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Analysis Of Tathma'innul Qulub's Interpretation In The Perspective Of Tafsir Fi Zhilalil Qur'an And Its Relevance To Mental Health

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Abstract

Peace of mind (*tathma'innul qulub*) is one of the basic psychological needs of humans that is closely related to mental health. In the midst of the increasing number of anxiety disorders, depression, and stress in modern society, the Qur'an offers the concept of peace of mind that comes from faith and closeness to Allah. Among all the verses that talk about peace of mind, QS. Ar-Ra'd: 28 is the only verse that explicitly uses the redaction of the *tathma'innul qulub*, so this verse is positioned as primary data, while the other verses serve as reinforcements and complements the meaning. This research aims to analyze in depth Sayyid Quthb's interpretation of QS. Ar-Ra'd: 28 in *Tafsir Fi Zhilalil Qur'an*, both from the linguistic aspects, reasonableness, and content of its meaning, and examines its relevance to contemporary mental health concepts. This study uses a qualitative method of library research with a thematic approach (*maudhu'i*), namely collecting and analyzing verses related to the theme of peace of mind from primary sources of *Tafsir Fi Zhilalil Qur'an*, supported by secondary sources in the form of journals, books, and the results of previous research in the last five years which are managed using the Mendeley reference manager application. The results of the study show that Sayyid Quthb interpreted the *tathma'innul qulub* in QS. Ar-Ra'd: 28 as an absolute and exclusive peace of mind, which is born only from *dzikrullah*, as shown by the sentence structure of the verse that precedes the phrase *bidzikrillah* to affirm the meaning of limitation (*hashr*). This meaning is reinforced by QS. Al-Baqarah: 153, QS. Al-Fath: 18, QS. Al-Fajr: 27-30, and QS. Al-Ahqaf: 13 which shows variations of the form of peace of mind through patience, prayer, *sakinah*, and *istiqamah*. This concept is relevant to modern mental health indicators, especially the spiritual dimension, because it can be a preventive and curative solution to psychological disorders such as anxiety and depression. This research is expected to enrich the study of thematic interpretation in the field of mental health and become a reference for the integration of Qur'anic values with contemporary psychology.

Keywords: *Tathma'innul Qulub, Tafsir Fi Zhilalil Qur'an, Sayyid Qutub, Mental Health*

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Introduction

Mental health is one of the global discussions that has received serious attention in the past few years. The national survey of Indonesian adolescent mental health (I-NAMHS) released in 2022 revealed that one-third of adolescents aged 10-17 years, equivalent to 15.5 million people, experienced mental health problems in the past 12 months, with anxiety disorders being the most common type of disorder [1]. This condition confirms that the issue of peace of mind is not just a theological discourse, but an urgent need that has a real impact on the quality of human life in the modern era. This phenomenon is increasingly complex when associated with the fast-paced, competitive, and pressure-laden lifestyle of contemporary society, so that inner peace becomes increasingly difficult to achieve through a material approach alone.

Islam as a comprehensive religion provides clear guidance on the preservation of the soul. The Qur'an uses a number of terms rooted in the word *tahma'na* (calm) to describe the state of the human mind, but among the many verses, only QS. Ar-Ra'd: 28 which explicitly combines the verb *tathma'innu* with the object of *al-qulub* (heart) in one whole phrase, *tathma'innul qulub*, while at the same time affirming that *zikrullah* is the only cause of such peace. Other verses that talk about peace of mind, such as QS. Al-Fajr: 27-30 about *an-nafs al-muthmainnah* or QS. Al-Fath: 18 about *sakinah*, uses different forms of words and contexts, so that its position is more appropriately positioned as a reinforcement and complement of meaning, rather than as the main reference to the term *tathma'innul qulub* itself [2]. This editorial uniqueness is the fundamental reason why QS. Ar-Ra'd: 28 needs to be studied in more depth and positioned as the main axis of this research.

