

Unlocking HAMKA's Insights on Inner Peace in Tafsir al-Azhar

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ABSTRACT

This life is like a chain of problems that will continue until the world ends. So, as long as humans still live in the world, they will be faced with problems. However, what differentiates one human from another is the way they deal with problems. Some face it with anxiety, but some can get through it calmly. This calm is an essential discussion of this research. Considering that HAMKA is a mufassir and figure of Sufism, of course, his interpretation is also very much needed to find the essence of mental peace. There is also a research objective, namely, to find out the concept of mental peace according to HAMKA in the Tafsir al-Azhar book. The method used in this research is qualitative with a descriptive-analytical approach. This research uses thematic interpretive research with ontological, epistemological, and axiological analysis. After conducting research, the results were obtained, namely the concept of mental peace from the word *sakinah*, namely feeling optimistic because you are confident in help from Allah when facing a critical or unfavorable situation. Meanwhile, from the word *ithmi'nân*, mental calm is a balanced condition that a person feels. The way to achieve peace of mind is to put your trust in Allah and always recite the *dhikr* of Allah. Meanwhile, the positive impact of mental peace is being wise in making decisions, being kept away from feelings of anxiety, and being able to live life well. Meanwhile, the negative impact if the soul is not calm is that feelings of doubt and anxiety arise and take unwise actions because they are carried away by lust.

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1. Introduction

Life is like a chain of problems that will continue until the end of the world. Problems brought by Allah Almighty, some are in the form of tests to increase one's level of faith, there are also problems that arise because of mistakes or sins that have been committed. So as long as humans are still alive in the world, they will inevitably be faced with various problems. However, what distinguishes humans from one another is the way they deal with problems.

Most people tend to feel anxious when faced with problems. Excessive and protracted worries and anxieties will make a person lose calm in his mind, heart, and soul. If the tranquility is not present, then it is certain that life will feel empty. Everything that has been done like nothing means nothing. Some of the worst cases are self-harm and even suicide. The research data of the health

ministry states that depression occurs because the main symptoms of sadness and loss of spirit are prolonged for two weeks and persist for two months. This shows that efforts are needed to find peace of mind so that life feels more meaningful and happy.

However, after realizing the importance of mental tranquility, it turns out that not everyone can understand the essence of mental tranquility. There are some people who even do things that are prohibited by Sharia, such as seeking tranquility by using drugs or illegal drugs. Such actions not only make a person more uneasy but also damage himself.

As a devout Muslim, it is recommended to seek tranquility in accordance with the guidance of the Qur'an. There are many practices mentioned in the Qur'an, which when actually applied will bring calm. These practices include reading the Qur'an, praying, making remembrance, doing good, etc. Allah () commands people to do these things not merely as a form of servitude. But also so that people feel calm when living life in the world.

Remembrance is one of the efforts to obtain peace of mind by remembering Allah. As it has been said in Q.S. al-Ra'd/13:28.

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۝ ٢٨

"(That is) believers and their hearts are at peace with the remembrance of Allah. Remember that only by remembering God will the heart always be at peace."

In Tafsir al-Azhar, HAMKA explains that faith causes the heart to always remember Allah or also called dhikr. From a heart that always remembers God will cause peace or tranquility. It automatically eliminates anxiety, restlessness, despair, tangled thoughts, indecision, and fear. Feelings of doubt and anxiety are the source of all diseases. While tranquility or tranquility is the main cause of spiritual and physical health.

Furthermore, HAMKA also describes the division of the level of experience of lust in the Qur'an into 3 levels, namely: First, al-nafs al-ammârah bissû' (surah Yusuf verse 53), namely lust that makes a person motivated to commit evil. Second, al-nafs al-lawwâmah (surah al-Qiyamah verse 2), which is mental pressure and regret for already following al-nafs al-ammârah bissû'. Third, al-nafs al-muthmainnah (surah al-Fajr verse 27), is the lust that has reached its phase of tranquility, after going through various experiences. Therefore, faith and remembrance are needed by humans so that the will of the heart can be clean from lustful impulses, the goal is to achieve the pleasure of Allah Almighty with that tranquility.

