuals experience inner emptiness and anxiety that leads to stress and depression. This phenomenon is reinforced by a report from the World Health Organization (WHO) which states that more than 800,000 people die from suicide every year, or one person every 40 seconds (Sari & Nurlaila, 2022). In Indonesia, the Ministry of Health recorded at least 1,266 cases of suicide, although there has been no official national survey (Indonesian Ministry of Health, 2021).

Human efforts to achieve happiness are often not accompanied by the strengthening of spiritual values. Many people actually stray from religion and tend to experience emptiness in their hearts, which leads to restlessness. Conversely, individuals who have strong faith are proven to be more mentally and physically stable, as well as more resistant to stress and life pressures (Nashori, 2014).

Peace of mind in Islam is closely related to returning to one's divine nature. Patience, not rushing, and being able to reflect on the wisdom of life's events are signs of a peaceful soul. Al-Razi (1990) states that peace of mind includes not being influenced by praise or criticism, and is supported by seven main elements: faith, remembrance of God, repentance, the Qur'an, prayer, sincerity, and trust in God.

Islam itself teaches a balance between physical and spiritual needs. Peace with Allah SWT is the highest spiritual achievement that can be attained through worship, remembrance, reading the Qur'an, and drawing closer to Him. The Qur'an emphasizes this in QS. Al-Ra'd [13]: 28, "Remember, it is only by remembering Allah that hearts find peace" (Ministry of Religious Affairs of the Republic of Indonesia, 2011).

However, peace of mind is not only understood through text, but also through deep interpretation. Sufi interpretations such as *Hada'iq al-Rūh wa al-Rayḥān* by Muhammad Amin al-Harari are important references because they are rich in spiritual content and relevant to the needs of the modern human soul. This interpretation

presents linguistic analysis, the context of the verses, as well as moral messages and wisdom that are in line with the Sufi approach (Al-Harari, 2012).

Therefore, this study examines the interpretation of verses from the Qur'an about peace of mind, such as Sakinah, tawakkal, sabar, Syukur, and Ridha in *Tafsir Hadā'iq al-Rūh wa al-Rayhān* by Amin al-Harari and its relevance to the spiritual thought of Ibn Qayyim in *Madārij al-Sālikīn*, in order to deepen the understanding of the concept of *peace of mind*.

B. RESEARCH METHODOLOGY

This study uses a qualitative approach based on library research that focuses on the interpretation of Quranic verses on the theme of peace of mind (Darmalaksana, 2020). This approach was chosen to explore the normative and spiritual meanings of Quranic verses in depth through text analysis and interpretations by scholars.

The verses studied in this research are focused on several representative verses that explicitly or implicitly contain the concept of peace of mind, namely: QS Āli 'Imrān [3]: 159 (peace of mind through gentleness and deliberation), QS al-Fath [48]: 4 (peace of mind as a divine gift in the form of sakīnah), QS al-Talāq [65]: 3 (peace of mind through tawakkal), QS al-Baqarah [2]: 153 (peace of mind through patience and prayer), QS al-Tawbah [9]: 59 (peace of mind through acceptance and surrender), QS al-Baqarah [2]: 216 (peace of mind in facing circumstances that are not in accordance with one's desires), and QS Ibrāhīm [14]: 7 (peace of mind through gratitude). Each verse is analyzed based on the focus of the psychospiritual issues it contains.

The primary data source in this study is *Tafsir Hadā'iq al-Rūh wa al-Rayhān* by Sheikh Muhammad Amīn al-Harārī, which is used as the main reference in understanding the dimensions of the interpretation of verses on peace of mind. Secondary data sources include books, scientific journals, academic articles, and other literature relevant to the themes of Qur'anic interpretation, Islamic psychology, and Sufism. Data collection techniques were carried out through documentation of written texts (Hamali et al., 2023).

Data analysis was carried out using a descriptive-analytical method, namely by systematically classifying, reducing, and interpreting data to find patterns of meaning that contribute to the understanding of the concept of peace of mind in Islam (Moleong, 2008; Nugrahani, 2014). The *maudhū'ī* (thematic) interpretation approach was used to explore and link verses containing the themes of sakīnah, tawakkal, sabar, syukur,

and rida, while the Islamic psychology approach was used to contextualize the meaning of these verses in the dynamics of the human psyche.