Among the many works of tafsir, *Tafsir Fi Zhilalil Qur'an* by Sayyid Quthb is considered relevant to study this theme because of its *adabi al-ijtima'i* (literature, culture, and society) interpretation, so that its interpretation is always associated with the reality of human social and psychological life [3]. Through this approach, Sayyid Quthb's interpretation of QS. Ar-Ra'd: 28 does not stop at the textual meaning alone, but at the same time touches on the existential and psychological dimensions that are applicable to modern human life, including its explanation of the sentence structure of the verse that affirms the position of *zikrullah* as the sole cause of peace of mind [4].

Research on mental health from the perspective of interpretation has actually been conducted by a number of previous researchers, namely the study of mental health in *Tafsir Al-Mishbah* [5], the study of peace of mind in *Tafsir Fi Dzilalil Qur'an* [1], and the concept of *tathma'innul qulub* in QS. Ar-Ra'd: 28 as a quarter-life crisis resolution in the emerging adulthood phase [6]. These studies generally collect verses on peace of mind on an equal basis without distinguishing between which verses explicitly contain the editorial of the

tathma'innul qulub and which are simply on a similar theme. Different from these studies, this study specifically positions QS. Ar-Ra'd: 28 as the primary data and the only main reference to the term tatma'innul qulub, while the other verses are treated as supporting data that enriches and strengthens the meaning, and expands the discussion of its relevance to the findings of the latest mental health and spirituality studies.

Based on this description, this study aims to: first, analyze in depth Sayyid Quthb's interpretation of QS. Ar-Ra'd: 28 in *Tafsir Fi Zhilalil Qur'an*, both from the linguistic aspect, the reasonableness of the verse, and the content of its meaning as the central verse of the tatma'innul qulub; second, studying other verses with the theme of peace of mind as data that strengthens and complements meaning; and third, analyzing the relevance of the concept to contemporary mental health.

Method

This study is a qualitative research using a type of library research that uses a thematic approach (*maudhu'i*). The thematic approach was chosen because it allows the author to collect all verses related to the theme of tatma'innul qulub from various surahs, then analyze them systematically based on the interpretation of one mufasir, namely Sayyid Quthb, while still distinguishing the position of each verse as primary data and reinforcement data.

The primary data source in this study is the book *Tafsir Fi Zhilalil Qur'an* by Sayyid Quthb translated by As'ad Yasin et al., with the main focus on the interpretation of QS. Ar-Ra'd: 28. Secondary data sources are in the form of journal articles, books, and the results of previous research that discuss the theme of peace of mind, interpretation of *Fi Zhilalil Qur'an*, study of the language of the Qur'an, and mental health from the perspective of the Qur'an, with priority in literature published in the last five years (2021-2025) so that the discussion is relevant to the development of the latest studies.

Results and Discussion

A. Biography of Sayyid Quthb

Sayyid Quthb Ibrahim Husain Syadzili was born on October 9, 1906 in the village of Musyah, Egypt. He grew up in a religious family environment and loved knowledge, so since his youth he has pursued the treasures of Islamic science and Arabic literature [7]. His background as a writer and literary critic before being active in the Islamic thought movement also colored his interpretive style which was thick with nuances of the beauty of language and emotional appreciation of the text of the Qur'an.

Sayyid Quthb's formal education began at the government primary school and *kuttab* in his hometown, where he had managed to memorize the Qur'an before he was even ten years old. In 1921 he migrated to Cairo to continue his

secondary education, before finally studying at Tajhiziyyah Dar al-'Ulum, now part of Cairo University, and earning a bachelor's degree in literature and a diploma in education in 1933 [8]. Throughout his studies, Sayyid Quthb's thought was heavily influenced by the writer Abbas Mahmud al-'Aqqad, so that his writing style in the early period was more prominent in literary criticism than religious studies. After graduation, he worked as a teacher and supervisor of elementary education at the Egyptian Department of Education, and in the late 1940s obtained a study assignment to the United States, where he pursued further education at Wilson's Teachers College, the University of Northern Colorado, and Stanford University in California [9].