In the next verse, surah al-Ra'd verse 29, HAMKA also mentions a little about peace of mind. He explained that a heart that has attained tranquility gives rise to a calm attitude to life as well. That serenity keeps the light in the soul that faith has awakened. Nur becomes a light in the human soul and heart so that it is able to distinguish between good and bad things. This is what determines the way humans live their lives in the world.

In fact, the soul always wants to be close to God. That is why, when far from Allah, the soul will demand and worry becomes the initial signal of the soul that longs for Allah.

Peace of mind becomes the pinnacle of the success of believers. So in the Qur'an, it is mentioned several times about it. One of them is an-nafs al-muthma'innah which means calm soul, in Q.S al-Fajr/89:27. The peace of mind referred to in this verse is the highest state of spiritual development. A calm soul is in a state of comfort, harmony, happiness and peace. This is because knowing that when a person experiences the worst event in his life, it will all return to Allah Almighty, and not

always the downturn felt by someone. This soul purifies itself from the pressures that arise from resisting the obstacles that block thoughts and feelings. A pure returning soul will find it easy to feel calm in any situation.

To better understand mental tranquility, this study will focus more on examining the thoughts of HAMKA who is one of the mufassisir from Indonesia, as well as a figure of Sufism. As is known, Sufism is closely related to the soul so the issue of peace of mind is definitely an important topic in Sufism. There are many of his thoughts related to Sufism. One of them is modern Sufism which contains the path to happiness, fulfillment of mental and body health, being qana'ah and tawakal to Allah. These things indirectly bring peace to anyone who runs them. In some studies, the HAMKA perspective is also often used as a reference to understand psychology which is certainly related to mental tranquility.

In addition, Tafsir al-Azhar with the style of al-adâbiî wa ijtimâî is also relevant to modern life. Therefore, the author is interested in studying more about "The Concept of Mental Peace according to HAMKA (Study of Tafsir al-Azhar)". The discussion to be studied is the concept of mental tranquility, the perspective of HAMKA in Tafsir al-Azhar, and his peculiarities in interpreting the verses of mental tranquility.

2. Method

This research is a type of library research, namely research by searching and other methods that are relevant to the research discussion. The research is qualitative, namely by describing and analyzing some information related to mental peace. A descriptive-analysis approach is also used to explain HAMKA's perspective in Tafsir al-Azhar regarding verses about peace of mind. Primary data is the central reference used in research, namely the Al-Qur'an and the book Tafsir al-Azhar by HAMKA. To determine this primary data, the author determines the verses using the terms *ithmi'nân* and *sakînah* in the Al-Qur'an using the book *al-Mu'jam al-Mufahras li Alfâz Al-Qur'an al-Karim*. There are many verses containing the words *sakinah* and *ithmi'nân* in the Qur'an. However, because the focus of this study discusses HAMKA thoughts in Tafsir al-Azhar, only nine verses are used, which, in their interpretation, contain the meaning of peace of mind. Among them are surah al-Baqarah/2: 248, at-Taubah/9: 26 and 40, and al-Fath/48: 4 and 18, al-Baqarah/2: 260, al-Ra'd/13: 28, and al-Fajr/89: 27.

Secondary data is a reference obtained from other sources that can support the discussion. Secondary sources include original books and books in PDF form, archives, articles, or journals with themes related to HAMKA and research discussions.

The analysis technique used in this research is the descriptive analysis method. This method describes a broad, systematic, and careful analysis of the meaning of research results to obtain objective research that reveals the meaning of mental peace.

To reveal the concept of mental peace according to HAMKA, the author uses ontological, epistemological, and axiological analysis. Questions related to what object is studied or the nature of knowledge is called ontology, how to know this knowledge (epistemology), and what the function of that knowledge is (axiology).⁶ When linked to the concept of mental peace, ontology examines the nature of mental peace, epistemology about how to achieve mental peace, and axiological studies discuss the positive and negative functions of mental peace.

