

# Study The Concept Of Spiritual Therapy In Surah As Saffat 139-148 Perspective OF Tafseer Ruh Al Ma'aani By Al Alusi (Analysis of the Theory of Tazkiyyah Al Nafs Ibnu Qayyim Al Jauziyyah)

Fandi Erdiansah<sup>1</sup>, Muhammad Arsyad Slamet<sup>2</sup>

<sup>1</sup>Ilmu Al Qur'an and Tafsir Department, Faculty of Ushuluddin, UIN Sunan Ampel Surabaya <sup>2</sup>Ilmu Al Qur'an and tafsir Departement, Faculty of Ushuluddin, UNIDA Gontor Ponorogo, Jl. Ahmad Yani No.117, Surabaya, Indonesia, Tel. 62-857-08447938.

Corresponding author

[fandierdiansah@gmail.com](mailto:fandierdiansah@gmail.com) ; [Muhammad.arsyad2810@gmail.com](mailto:Muhammad.arsyad2810@gmail.com)

**Abstract:** Surah As-Saffat verses 139–148 generally tells the story of the Prophet Yunus As, who once left his people in a state of anger because of their disobedience without Allah SWT's permission, then he was swallowed by a big fish. In the belly of the fish, Prophet Yunus realized his mistake and immediately repented sincerely through prayer and prayer beads. Because of his sincerity, Allah SWT saved him and took him out of the fish's stomach. After recovering, he was sent again to his people, who then all believed, so that they were given life for a certain time. This story illustrates God's love for His servants who repent and is a lesson about patience and the importance of following His commands. This research specifically aims to analyze how spiritual therapy is presented in Surah Aş-Şaffāt verses 139–148, using Imam Al-Alusi's Ruh al-Ma'ani as the interpretive foundation and the theory of tazkiyyah al nafs from Ibnu Qayyim Al Jauziyyah as the analytical tool. The main research objective is to identify and formulate the core components of spiritual therapy found in the narrative of Prophet Yunus AS that are applicable to contemporary spiritual challenges. The research method is a literature study with a descriptive-analytical approach. The results of the study show that the values of spiritual therapy in Surah Aş-Şaffāt 139–148 include self-awareness, dhikr, repentance, and strengthening the transcendental relationship with God, all of which align with the highest dimension of spiritual intelligence. The integration of classical interpretation and modern psychotherapy theory demonstrates the relevance of the Qur'an as a foundation for addressing contemporary spiritual crises.

**Keywords:** Yunus, Ruh al-Ma'ani, Spiritual Therapy, Surah As-Saffat, Tazkiyyah Al Nafs.

## Introduction

Moral intelligence and intellectual intelligence are two inseparable components of a human being. Intellectual intelligence is a crucial aspect for success, both in personal and social life. He also emphasized that moral intelligence, which encompasses emotional and spiritual control, must be balanced with intellectual intelligence to achieve a more prosperous and meaningful life. Spiritual intelligence is a crucial component whose existence undeniably impacts a person's success in life.<sup>1</sup> From

the perspective of educational science, humans are understood as beings consisting of a unity between physical and spiritual elements. The human spirit consists of the soul, intellect, nafs, and heart, which serve as tools for determining human behavior. This demonstrates that humans have the potential to connect with both the material and spiritual worlds. By nature, humans are considered the most perfect of God's creations, thanks to the gifts of reason, soul, and conscience. This high human dignity drives them to continue to develop and progress over time.<sup>2</sup>

<sup>1</sup>. Ary Ginanjar Agustian, *Rahasia Sukses Membangkitkan ESQ Power Sebuah Inner Journey Melalui Al-Ihsan*. (Jakarta : Arga, 2006), Hal 60-65.

<sup>2</sup>. Arif Muflihatul M., Spiritual Quotient Zohar dan Marshall Perspektif Pendidikan Islam, *Journal Of Islamic Education Research*, Vol. 2, No. 1, (2021), Hal 78

To face the moral crisis that is occurring in modern society, the concept of spiritual therapy was born from various religious backgrounds, including Islam. One of them is Ibn Qayyim's theory of tazkiyyah al nafs. Ibnu Qayyim Al Jauziyyah wrote the concept of Tazkiyyah Al-Nafs in his work with the hope that it can help humans return from mental decline to a calm soul. One of the surahs that discusses the practice of spiritual therapy is Surah As-Saffat, verses 139-148. The primary aim of this research is to integrate the concept of Tazkiyyah Al-Nafs Ibnu Qayyim Al-Jauziyyah with the interpretation of Surah Aş-Şāffāt Verses 139-148 from Al Alusi's perspective, in order to formulate a clear and effective model of spiritual therapy grounded in Islamic teachings. The following is the sound of Surah Aş-Şāffāt Verses 139-148:

إِنَّ يُؤْنَسَ لِمَنِ الْمُرْسَلِينَ (139) إِذْ أَيْقَ إِلَى الْفُلْكِ الْمَشْحُونِ (140) فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ (141) فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ (142) فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ (143) لَكَبِتَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ (144) فَتَبَدَّدَهُ بِالعَرَاءِ وَهُوَ سَقِيمٌ (145) وَأَتَيْنَاهُ عَلَيْهِ شَجَرًا مِّنْ يَّتِظُنُّ (146) وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ (147) فَأَمَّنُوا فَمَرَّغْتَهُمْ إِلَى جُنِّ (148)

"Indeed, Yunus was truly one of the apostles (139), (Remember) when he ran to a ship full of cargo (140), Then he was drawn, then he was among those who lost (in the lottery) (141), He was then swallowed by a big fish in a disgraceful state (142), If he were not a group of people who glorify Allah a lot (143), he would have remained in his (fish's) stomach until the Day of Resurrection (144), We then threw him (from the fish's mouth) into barren land, while he was sick (145), We then grew a gourd-like plant for him (146), We sent him to a hundred thousand (people) or more (147), then they believed. So, we granted them the pleasure of life for a certain time (148)."