His return from the United States in the early 1950s was an important turning point in Sayyid Quthb's life, as he soon joined the Muslim Brotherhood movement led by Hasan al-Banna and was active in Egypt's political upheaval after the 1952 revolution. His critical attitude towards the government of President Gamal Abdul Nasser led to his arrest in 1954 and his prison sentence for many years, before finally being released in the mid-1960s. However, he was arrested again in 1965 on charges of being involved in a conspiracy to overthrow the government, until he was finally sentenced to death and executed on August 29, 1966 along with two of his comrades-in-arms [10]. Most of the refinements of *Tafsir Fi Zhilalil Qur'an*, as mentioned earlier, were actually carried out during those periods of imprisonment, so it is not surprising that the nuances of patience, hope, and peace of mind are so thick in their interpretation, including in QS. Ar-Ra'd: 28.

In addition to *Tafsir Fi Zhilalil Qur'an*, Sayyid Quthb also produced a number of other important works that reflect his shift in thinking from a literary style to a deeper Islamic style, including *At-Tashwir al-Fanni fi al-Qur'an* (The Beauty of Art in the Qur'an), *Al-'Adalah al-Ijtima'iyyah fi al-Islam* (Social Justice in Islam, 1949), and *Ma'alim fi ath-Thariq* (1964) which were later used as one of the incriminating evidence against him in the trial. These works show the breadth of Sayyid Quthb's insight which not only dwells on tafsir, but also includes literary criticism, social thought, and Islamic political ideas, so that his influence goes beyond the field of interpretation alone and also colors the discourse of contemporary Islamic movements [3].

B. Tafsir Fi Zhilalil Qur'an

The Book of *Tafsir Fi Zhilalil Qur'an* is a modern book of tafsir that is different from other books of tafsir. The explanation in the book *Tafsir Fi Zhilalil Qur'an* focuses more on the themes of the surah which include in terms of the beauty of its linguistic style. Also, in terms of his writing, Sayyid Quthb is more interested in discussing the problems that occur in the lives of Muslims than the disputes surrounding the science of kalam.

The writing of *Tafsir Fi Zhilalil Qur'an* began with a request from Said Ramadan to participate in contributing his writings to a monthly magazine column, namely *Al Muslimun* at the end of 1951. Then, in 1952, *Tafsir Fi Zhilalil* began to be self-published in 30 juz and compiled using the *tahlili* method with the systematics of *tartib mushafi*, which is sequential interpretation starting from QS. *Al-Fatihah* to QS. *An-Nas*. Most of these volumes of commentary were completed by Sayyid Quthb while he was in prison for his political activities, a condition that many observers say deepens the psychological and reflective touch in his interpretation, especially in the verses that speak of calmness, patience, and hope [3].

Sayyid Quthb's interpretation style is classified as *adabi al-ijtima'i*, which is a style that focuses on aspects of literature, culture, and social reality. In interpreting the verse, Sayyid Quthb first explained the general character of the surah and its socio-historical context, then analyzed it thematically and interrelated from one verse to another in one surah [3]. This characteristic is what makes *Tafsir Fi Zhilalil Qur'an* rich in psychological and reflective nuances, including in interpreting QS. *Ar-Ra'd*: 28 as the central verse about peace of mind.

The advantages possessed in *Tafsir Fi Zhilalil Qur'an* include, First, the style of language used is simple but very patterned with literary knowledge. Second, Sayyid Quthb was able to connect the text of the Qur'an with various modern issues such as colonialism, capitalism, and identity crises. Third, in this commentary Sayyid Quthb did not add a scientific interpretation to it. In addition to having advantages, *Tafsir Fi Zhilalil Qur'an* also has a number of disadvantages including, First, the lack of references used in the preparation of this work. Second, in the life of contemporary society, there is a division between two opposing groups, namely, *Jahiliyah-Islam*.