3. Results and Discussion

3.1. Overview of the Concept of Peace of Mind

Linguistically, tranquility is the root word for "calm" which is then affixed to - and -an. The word "calm" according to the Indonesian Dictionary means not chaotic, not restless, not noisy, not

riotous, peaceful and safe. So calmness can mean a mood of the soul that is in balance so as to make a person not rushed and anxious.

In Arabic, the word "tranquility" is *al-sakînatu*; *al-Thuma'nînatu*. In the book *Lisan al-'Arâb*, the word "tranquility" (*al-thuma'nînatu*) comes from the word *tha'mana* or *thamana* which then gets the addition of the letter *ziyadah* in the form of the letter *hamzah* into the word *ithma'anna* which means to silence or calm something. However, when propped up the word *qalbun* has the meaning of calm. In addition, when propped up in a room or place it means to be silent.

While the word "soul" in the Big Dictionary Indonesian is the human spirit or the inner life of man who becomes the heart, feelings, dreams, and thoughts. In Arabic, the word soul is translated as *al-nafs*. The description of *al-nafs* is found in the dictionary of *Mu'jam Maqayyis al-Lughah* that the word *al-nafs* consists of the letters *nûn-fâ-sîn*, which indicates the meaning of the discharge of a gentle wind with various circumstances or also interpreted as blood, because a person when he loses blood, then a person loses his soul. Similarly, the term often translated into Indonesian by scholars with the meaning of soul in the Qur'an is *nafs*, whose plural form is *anfus* or *nufus*. The word has the meaning of soul, person, self, life, heart or mind, and several other meanings.

In terms, Mental tranquility according to Mujib and Mudzakir is when a person has been given the perfection of the light of *hidayah*, that makes him able to distance himself from despicable qualities and cultivate praiseworthy qualities, and always focus the goal on the heart to continue to maintain cleanliness and remove all impurities that can damage the heart, thus making himself calm.

Mujahid believes that peace of mind is a soul that submits, returns, and believes in Allah Almighty as its Lord, feels at ease when carrying out all His commandments, and believes that one day it will definitely meet Him in the Hereafter. According to Ibn Qoyyim, this peace of mind is obtained by someone who quickly strives for good (*sâbiqun bi al-khairât*). They also equip themselves with a lot of kindness. They are able to be grateful for all the blessings given to them. They belong to the group of good people (*abrar*) and people who always draw close to Allah which is also called *muqarrobun*.

From the above understanding, it can be concluded that peace of mind is an inner state or human self consisting of hearts, feelings, thoughts, and dreams that have the ability to accept or reject, which have been given the light of *hidayah*, believe and submit to Allah Almighty and feel calm in living all His commandments. Therefore, a person whose soul is calm does not feel anxious and always does well because he believes in Allah Almighty and makes his life feel calm and peaceful.

3.2. Analysis of The Concept of Mental Peace According to Hamka in The Tafsir of Al-Azhar

To understand the draft calmsoul, two frequent terms were chosen to mean calm in Arabic: *sakinah* And *ithmi'nân*. Then, in the process of searching for verses, the researcher used Indonesian references. The objective of writing *Interpretation al-Azhar* is to strengthen and reinforce the evidence missionary And supporter movement preaching.¹

Several points became anxiety for the academic public, Which urged HAMKA to write this interpretive work. First, growth Spirit And interest in youth Indonesia (area Malay) in studying Islam, especially the content of- Koran. However, Spirit the No is accompanied by mastery of the Arab language, Which is adequate. Second, Many missionaries or preachers 'wandered around' back then, but it still needed to be more clumsy to convey his preaching. On the other side, There is Which rhetoric they Enough Good, but knowledge general And Al-Qur'an they Still questioned. Second entity This, say HAMKA, becomes objective And The main reason for writing Tafsir al-Azhar. book

¹Avif Alviyah, "Buya Hamka Interpretation Method in Tafsir Al-Azhar," 28-29.

Al-Mu'jam Al-Mufahras Li Alphaz Al- Koran Al-Karim. Verses Which load say sakinah And ithmi'nân in Al- Koran found Enough Lots. However, because the focus study discusses thinking HAMKA in Interpretation al-Azhar, Which used only eight paragraphs, Which, in its interpretation, contains the meaning of calm soul. In among them surah al-Baqarah/2: 248, at-Taubah/9: 26 And 40, and al-Fath/48: 4 And 18, al-Baqarah/2: 260, al-Ra'd/13: 28, and al-Fajr/89: 27.