To maintain data validity, this study uses source triangulation, which compares the interpretation of Qur'anic verses about peace of mind with the concept of peace of mind according to Ibn Qayyim al-Jawziyyah in *Madarij al-Sālikīn*. Ibn Qayyim's thoughts are used as a conceptual basis in the framework of Sufism to see the process of achieving peace of mind through spiritual *maqāmāt* such as patience, tawakkal, contentment, and gratitude. Through this triangulation, a more comprehensive and in-depth understanding of the relationship between Qur'anic interpretation and classical spiritual traditions in addressing contemporary psychological issues is obtained.

C. RESULTS AND DISCUSSION

1. Definition *Peace of mind*

The term *peace of mind*, which is translated as ketenangan jiwa, consists of two words, namely "ketenangan" and "jiwa." The word "ketenangan" itself comes from the root word "tenang," which is then given the suffix ke-an. According to the Big Indonesian Dictionary (KBBI), ketenangan refers to a state that is free from anxiety, unrest, chaos, or commotion. In addition, ketenangan also describes a situation that is safe and peaceful, both emotionally and in various aspects of life (KBBI, 2025). Meanwhile, the soul is the entirety of a person's inner life, which is an element of life, an abstract spiritual force that functions as a driving force for humans and is symbolic of human perfection (which arises from the heart, feelings, thoughts, and imagination) (KBBI, 2025).

Peace of mind in psychology is often understood as a psychological condition that reflects calmness, happiness, and inner peace. A person with peace of mind tends to be better equipped to handle life's challenges and is more emotionally stable. (Sanyoto, 2008) . Peace is the fruit of faith. Peace is an attitude that can consciously control emotions because it is sheltered by the power of faith. Peace is an inner attitude that is premono (understanding something that is not tangible) due to very subtle inner movements, so that one's reasoning can distinguish between what is good and right and what is wrong, both outwardly and inwardly (Sanyoto, 2008) .

Meanwhile, in terms of terminology, the concept of *peace of mind*, based on the opinions of several figures such as Sigmund Freud, has a materialistic nature, and its therapeutic approach focuses on empirical objects that will never run out. This leads

to unstable peace of mind, always expecting further satisfaction. Therefore, the concept of peace of mind in Freud's view is rooted in the satisfaction of sexual impulses, which ultimately cannot provide true peace of mind.

According to Wasky Soemanto, the soul is a force within humans that acts as a driver of the body and individual behavior. The soul shapes attitudes that drive actions. Because of the close relationship between the soul and behavior, the functioning of the soul can be observed through visible actions. Thus, the soul encompasses all aspects of the human spirit that constitute the essence of human existence, including the heart, mind, emotions, and feelings, which collectively influence a person's behavior (Redeska, 2021).

The author concludes that *peace of mind* refers to a state of mind that is free from anxiety or turmoil, which supports emotional and psychological stability. In Islam, this concept is associated with *sakinah* and *tuma'ninah*, which describe the peace of mind that comes from faith and sincerity. The soul, as the essence of human life, encompasses feelings, thoughts, and behavior. Peace of mind is temporary and influenced by the satisfaction of impulses, while in Islam, peace of mind is considered the result of deep faith and brings peace.

2. Factors Affecting *Peace of Mind*

Peace of mind is influenced by two main factors, namely internal and external. External factors include strong faith, piety in doing good deeds, a positive attitude in facing problems, the habit of reciting prayers, emotional stability, as well as gratitude and patience. In addition, the ability to not give up and adapt to the environment, especially in happy circumstances, also plays an important role. Meanwhile, external factors include the surrounding environment, level of education, economic conditions, and social and political situations. Of these two factors, internal factors are considered to have the most dominant role in determining a person's level of peace of mind (Nurlaila, 2024).

Psychologists have different views on the factors that influence peace of mind. According to Abraham H. Maslow, there are several basic needs that, when fulfilled, can help a person achieve peace of mind. First, physiological needs, such as eating, drinking, and getting enough rest, form the basis of physical and mental balance. Second, the need for love, where a person feels loved and accepted by others, creates emotional comfort. Third, the need for security, which is freedom from fear and

anxiety that greatly affects individuals. Fourth, the need for self-esteem, which arises when a person feels valued and recognized by their environment. Finally, the need for self-actualization, where a person can express their potential and desires without external pressure. If all these needs are met, individuals will find it easier to achieve peace of mind and psychological well-being. (Ardianto, 2021)

Thus, peace of mind is the result of a balance between internal and external factors that influence each other. To achieve this, a person needs to maintain mental health, build psychological resilience, and increase spiritual and emotional awareness. With the right approach, individuals can develop stable inner peace, making them better prepared to face various challenges in life.