C. *Tatma'innul Qulub* in Linguistic Review and the Qur'an

Etymologically, the term *tatma'innul qulub* formed from the root of the word *tha-ma-na* which means calm, not turbulent, steady, and the loss of anxiety after previously being overwhelmed by anxiety. On the other hand, *al-qulub* describes the innermost side of human being which is the center of spirituality, consciousness, and self-control [6]. According to Ar-Raghib al-Ashfahani in *Al-Mufradat fi Gharib al-Qur'an* affirms that *thuma'ninah* It is different from the mere silence of physical movement, because it refers to the inner peace that is born after the process of upheaval of the soul has subsided, so that this word has a deeper meaning than the term *Breadfruit* which simply means to shut up or stop.

The root of the word *thama'na* and its derivations are mentioned in various forms throughout the Qur'an with diverse contexts. The adjective form *muthmainnah* is used to describe the soul that has reached the peak of tranquility (QS. *Al-Fajr*: 27). The verb form *tatma'inna* with the object of the heart also appears in the context of the encouragement of the hearts of the companions

through the help of angels in the Battle of Badr and Uhud (QS. Al-Anfal: 10; QS. Ali 'Imran: 126), as well as in the context of a calm heart because of faith despite being under pressure (QS. An-Nahl: 106). The form of *ithmi'nan* with different connotations is found in the depiction of a person who only feels calm with the life of the world alone (QS. Yunus: 7) or those who worship on the condition of obtaining worldly good (QS. Al-Hajj: 11).

Of all these mentions, only QS. Ar-Ra'd: 28 which completely assembles the form of the verb *tathma'innu* with the subject *al-qulub* (heart, in plural) while at the same time relying exclusively on *zikrullah*, without other contexts such as physical assistance, worldly possessions, or conditions of coercion. This structure is what makes QS. Ar-Ra'd: 28 is the only proper textual reference to the term *tatma'innul qulub*, while the other verses are more appropriately understood as variations in form and manifestations of the concept of peace of mind in general.

Conceptually, the three terms that are often juxtaposed in the study of the peace of the Qur'an, namely *tuma'ninah*, *sakinah*, and *an-nafs al-muthmainnah*, actually occupy different but interrelated positions. *Tuma'ninah* as in QS. Ar-Ra'd: 28 refers to the process and cause of the attainment of tranquility, i.e. *zikrullah*; *sakinah* as in QS. Al-Fath: 18 refers to the gift of serenity revealed by Allah in the social-communal context of the believers; while *an-nafs al-muthmainnah* as in QS. Al-Fajr: 27 refers to the peak or final state of the calming process. Thus, QS. Ar-Ra'd: 28 can be positioned as the conceptual axis that explains the cause, while the other verses explain the form and fruit of serenity itself.

D. QS. Al-A'rad: 28 as the Central Verse of Tathma'innul Qulub

In the term psychology, peace of mind includes 2 words, namely soul and calm. The word calm itself comes from the word calm which means quiet, not changing, not restless, not in a hurry, and safe and peaceful. Serenity is formed to feel peace in his life and every human being who lives will always want peace in his life. While in Arabic, the word soul is most commonly known as *an-Nafs*, and in Greek soul is taken through the word *psyche* which means soul, life, or self-awareness. In psychology, the soul is more connected to behavior until it is examined by psychologists, namely actions that are considered to be symptoms in the soul. Both from psychoanalytic theory, behavioralism to humanism see the soul as a thing behind behavior [11].

The peace of mind reported by Sayyid Quthb is the feeling of calm with various situations, both in a state of happiness and misery, in narrowness and breadth, in favor and in the absence of favor. Calm means that there is no doubt, there will be no breaking the rules, and you will not feel confused on a day full of shocks and fears on the Day of Resurrection [2]. The peace of mind can also depend on the level of piety and faith, attitude in facing life's problems, routine

in dhikr and other stable soul conditions, as well as having gratitude, patience, and not giving up easily [12]. As Allah says in QS. Ar-Ra'd: 28:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

(That is) those who believe and their hearts become at peace with the remembrance of Allah. Remember, that only by remembering God will the heart always be at peace.