After determining which verses are used, study deeply about fill from interpretation HAMKA. Following This is an interpretation of each verse customized with a category term, Which is inside the verse.

3.2.1. Sakinah

1. Interpretation Surah al-Baqarah Verse 248

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهَا مَوْضِعُ الْوَعْدِ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

"And said to the prophet them, "Verily, a sign his kingdom is that will come to you the ark. Inside it is something Which reassuring heart from Lord You, And remainder from What Which abandoned by family Moses and You person Which believe." (QSal-Baqarah/2: 248)

In Tafsir al-Azhar, at the beginning of this verse, "And said to them their prophet," refers to Samuel, who explained the Thalut kingdom. He talked about the signs that Thalut was appointed king. "Behold, the sign of the kingdom is that the ark will come to you." The ark, also known as an heirloom chest, is a historical item from the Prophet Musa (a.s.). which is the place to store the text of the agreement between the Children of Israel and Allah. "In it, something is reassuring from your God." This calm arises because of remembering and remembering the services of the prophet Musa (AS). When the Children of Israel saw the contents of Ark., HAMKA emphasized sakinah in this verse. Sakinah means serenity or grace. This peace was felt after seeing the ark coming. The people of the Children of Israel became at peace because the ark was like a symbol of the war they were facing. Several commentators bring other stories about sakinah, interpreted as a cat. However, after investigating, the parable of the cat comes from the story of Israiliyat.

The correct interpretation is Ibn Abbas's interpretation, namely that the word "sakinah" means mercy. According to him, sakinah means thuma'ninah. Al-Hasan interprets sakinah as what makes their hearts peaceful. Apart from that, Qatadah interprets sakinah as al-Waqar, a humble feeling of hoping for Allah's help to defeat the enemy. It was further explained that apart from the ark's contents, something was comforting from God, and there were other relics from the families of Moses and Aaron. This relic is a translation of the word baqiyatun. Regarding the legacy of the Prophets Moses and Harun, there are differences of opinion. Some say the sticks of the Prophets Moses and Harun. However, what can be confirmed now is that the chest contained the Torah written by the prophet Moses.

HAMKA interprets the term ark as a symbol of strengthening one's determination and spirit. So, a symbol was created and then defended it to the hilt. This was, for example, during the Mu'tah War. Rasulullah saw. He handed over the war flag to three people in turn. If Ja'far bin Abu Talib dies, the flag will be hoisted by Zaid bin Haritsah; If he dies anyway, then Abdullah bin Rawahah will raise the flag. On the day of the battle, the destiny that Allah had determined occurred, and the three heroes died in martyrdom in succession, as required by the prophet Muhammad. Finally, the flag was hoisted by Khalid bin Walid. From this story, it can be seen that during the era of Islamic glory, a symbol of struggle was guarded with great effort.

Therefore, the Children of Israel were led by Thalut to accept symbol struggle in the form of an ark (chest) inherited from the prophet Musa (as). The inside contains legacy heirlooms of Moses And

Aaron, brought by the Angel And filled from the chest of the capable spirit's decision heart (sakinah) to fight.²

From surah al-Baqarah verse 248, HAMKA describes the calm of the soul from the word sakinah, namely the calm that is in the ark (chest). In it, there is a symbol which, when seen, can remind people of faith and struggle in the path of Allah. This mediates the arrival of calm. Apart from being a source of calm, it is also a source of enthusiasm and optimism to fight while in the world.