3. Indicators of *Peace of mind*

Indicators of *peace of mind* include a stable inner state, the ability to accept reality with an open heart, and a positive attitude in facing various challenges. In addition, individuals who have *peace of mind* also live their lives in accordance with religious values. When a person experiences anxiety, religion becomes a guide that provides comfort and steadfastness. *Peace of mind* can be achieved through understanding and practicing religious teachings, which help individuals cope with life's pressures. One effective way to achieve *peace of mind* is to draw closer to God, for example through zikr, which has been proven to have a calming effect. (Fitriyani, 2022)

According to Muhammad Utsman Najati, the characteristics of a person who has *peace of mind* include the following aspects:

- a. Feeling secure, peaceful, and calm in various situations.
- b. Having good self-acceptance, being aware of and appreciating one's own abilities, understanding one's limitations, and being able to accept others and the differences that exist around them.
- c. Being able to control oneself well, remaining professional when facing demanding situations. Acting spontaneously and taking initiative in doing things.
- d. Able to establish positive social relationships, interact actively, and provide satisfaction and comfort to others. (Maulana, 2023)

According to the Qur'an, there are several indicators that reflect *peace of mind*. A calm soul is characterized by the following:

- a. Having a strong and unshakable belief in the truth.

- b. Feeling safe and free from fear and sadness, both in this world and in the hereafter.
- c. Feeling peace of mind because one always remembers Allah. (Widodo, 2019)

Al-Ghazali also discusses the characteristics of inner peace, some of which are as follows:

- a. Be patient and steadfast.
- b. Feeling close to Allah SWT.
- c. Optimistic and trusting in God. (Maulana, 2023)

A person who has attained inner peace generally possesses certain characteristics, such as an open mind, gratitude, trustworthiness, and compassion for others. According to Muhammad Mahmud, a peaceful soul has nine main aspects, which include inner stability (*sakinah*), deep tranquility (*tuma'ninah*), and a feeling of relaxation and comfort (*al-rahah*) in carrying out various obligations, whether to oneself, one's social environment, or to God. (Widodo, 2019)

4. Levels of the Soul

The concept of *nafs* (soul) has been the subject of diverse studies among Muslim scholars and intellectuals, who divide it into various types. One figure who provided an in-depth classification of *nafs* is Al-Ghazali. He divided it into three main levels. At one of the highest levels, namely *al-Nafs al-Mutma'innah* (the tranquil soul), there are noble forms of the soul (). Among them is *nafs mardiyyah*, which is a soul that always leans towards goodness in order to obtain the pleasure of Allah SWT. Then there is *nafs radiyyah*, which is a soul that is sincere in doing good deeds without expecting anything in return. Next is *nafs kamilah*, the soul that strives for spiritual perfection. Finally, *nafs mulhamah* is the soul that is inspired to do good deeds and is able to avoid despicable traits such as envy, jealousy, and greed. (Suryadi, 2016)

Next, there is *nafs lawwamah*, which is a type of soul that is one level below *al-Nafs al-Mutma'innah*. According to Al-Ghazali, the soul at this level has not yet achieved complete spiritual stability. It still experiences fluctuations; at one moment it is able to practice obedience, but at another moment it can slip into behavior that is as low as animalistic urges. In other words, the inner peace of this soul is not yet perfect. This level of soul is generally possessed by most humans. (Mustafa, 2018)

Then *al-Nafs al-Ammarah bi al-Su'* is the lowest type of soul in Al-Ghazali's hierarchy of souls, characterized by the dominance of lust and a strong tendency

towards evil. He describes this state of the soul as lower than that of animals, because it has lost the noble qualities of humanity. This soul is also referred to as *nafs bahimiyyah* (tame animalistic soul) and *nafs sabu'iyyah* (ferocious animalistic soul), which is reflected in excessive behavior and the dominance of worldly love and fear of death. In the Sufi perspective, this *nafs* is seen as the center of various despicable traits. However, if it is successfully purified, a person can ascend to a higher spiritual level until reaching a noble spiritual degree. (Suryadi, 2016)