From this verse it is emphasized that every believer is those whose hearts become at peace by remembering Allah, and only through efforts to remember Allah are the hearts of those who become at peace. Reasonably, this verse comes after the previous series of verses (QS. Ar-Ra'd: 27) which describes the attitude of the polytheists of Mecca who demand that the Prophet Muhammad (PBUH) bring about sensory miracles as proof of prophethood. Sayyid Quthb explained that Allah answers these demands not with physical miracles, but by affirming that true guidance and peace of mind are obtained through faith and dzikrullah, an answer that is substantive and touches the root of the problem of human anxiety, not just meeting surface demands [1].

From the linguistic aspect, the redaction of this verse has a structural uniqueness that has been studied by balaghah experts, namely the precedence of the phrase bidzkrillah (remembering Allah) before the verb tathma'innu (to be peaceful). The introduction of this kind of jar-majrur in Arabic rules usually shows the meaning of hashr or qashr, which is restriction or specialization. That is, this verse does not simply state that zikrullah can calm the heart, but emphasizes that zikrullah is the only true source of peace of mind, thus closing the possibility of another source of peace that is equal to or equal to its position [2].

Sayyid Quthb interprets this verse with an approach that touches on the side of human nature. According to him, the human heart is basically created in a state of restlessness and seeks support, because it comes from the divine realm and always longs to return to its origin. The restlessness, anxiety, and emptiness experienced by modern humans, in the view of Sayyid Quthb, essentially originate from the disconnection of the mind with Allah, and will never be truly cured by material pleasures, possessions, or worldly achievements as long as the heart is not reconnected through dhikr [1].

The connection of this verse with the verse after it, QS. Ar-Ra'd: 29, further strengthens the pattern of cause and effect that Sayyid Quthb constructed: faith gives birth to righteous deeds, righteous deeds lead to zikrullah, and zikrullah gives birth to tatma'innul qulub, which in turn produces thuba (happiness) and husnu ma'ab (a good place of return). This series shows that peace of mind in Sayyid Quthb's view is not just a momentary psychological state, but the fruit of a complete and continuous spiritual process.

This interpretation is an implicit criticism of the modern paradigm that tends to seek serenity through material, hedonistic, and consumptive approaches. Sayyid Quthb emphasized that all forms of human existential anxiety, no matter how diverse their symptoms, at their root boil down to the same problem, namely the distance of the heart from remembering Allah, so that the solution offered by the Qur'an is fundamental and universal, not limited to one particular group or era [7].

E. Verses That Reinforce the Concept of Tathma'innul Qulub

In addition to QS. Ar-Ra'd (13): 28 As the main reference, Sayyid Quthb in Tafsir Fi Zhilalil Qur'an also interprets a number of other verses that describe the means, social forms, and fruits of peace of mind. The following verses do not explicitly use the redaction of tathma'innul qulub, but they thematically enrich and strengthen the understanding of the concept.

1. QS. Al-Baqarah: 153 - Patience and Prayer as a Means of Strengthening Tranquility

As Allah says in QS. Al-Baqarah: 153:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

O you who have believed! Ask for help (to Allah) with patience and prayer. Indeed, Allah is with those who are patient.

From the above verse, Sayyid Quthb interprets the call to ask for help through patience and prayer as an inseparable unit. Patience, according to him, includes patience in obedience, patience in refraining from vices, and patience in the face of trials; Meanwhile, prayer functions as an inner helper that strengthens the heart so that a believer can be happy, calm, and confident in the midst of difficulties [1]. One of the forms of prayer that Sayyid Quthb emphasized as a means of calm is qiyamul lail, as mentioned in the Qur'an. Al-Muzammil: 1-5. In the framework of this discussion, patience and prayer are positioned as a means (wasilah) towards calmness, while zikrullah as in QS. Ar-Ra'd (13:28) remains the main reason, because prayer itself is in fact one of the most important forms of dhikr.

2. QS. Al-Fath: 18 - Sakinah as a Social Manifestation of the Tathma'innul Qulub

As Allah says in QS. Al-Fath: 18:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا

Indeed, Allah has pleased the believers when they pledged allegiance to you (Muhammad) under the tree, He knows what is in their hearts, then He gives them peace and rewards them with an imminent victory.