2. Interpretation of Surah al-Taubah Verse 26

God willing وَأَنْزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ

" Then Allah sent down calm upon His Messenger and upon those who believed, He also sent down an army that you did not see and punished those who disbelieved. Such is the reward for those who disbelieve." (QS al-Taubah/9: 26)

In interpreting this verse, HAMKA tells about the Hunain War, which occurred after the conquest of Mecca. Some polytheists felt strong enough to fight. They are from the Tsaqif tribe and the Hawazin tribe. The Muslims who heard the call for war felt enthusiastic and were not afraid because they remembered that their number was quite large, namely more than 12,000 people. However, when they arrived in the valley called Hunain, the Muslims were suddenly attacked. This caused the Muslim troops to become chaotic. Rasulullah saw. Seen as a leader, with his calm attitude, he tried to invite the Muslim troops to regroup and convey the strategy that had to be implemented. The serenity sent down by Allah in the heart of the prophet Muhammad. Moreover, it was these believers who finally brought victory to them.

HAMKA again emphasized the calmness of the prophet Muhammad. Furthermore, Muslims, when war breaks out. This calm comes from a very high sense of trust in Allah. She was accompanied by trust, knowing that Allah would help them.³ The meaning of sakinah in this verse is a feeling of optimism revealed to the heart of the prophet Muhammad—furthermore, believers so that they can overcome severe problems at that time and Allah. Provide help to them by sending an army of angels. This helped create peace in the hearts of the Muslims so that they could achieve victory.

3. Interpretation of Surah al-Taubah Verse 40

God willing يَنْ كَفَرُوا ثَانِي أُنْتَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ Home هُ سَكِينَتُهُ عَمِ وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةُ آلِ لَهُ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ

" If you had not helped him, then indeed Allah would have helped him, when the disbelievers had driven him away, as the second person of the two, when they were both in the cave, when he said to his friend, 'Do not grieve (for) verily Allah is with us.' So Allah has sent down His calmness on him and has helped him with an army that you did not see him, and He has made the sentence of those who disbelieve below, and the sentence of Allah, that is the highest. Moreover, Allah is the Most Mighty, the Most Wise. " (QS al-Taubah/9: 40)

In Tafsir al-Azhar, this verse tells about people reluctant to help when they received a call to war to defend the Islamic religion. Then, in the same verse, HAMKA interprets this verse with the story of the Messenger of Allah. Furthermore, Abu Bakr hid in Tsur Cave. At that time, Abu Bakr looked very anxious because he was afraid of being discovered by the Quraysh troops who wanted to kill the

²HAMKA, Tafsir al-Azhar Volume 1 (Jakarta: Gema Insani, 2015), 484-487.

³HAMKA, Tafsir al-Azhar Volume 4 (Depok: Gema Insani, 2015), 108-113.

Messenger of Allah. Prophet Muhammad SAW. also said to relieve his heart's worries, "Do not be sad!" There is no need to feel anxious, afraid, or afraid because God is with us. Even though there are only two of us here, God is the third person who protects us, "God sends peace- His."

Hearing the words that God is with us, the hearts of his faithful friends calmed down; his anxiety disappeared that they would not die here. Do not be sad because the journey continues; what is built will not collapse, and the journey will be successful. Do not worry.

According to some commentators, sakinah or serenity was passed down to Abu Bakr's heart after hearing the words of the Messenger of Allah because his words began with a (then), so they meant to Abu Bakr. The other half said that peace of mind was first revealed to the Messenger of Allah, and after being persuaded by saying, "Do not be sad because Allah is with us." Simultaneously, Abu Bakar felt calm.⁴ From this verse, it can be understood that peace of mind can come directly from Allah. The belief that Allah. Always with his faithful servants as first aid when someone experiences a critical situation.

4. Interpretation of Surah al-Fath Verse 4

God bless you هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزِدُوا إِيمَانًا مَعَ إِيْمَانِهِمْ ۗ وَاللَّهُ جُنُودُ آل

" It is He who has sent down peace into the hearts of those who believe so that they will increase in faith after their faith. Moreover, to Allah belong the armies in the heavens and the earth, and Allah is All-Knowing, All-Wise." (QS al Fath/48: 4)

The meaning of this verse in Tafsir al Azhar is that although, at first, many believers were still doubtful, in the end, their faith slowly but indeed grew again. Their calm grew as time passed, and they witnessed the truth and accuracy of the attitude chosen by the prophet Muhammad. Especially when agreeing with the Quraysh.⁵

The calm in this verse is obtained from faith and knowledge given by Allah. This, as explained in Tafsir al-Azhar in this verse, is what Rasulullah saw. They could remain calm when facing the Quraysh because Allah had given them knowledge. So, he can be wise in taking action, which will create peace in the soul.