5. Identification of Terms from Verses *Peace of Mind*

In the Qur'an, several terms related to peace of mind in the book *al-Mu'jam al-Mufahras li Alfa'zh al-Qur'an al-Karim* ('Abd al-Baqi, 2018) include: *tuma'ninah* 13 times, *Sakinah* 6 times, *Ridha* 73 times, *qalb salim* 2 times, *tawakkal* 70 times, *sabr* 103 times, and *Syukur* 76 times. Terms directly related to the human soul include *nafs* 298 times, *ruh* 57 times, and *qalb* 173 times. These terms collectively demonstrate how the Qur'an places significant emphasis on the psychological and spiritual aspects of humanity in achieving inner peace and spiritual well-being.

In the vast treasury of spiritual states and conditions, as described by Ibn Qayyim al-Jawziyyah in his work *Madarij al-Sālikīn*, there are many terms that reflect the various stages of a servant's spiritual journey towards Allah SWT. Some of these terms include: *ikhbat*, *zuhud*, *wara'*, *tabattul*, *raja'* (hope), *ri'ayah*, *muraqabah*, glorifying what is honored in the sight of Allah SWT, *ikhlas*, *tadzhib* and *tashfiyah*, *istiqamah*, *tawakkal*, *tafwidh* (surrender), faith in Allah SWT, *patience*, *contentment*, *gratitude*, *modesty*, *shidq*, *itsar* (putting others first), *tawadhu'* (submission to His power), *futuwwah*, *muru'ah*, *azam*, *iradah*, *adab*, *yaqin*, *dzikir*, *fakir*, *kaya*, *ihsan*, *ilmu*, *hikmah*, *firasat*, *pengagungan*, *sakinah* (tranquility), *tuma'ninah*, and *himmah*. However, in this study, the focus will be specifically on four main terms: *tawakkal*, *sabar*, *rida*, and *syukur*. These four terms were chosen based on the consideration that each has a direct and significant relationship with the concept of *peace of mind*. The following is a further description of the terms related to the effort to attain *peace of mind* in the Qur'an:

a. *Sakinah*

Sakinah comes from the word نَسْكٌ, which means tranquility and the opposite of turmoil. It is mentioned six times in the Qur'an, often associated with the descent of Allah's help through angels, especially in critical situations (Quraish Shihab, 2007).

Sakinah is a divine gift that comes after the heart has been cleansed of despicable traits, accompanied by remorse, patience, and piety. It reflects inner harmony, sharpness of vision, determination, and generosity born of clarity of soul and complete surrender to Him.

b. Tawakkal

In the book *al-Mu'jam al-Mufahras li Alfaz Al-Qur'an*, words derived from the root *wakala* are mentioned 70 times in the Qur'an. Of these, there are approximately 38 mentions of the concept of tawakkal, spread across 24 different surahs, two of which are: QS. Ali 'Imran [3]: 159 and QS. Al-Talaq [65]: 3, ('Abd al-Baqi, 2018)

1) Q.S. Ali "Imran [3]: 159

...فَإِذَا عَزَّمْتَ فَتَوَكَّلْنَ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ١٥٩

"...Then, when you have made a decision, put your trust in Allah. Indeed, Allah loves those who put their trust in Him." (QS. Ali 'Imran [3]: 159)

In the Ministry of Religious Affairs' interpretation, this verse describes Allah SWT's praise for the character of the Prophet Muhammad SAW, who was known for his gentleness, his lack of harshness towards his followers, and his constant forgiveness and asking for mercy for them for their mistakes. Allah also commands the Prophet Muhammad SAW to consult others in every matter, and in doing so, he is advised to put his trust in Allah SWT. Furthermore, this verse emphasizes that Allah SWT's help cannot be hindered by anyone, and conversely, if someone incurs Allah's wrath, no one can defend them.