The above verse explains the event of Baiat Ridwan, when Allah sent down sakinah (tranquility) into the hearts of the believers who made their allegiance to the Prophet Muhammad, peace be upon him. According to Sayyid Quthb, the sakinah referred to is the love of Allah that is able to extinguish emotional turmoil to become peaceful, calm, and peaceful, so that the believers are able to restrain themselves and remain istiqamah to defend the truth even in the midst of pressure and uncertainty [1]. In contrast to tathma'innul qulub which is individual and born from the efforts of a servant's dhikr, sakinah in this verse is described as a gift that descends collectively to the community of believers in critical moments, so that it can be understood as one of the applicable forms of peace of mind in the context of social and struggle.

3. QS. Al-Fajr: 27-30 - An-Nafs Al-Muthmainnah as the Peak of the Fruit of Tranquility

As Allah says in QS. Al-Fajr: 27-30:

يَا يَتِّمُّهَا النَّفْسُ الْمُطْمَئِنَّةُ (٢٧) ارْجِعِي إِلَىٰ رَبِّكِ رَا ضِيَّةً مَّرْضِيَّةً (٢٨) فَادْخُلِي فِي عِبَادِي
(٢٩) وَادْخُلِي جَنَّاتِي (٣٠)

O calm soul! (27) Return to your Lord with a heart of pleasure and with His pleasure. (28) Then enter into the company of My servants (29) and enter into My Paradise (30).

The above verse is the peak of the discussion about a calm soul. Sayyid Quthb interpreted the call "Yaa ayyatuhan-nafsul muthmainnah" as a call full of tenderness that hinted at the closeness of a servant to his Rabb. A calm soul is described as a soul that is calm to its Lord, calm in facing the provisions of Allah, and calm both in difficult and happy circumstances, narrow and spacious [1]. If QS. Ar-Ra'd: 28 explains the process and reason for serenity through dhikr, so QS. Al-Fajr: 27-30 describes the peak of the achievement of the process, which is the soul that has reached spiritual maturity and is worthy to return to Allah in a state of pleasure and pleasure.

4. QS. Al-Ahqaf: 13 - Istiqamah as a Consequence of Tranquility of the Soul

As Allah says in QS. Al-Ahqaf:13:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Indeed, those who say, "Our Lord is Allah," then they remain steadfast and there is no fear for them, and they are not grieved.

According to Sayyid Quthb, the confession of "Our Lord is Allah" is not just a speech, but a manhaj of life that must be maintained through istiqamah. This istiqamah then leads a person to peace of mind and peace of qalbu, so that he avoids confusion and doubt in the midst of various obstacles in life [1]. The istiqamah in this verse can be understood as a continuation of the

tatma'innul qulub, because a heart that has been at peace through dzikrullah will naturally give birth to steadfastness of attitude and consistency in exercising faith

F. The Relevance of Tathma'innul Qulub to Mental Health

The concept of tathma'innul qulub in Tafsir Fi Zhilalil Qur'an, especially as interpreted in QS. Ar-Ra'd: 28, has strong relevance through the concept of modern mental health. Mental health in general can be understood as a condition of well-being that includes biological, psychological, social, and spiritual dimensions, where all four affect each other. Mental health indicators that include the spiritual dimension place faith, dhikr, and closeness to Allah as the main foundation of soul stability [1]. When a person has peace of mind that comes from faith, he tends to be better able to manage fear, anxiety, and life pressures so as to avoid psychological disorders such as stress and depression.

Affirmation of the meaning of hashr in QS. Ar-Ra'd: 28, that peace of mind can only be achieved through zikrullah, provides important implications for an Islamic value-based approach to mental health. Various approaches to spiritual therapy, such as tazkiyatun nafs (purification of the soul) and Islamic logotherapy, basically depart from the assumption that is in line with this verse, namely that psychological disorders are often rooted in spiritual emptiness and disconnection from God, so that their healing is not enough through a purely cognitive-behavioral approach, but requires the strengthening of the spiritual dimension as the main foundation.