5. Interpretation of Surah al-Fath Verse 18

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ يَنَّهُ عَلَيْهِمْ وَأَنْتَ قَرِيبًا

" Indeed, Allah was pleased with the believers when they pledged allegiance to you under that tree. So Allah knows what is in their hearts. So Allah sent peace to them, and He rewarded them with imminent victory." (QS al Fath/48: 18)

This verse tells about the Messenger of Allah. Who made allegiance with his friends. After completing the pledge, a feeling of sakinah or calm arises. Because with a sense of calm, doubt, shock, fear of death, fear of facing more enemies, all of that will disappear, replaced by determination and

⁴HAMKA, Tafsir al-Azhar Volume 4, 163–164.

⁵HAMKA, Tafsir al-Azhar Volume 8 (Depok: Gema Insani, 2015), 374.

in knowledge is correlated with an increase in faith. When faith is at a high level, peace of mind will simultaneously begin to be felt.

2. Interpretation of Surah ar-Ra'd Verse 28

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ ۗ أَلَا بِذِكْرِ

“ *Those who believe, and their hearts are at peace because they remember Allah. Know! By remembering Allah, the heart will be at peace.*” (QS ar-Ra'd/13: 28)

HAMKA explains in Tafsir al-Azhar that faith causes the heart always to remember Allah or what is also called dhikr. From a heart that always remembers Allah, it will create peace or tranquility. This automatically removes restlessness, anxiety, tangled thoughts, despair, fear, and doubt. Feelings of doubt and anxiety are the source of all diseases. At the same time, peace or tranquility is the leading cause of spiritual and physical health.⁸

Furthermore, HAMKA also describes the division of levels of experience of lust in the Qur'an into three levels, namely: First, an-Nafsul Ammarah Bissu' (surah Yusuf atar 53), namely lust that makes a person driven to commit a crime. Second, an-Nafsul Lawwamah (surah al-Qiyamah verse 2), namely inner pressure and feelings of regret because you have already followed an-Nafsul Ammarah Bissu'. Third, an-Nafsul Muthmainnah (surah al-Fajr verse 27), namely lust, has reached its calm phase after going through various experiences. Therefore, faith and remembrance are necessary for humans so that the heart's will can be clean from the impulses of lust; the aim is to achieve the pleasure of Allah. with that calm.⁹

From surah ar-Ra'd verse 28, it can be understood that peace of mind can be obtained by remembering Allah or doing dhikr. This is very important because, with dhikr, the heart becomes clean from lustful impulses and can accept everything that happens in life.

3. Interpretation of Surah al-Fajr Verse 27

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ

" *O soul who has attained peace.*" (QS al-Fajr/89: 27)

Before interpreting this verse, HAMKA first explains nasul muthmainnah (tranquility of the soul). According to HAMKA, the Qur'an mentions the levels reached by the human self (lust). First lustful anger, which always encourages evil, ignoring peace of mind. Because of this lustful love, humans often fall into the valley of error.

Every time you take a step, you feel regret within yourself. His name is Nashal Lauwamah. In everyday language, it is called inner pressure or feelings of guilt or sin. When we arrive at nastal lauwamah, it means we have reached a crossroads; or a good person, self-teaching experience; or

⁸HAMKA, Tafsir al-Azhar Volume 5, 68.

⁹HAMKA, Tafsir al-Azhar Volume 5, 69.

become an unhappy person because the regret that grows is not used as a lesson, then an attitude called neglect develops.

Through the experience of these two levels of lust, we can rise to the *nasul muthmainnah*, or soul that has achieved tranquility and peace. A soul is created through experience and suffering. A soul that has gone through many winding roads before will no longer complain when faced with an uphill road because it believes that behind the uphill, there must be a downhill. Moreover, don't be too sad when facing a downhill road, in this case, a problem, because you know that behind the decline, there will be another climb. It is a soul that has attained faith! Because it has matured in various tests.