2) Q.S. Al-Talaq [65]: 3

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بِالْعُمُرِ قَدْ جَعَلَ اللَّهَ لِكُلِّ شَيْءٍ قَدْرًا ٣

"and provide for him from where he does not expect. Whoever relies on Allah, He will suffice him. Indeed, Allah will accomplish His purpose. Indeed, Allah has set a measure for all things." (QS. Al-Talaq [65]: 3)

This verse explains that those who fear Allah SWT are not only given a way out of every difficulty, but are also blessed with sustenance from unexpected sources, even things that never crossed their minds. Then Allah SWT calls on them to trust in Him, because only Allah SWT is able to fulfill all their needs and make their affairs successful. Relying on Him means surrendering completely to Him after making sincere efforts and striving. A person cannot be said to be relying on Him if they only surrender

everything to Him without making any effort. Therefore, effort and striving must be made first, then a person can rely on Him and surrender the results to Allah SWT.

3) Patience

Sabr (صبر) comes from the root word *shabara*, which means "to endure," and is mentioned 103 times in the Qur'an (Quraish Shihab, 2007). Its meanings include , patience in adversity, struggle, worry, and guarding one's tongue. The Qur'an places patience as the key to spiritual strength and a characteristic of the faithful, who receive praise and the best reward from Allah, *the Patient*.

4) Gratitude

Gratitude (شكراً) comes from the root word *syakara*, which means "praise for goodness" and "showing gratitude" (Quraish Shihab, 2007). In the Qur'an, this word and its derivatives appear about 75 times, with the form *syukuran* only twice (QS. Al-Furqan [25]: 62; QS. Al-Insan [76]: 9). Gratitude is the opposite of *kufr*: acknowledging blessings versus denying them (QS. Ibrahim [14]: 7). It encompasses three dimensions: the heart (*ridha*), the tongue (praise), and deeds (utilizing blessings according to Allah's will). The Qur'an emphasizes that the benefits of gratitude return to the person who practices it, while Allah is the Most Rewarding of good deeds (QS. Al-Baqarah [2]: 158; QS. Al-Nisa ' [4]: 147).

5) Ridha

Rida (رضاء) comes from the root word *rad}iya-yard}ā-rid}ā* which means "willing" or "approving", the opposite of *sakhath* (anger) (Quraish Shihab, 2007). In the Qur'an, this word and its derivatives appear 73 times, while the form *ra>d}iyah* appears only four times (QS. Al-Ḥāqqah [69]: 21; Al-Qāri'ah [101]: 7; Al-Ghāsyiyah [88]: 9; Al-Fajr [89]: 28). Rida means to accept something with an open heart, to be satisfied, to affirm what is right, and to be happy with the circumstances. Several verses describe the reciprocal relationship between Allah who is pleased with His servants and servants who are pleased with Him (QS. Al-Mā'idah [5]: 119; Al-Taubah [9]: 100). Rida requires a heart that is ready to accept destiny without hatred, which is born of obedience and avoidance of prohibitions.

6. Interpretation of the Verses on Peace of Mind in Tafsir Hada'iq Al Ruuh Wa Al Rayhan

a. Patience and Prayer as the Foundation of Peace of Mind

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُو بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ١٥٣

"O you who believe, seek help (from Allah) with patience and prayer. Verily, Allah is with those who are patient." (QS. Al-Baqarah [2]: 153)

This verse emphasizes that patience and prayer are two main means of seeking Allah's help, which implicitly indicates that both are the foundation of peace of mind. According to Amin al-Harari, the meaning of patience in this verse is " " which is to restrain oneself in the face of things that are not liked for the sake of Allah, to train the soul to be able to persevere in worship and obedience, and to stay away from the prohibitions of the Sharia. Patience includes perseverance in carrying out obligations, abandoning sin, facing calamities, and resisting desires. Some scholars even interpret patience as fasting or jihad because of the dominant element of self-control in it (al-Harari, 2021).

Patience functions as a mechanism for mental strengthening that stabilizes emotions when individuals face life's pressures. This steadfastness is reinforced by the practice of prayer, which brings awareness of Allah's presence (*huqūq al-qalb*). Sheikh Abdul Qadir al-Jailani adds that patience is the steadfastness to accept unpleasant events as a path to divine revelation, where Allah's companionship is only given to those who are patient (al-Jailani, n.d.). Thus, patience is not only passive in meaning, but also an active path to peace of mind and spiritual closeness to Allah.

b. Contentment as a Principle of Inner Peace and Existential Satisfaction

وَلَوْ آتَيْنَاهُمْ مَا أَتَيْنَاهُمْ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيِّدُنَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ٥٩

"If only they had been content with what Allah and His Messenger gave them, and said, 'Allah is sufficient for us. Allah will give us some of His bounty, and (so will) His Messenger. Indeed, we are those who hope only for Allah.'" (QS. Al-Taubah [10]: 59).