Contemporary studies show the alignment between the spiritual practices in the Qur'an and the approach of modern psychology. Dhikr, for example, has a similar mechanism to the practice of mindfulness, as the repetition of dhikr sentences consciously helps to stop the cycle of excessive negative thoughts (overthinking) and directs the focus to calmness. The harmonization between Sufism and psychology also shows that spiritual values such as patience, gratitude, and tawakal play an important role in shaping mental resilience and individual psychological well-being [13].

This perspective is also in line with the Islamic psychotherapy approach that places dhikr as an instrument of emotion regulation. Dhikr that is recited repeatedly and accompanied by full awareness is seen as able to reduce the intensity of anxiety by shifting the focus of attention from the source of pressure to the presence of Allah, while also providing a physiologically calming effect through the regulation of breath and the rhythm of speech [14]. In this context, the tranquility described by Sayyid Quthb in QS. Ar-Ra'd: 28 is not merely symbolic-theological, but has parallels with the psychological mechanisms that have been widely recognized in the discipline of modern mental health.

Mental health in the Islamic framework is also understood holistically, including a balance between physical, spiritual, social, and spiritual aspects, so

that the handling of psychological disorders cannot be separated from strengthening one's faith side [15]. This view strengthens the position of tatma'innul qulub as one of the important foundations in building mental resilience, because a calm heart through dzikrullah tends to give birth to a more stable mindset, a calmer attitude in the face of life stress, and better self-recovery (resilience) ability when dealing with trials and psychological pressure.

In addition, the concept *Self-healing* dug up from the Qur'an also shows that the process of healing inner wounds can be taken through spiritual approaches, such as self-reflection, prayer, and strengthening relationships with Allah [16]. Thus, Sayyid Quthb's interpretation of QS. Ar-Ra'd: 28 and its strengthening verses are not only theological, but can also be actualized as a preventive and curative framework in maintaining mental health in the midst of the pressures of modern life, for example through the habit of dhikr, prayer, patience, and an attitude of pleasure towards Allah's provisions.

However, the actualization of this concept in the clinical and counseling realms still requires methodological caution, considering that this study is literature and has not been empirically tested on certain subjects. Therefore, the interpretation of QS. Ar-Ra'd: 28 is more appropriately positioned as a conceptual framework and value base for the development of a model of mental health intervention based on Islamic spirituality, the application of which still needs to be integrated with the scientific principles of psychology and medicine in a proportionate manner.

Conclusion

Sayyid Quthb's interpretation of QS. Ar-Ra'd: 28 in Tafsir Fi Zhilalil Qur'an shows that this verse is the only textual reference that explicitly and exclusively relies on the peace of mind (tathma'innul qulub) on zikrullah, as shown by the sentence structure that precedes the phrase bidzikrillah to emphasize the meaning of restraint. This serenity, according to Sayyid Quthb, is born from the awareness of human nature of the origin and place of return, and is the fruit of a continuous series of faith, pious deeds, and zikrullah.

Other verses, namely QS. Al-Baqarah: 153, QS. Al-Fath: 18, QS. Al-Fajr: 27-30, and QS. Al-Ahqaf 13, functions as a reinforcement and complement that describes the means, social forms, peak achievements, and further consequences of tathma'innul qulub, without shifting the position of QS. Ar-Ra'd: 28 as the main axis of this concept in the Qur'an.

The concept of tatma'innul qulub has significant relevance to contemporary mental health, especially in the spiritual dimension that is the foundation of human psychological stability. The values of faith, dhikr, patience, and tawakal have been proven to be in harmony with various modern psychological approaches in managing anxiety and maintaining the well-being of the soul. This study suggests that the next study can expand the object of

research on the comparison of QS interpretation. Ar-Ra'd: 28 between various books of commentary, as well as conducting field research to test the effectiveness of the values of the *tatma'innul qulub* in empirical mental health interventions.

Author's Contributions

The author is responsible for the conceptualization and methodology of the research, as well as overseeing the entire project. Writers manage all aspects of project administration, conduct investigations, and lead the writing, review, and editing of manuscripts.

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Conflict of Interest

The author states that he does not have a conflict of interest.

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