This soul has two wings. The first wing is gratitude for receiving wealth, not bragging. Then, the second wing is to be patient when sustenance comes, just enough to eat without complaining. It is this soul that calmly accepts every good news (*basyiran*) or even scary news (*nadziran*). This is the soul mentioned in this verse. "O soul who has attained peace." Furthermore, HAMKA interprets the meaning of peace of mind in this verse, namely when you have achieved confidence in Allah and have wholly surrendered or surrendered to Him. HAMKA, in the words of Ibn Atha, "peace of the soul is a soul that has attained *makrifat*, so that he can no longer wait to be separated from his Lord even in the blink of an eye." Allah. Always remain in his memory, as mentioned in *surah al-Ra'd* verse 38.

Apart from that, HAMKA also took Hasan al-Bishri's opinion regarding *muthmainnah* (calmness), "If Allah wishes to take the life of His faithful servant, his soul will be peaceful towards Allah, and Allah will be peaceful towards him."¹⁰ To clarify the interpretation of this verse, HAMKA included the *Mauquf Hadith* from the friend of the prophet Muhammad, Amr bin Ash, who said:

When a believing servant was about to die, Allah sent to him two angels and sent with them a gift from heaven. Then the two angels said, 'Come out, O soul who has achieved peace, with the pleasure and approval of Allah. Come out to the spirit and achieve. Allah is pleased with you; Allah is not angry with you. Then the spirit came out, more fragrant than musk.'¹¹

From this verse, it can be understood that peace of mind can be obtained by submitting all matters to Allah, also known as *tawakkul*. HAMKA also added that before interpreting this verse, someone who achieves peace of mind is someone who has experienced many winding paths during his life world and willingly accepts everything that happens in their life because they believe that something from Allah is a good thing.

After presenting and studying the interpretation of HAMKA in the book *Tafsir al-Azhar*, to find out more fully about the concept of mental peace, an analysis was carried out using an epistemological and axiological approach. ontological,

Ontologically, what is the essence of mental peace, according to HAMKA, is a feeling of optimism because you are confident in help from Allah when facing a critical or unfavorable situation, as explained by HAMKA when interpreting *surah al-Baqarah* verse 248, *at-Taubah* verses 26 and 40, *al-Fath* verse 18. Apart from that, mental peace is also described as a balanced condition that a person feels. This was explained implicitly when HAMKA interpreted *surah al-Fajr* verse 27.

As for epistemology, achieving mental peace is placing your trust in Allah (*QS al-Taubah/9: 40* and *QS al-Fajr/89: 27*) and constantly reciting *dhikr* to Allah. (*QS al-Ra'd/13: 28*).

Axiologically, the positive impact of mental peace is being wise in making decisions (*QS al-Taubah/9: 26* and *QS al-Fath/48: 4*), being kept away from feelings of anxiety (*QS al-Ra'd/13: 28*),

¹⁰HAMKA, *Tafsir al-Azhar* Volume 9 (Depok: Gema Insani, 2015), 577.

¹¹HAMKA, *Tafsir al-Azhar* Volume 9, 577.

and able to live a good life (QS al-Fajr/89: 27). Meanwhile, the negative impact if the soul is not calm is that feelings of doubt and anxiety arise in living life (QS al-Ra'd/13: 28) and carrying out unwise actions because they are carried away by lust.

4. Conclusion

After researching the concept of peace of mind according to HAMKA in Tafsir al-Azhar, the author concluded that the concept of peace of mind from the word *sakinah* is a feeling of optimism because you believe in help from Allah when facing a critical or unfavorable situation. Meanwhile, from the word *ithmi'nân*, a form of mental peace is in the form of a balanced condition that a person feels, namely, when he experiences a disaster, he is patient, and when he receives goodness, he is grateful. The way to achieve peace of mind is to put your trust in Allah and always recite the *dhikr* of Allah. There are also positive impacts of mental peace, namely being wise in making decisions, being kept away from feelings of anxiety, and being able to live life well. Meanwhile, the negative impact if the soul is not calm is that feelings of doubt and anxiety arise in living life and taking unwise actions because they are carried away by lust.

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