This verse places contentment as an inner attitude that determines peace of mind. According to Amin al-Harari, ridha in this verse means accepting with an open heart all of Allah's gifts and the Messenger's decisions, whether in the form of wealth or other blessings, accompanied by an attitude of qana'ah and hope only in Allah. Ridha is not merely a social ethic, but a spiritual principle that directs the heart not to depend on anything other than Him (al-Harari, 2021).

In the context of Sufism, ridha is an inner state that marks a person's spiritual maturity. This attitude brings peace of mind because individuals no longer depend on external factors for their happiness. Al-Alusi emphasizes that accepting the gifts of the Prophet, even if they are small, is a sign of inner submission and perfection of faith (Abu al-Fadl, 1994). Psychologically, ridha helps individuals escape from anxiety and

excessive feelings of deficiency, because their orientation in life has shifted from material possessions to complete trust in Allah as the source of true sufficiency.

c. Acceptance of Destiny as a Path to Spiritual Education of the Soul

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْزَهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوْ شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُجْبِنُوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ٢١٦

"Fighting is prescribed for you, even though you dislike it. It may be that you dislike a thing which is good for you, and it may be that you love a thing which is bad for you. Allah knows, but you do not know." (QS. Al-Baqarah [2]: 216)

This verse emphasizes that Allah's provisions are not always in line with human desires, but behind them lie wisdom and benefits that cannot always be grasped by reason. According to Amin al-Harari, the meaning of ridha in this verse is to accept Allah's provisions even though they may be difficult, because Allah knows what is best for His servants. This verse serves as a tanbīh 'alā al-riḍā bimā jarat bih al-maqādir, which is a warning for humans to be content with their destiny (al-Harari, 2021).

Al-Hasan al-Bashri advised humans not to hate calamities, because there may be great goodness in them. Meanwhile, al-Qusyairi explained that comfort of the heart is often hastened for those who are close to Allah, while comfort of the soul can be delayed as part of the process of spiritual tarbiyah. From an Islamic psychological perspective, acceptance of destiny functions as a process of acceptance that reduces inner conflict and existential anxiety. Thus, acceptance becomes the key to peace of mind that comes from total surrender to Allah's will.

d. Gratitude as a Spiritual Mechanism for Increasing Peace of Mind

وَإِذْ تَأْدَنَ رَبُّكُمْ لِنْ شَكَرْتُمْ لَأَزِيَّنَّكُمْ وَلِنْ كَفَرْتُمْ إِنْ عَذَابِي لَشَدِيدٌ ٧

"(Remember) when your Lord proclaimed, "Indeed, if you are grateful, I will surely increase (My blessings) for you, but if you deny (My blessings), indeed My punishment is severe." (QS. 5 [14]: 7).

There is a causal relationship between gratitude and the increase of blessings. According to Amin al-Harari, gratitude in this verse is not limited to verbal expressions, but includes inner awareness of blessings, acknowledgment of Allah as the giver of blessings, and the use of those blessings in obedience. Gratitude has three dimensions : inner (awareness), outward (deeds), and spiritual (glorification of Allah) (al-Harari, 2021).

In the Sufi tradition, gratitude is understood as a maqām that maintains the continuity of blessings while opening the door to additional blessings. This is

reinforced by the hadith of the Prophet, which states that whoever is inspired to be grateful will not be prevented from receiving additional blessings. From the perspective of Islamic positive psychology, gratitude functions as a mental reinforcement mechanism that fosters contentment, optimism, and peace of mind. Thus, gratitude becomes a spiritual key to maintaining and increasing Allah's blessings, whether in the form of material possessions, strength of faith, or abundance of sustenance.

Based on an analysis of QS. Al-Baqarah [2]:153, QS. At-Taubah [9]:59, QS. Al-Baqarah [2]:216, and QS. Ibrahim [14]:7, it can be concluded that peace of mind in the perspective of the Qur'an is built through the integration of three main spiritual attitudes, namely patience, acceptance, and gratitude. Patience serves as the foundation for self-control and steadfastness in facing life's pressures, acceptance is the pinnacle of inner acceptance of Allah's provisions that transcend human will, while gratitude acts as a spiritual mechanism that fosters a sense of sufficiency and continuity of blessings. These three values form a complementary psychospiritual construct, in which peace of mind is not understood as the absence of problems, but as the inner ability to respond to the realities of life consciously, balanced, and oriented towards Allah.

7. The Relevance of the Interpretation of *Tafsir Hadaiq Al-Ruh wal Al-Rayhan* with the Sufism of Ibn Al-Qayyim

Ibn Qayyim emphasizes that peace of mind is the result of a consistent spiritual process, achieved by freeing the heart from worldly attachments and filling it with complete dependence on Him (tawakkal), patience in facing His trials (sabar), awareness of His blessings (syukur), and willingness to accept all His decrees (ridha). These four concepts are spiritual stages that not only bring peace of mind, but also lead a person closer to Him. Thus, the idea of peace of mind in *Tafsir Hada'iq al-Rūh wa al-Rayhān* has a strong affinity with Ibn Qayyim's Sufi approach, which views peace of mind not as an end goal, but as a spiritual condition that arises from a sincere and deep relationship with Him.

Amin al-Harari's interpretation in *Tafsir Hada'iq al-Rūh wa al-Rayhān* and Ibn Qayyim al-Jawziyyah's interpretation in *Madarij al-Sālikīn* show the continuity of meaning in the five main terms of peace of mind: sakīnah, tawakkal, ṣabr, riḍā, and syukur. *Sakīnah* is understood as peace of mind bestowed by Allah to remove anxiety

and strengthen faith (al-Harari 2021, QS. al-Fath: 4). *Tawakkal* is interpreted as total dependence on Allah while continuing to strive, combining inner surrender and outward effort (al-Harari 2021; Ibn Qayyim al-Jawziyyah 1998, 2:118–122). *Sabr* is the ability to restrain oneself in obedience, from sin, and in the face of calamities, which is the foundation for other spiritual *maqām* (al-Harari 2021, QS. al-Baqarah: 153; Ibn Qayyim al-Jawziyyah 1998, 2:150–160). *Ridā* reflects open acceptance of Allah's destiny, both pleasant and unpleasant, as a form of spiritual maturity (al-Harari 2021, QS. al-Taubah: 59; Ibn Qayyim al-Jawziyyah 1998, 2:175–180). As for *gratitude*, it includes inner acknowledgment, verbal praise, and the use of blessings according to His will, even reaching the highest *maqām* in the form of gratitude to the Giver of blessings Himself (al-Harari 2021, QS. Ibrāhīm: 7; Ibn Qayyim al-Jawziyyah 1998, 2:190–195).

D. CONCLUSION

Based on the analysis of the interpretation of QS. Al-Baqarah [2]:153, QS. At-Taubah [9]:59, QS. Al-Baqarah [2]:216, and QS. Ibrahim [14]:7, this study confirms that peace of mind in the perspective of the Qur'an is built through the construction of spiritual values in the form of patience, acceptance, and gratitude. Amin al-Harari's interpretation of these verses shows that peace of mind is not understood as a psychological condition free from problems, but as an inner quality that arises from the ability to consciously and obediently manage the soul's response to divine provisions. Patience functions as spiritual endurance, acceptance as the pinnacle of inner acceptance of Allah's destiny, and gratitude as a mechanism for maintaining and increasing blessings that foster a sense of sufficiency and generosity.

Furthermore, the findings of this study show that Amin al-Harari's interpretation is strongly aligned with the Sufi concepts of Ibn Qayyim al-Jawziyyah, particularly as formulated in *Madarij al-Sālikīn*. Both view patience, acceptance, and gratitude as *maqāmāt* ruhaniyah that form a gradual process in achieving peace of mind and closeness to Allah. This harmony confirms that linguistic and contextual-based interpretations of the Qur'an, as practiced by Amin al-Harari, can function synergistically with classical Sufi traditions in addressing contemporary human psychological problems, while demonstrating the eternal relevance of Qur'anic values in fostering the spiritual and mental health of the ummah.

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