In terms of the urgency of using the interpretation of the spirit of al-Ma'ani as a reference, apart from the depth of the discussion, it is also because its Sufi tone is considered to be in line with the research objectives. This approach facilitates understanding of the story of the Prophet Yunus and helps realize the purpose for which these verses were revealed. The implications of the story of the Prophet Yunus (peace be upon him) for contemporary life emphasize its moral message, namely the importance of patience in facing various

situations and conditions, as well as the importance of self-improvement, admitting mistakes, and continually seeking forgiveness from Allah SWT. This message is relevant to the socio-religious characteristics and developments of today's era.<sup>3</sup>

The rise in crime cases caused by moral decline was the trigger for this research. This research aims to analyze Surah As-Saffat verses 139-148 from the perspective of the interpretation of Rūḥ al-Ma'ānī by Al-Ālūsī using the theory of tazkiyyah al-nafs (purification of the soul) by Ibn Qayyim al-Jauziyyah as an analytical tool. By exploring the spiritual values contained in the story of the Prophet Yunus, as contained in these verses and integrating them with the concept of tazkiyyah al nafs, it is hoped that we will be able to formulate the right spiritual therapy formula to answer the challenges of the times. This research is the result of an integration between classical interpretation and Ibn Qayyim's moral theory of Sufism, as well as enriching the knowledge of thematic interpretation with an Islamic psychotherapy perspective that is applicable to improving morals and maintaining human mental health in these times.

## Materials and Methods

The theory used in this article is the Islamic Psychotherapy Theory of Ibn Qayyim al-Jawziyyah, known as tazkiyyah al-nafs or the purification of the soul. This theory explains that healing, behavioral transformation, and the development of moral character cannot be separated from the process of purifying the soul through spiritual, moral, and devotional practices. This theory positions the soul as its main object of study. Within this theory, the nafs (soul) is classified into three levels:

1. *Al-nafs al-ammārah bi al-sū'* (the soul that inclines toward evil) refers to a cognitive state in which a person tends to follow bodily desires and is focused on the pursuit of pleasure. At this level, the soul becomes a source of wrongdoing and blameworthy behavior.

2. *Al-nafs al-lawwāmah* refers to a state of continuous self-awareness, in which the soul undergoes constant inner fluctuation, remaining

<sup>3</sup>. Misteri et al, Kisah Nabi Yunus A.S Dalam Al Qur'an, *Al Ikilil : Jurnal Dirasah Al Qur'an dan Tafsir*, Vol. 1, No. 2, (2023), Hal 151-152

conscious and alert while consistently examining and evaluating every action. At this stage, the soul actively struggles against lower desires and base impulses.

3. *Al-nafs al-muṭma'innah* refers to the soul that has been illuminated by the light of the heart, enabling it to abandon blameworthy characteristics and develop into a state adorned with noble and virtuous qualities.<sup>4</sup>

Meanwhile, the method used in this study is integration. Integration is a process of combining two perspectives or viewpoints to understand a phenomenon more comprehensively from multiple angles, not only identifying "why" it occurs but also "how" it takes place. Through this process, a new concept will be generated. In its application, the three types of the soul described in Ibn Qayyim al-Jawziyyah's theory of tazkiyyah al-nafs will be used as an analytical framework to examine the process of Prophet Yunus's spiritual therapy as explained in Surah As-Saffat (verses 139–148) through the perspective of Tafsir *Ruh al-Ma'ani*.

## Results and Discussion

### Biography of Imam Al Alusi

Al-Alusi's full name was Abu Sana' Syihab al-Din al-Sayyid Mahmud Afandi al-Alusi al-Baghdadi. He was born in 1217 AH (1802 CE) in Kurkh, Baghdad, Iraq. The name "Al Alusi" is taken from the name of his birthplace, "Alus," an area located on the west bank of the Euphrates River, between the cities of Abu Kamal and Ramadi.<sup>5</sup> Al-Alusi's father was Baharuddin al-Alusi, and his lineage goes back to Husayn ibn Ali (ra). He met Imam Abu Hanifah and taught at the Abu Hanifah Jami'ah. Al-Alusi's father died in Baghdad in 1246 AH (1830 AD), while his mother was Fatimah. From her mother, their family

tree traces back to Hasan ibn Ali (ra). His mother died when al-Alusi was still young.<sup>6</sup> Al-Alusi did not only study under his parents, but he also pursued knowledge from prominent scholars of his era. One of the teachers he greatly admired was Shaykh 'Alauddin Afandi al-Maushili.

He began writing actively at the age of 13. Before turning 20, Al-Alusi began delving into Quranic interpretation. He studied tafsir with Shaykh Baha'ul Haq Al-Hindi, and hadith with Shaykh Abdussalam ibn Muhammad ibn Said an-Najd, better known as Asy-Syawwaf.<sup>7</sup> At the age of 21, Haji Nu'man al-Bajah asked him to teach at the madrasah he led. In addition to teaching at the madrasah, al-Alusi also taught at several mosques, such as the Haji al-Mala' 'Abdul Fattah Mosque, the Qomariyah Mosque, the Sayyidah Nafisah Mosque, the al-Marjaniyah Mosque, and others. He had 24 teaching appointments a day. However, due to his busy schedule writing the commentary, *Ruh Al Ma'ani* his teaching schedule was reduced to only 13 appointments a day.<sup>8</sup> Al-Alusi was a great educator, thinker, and scholar (al-'Allamah) who possessed extensive knowledge in both the natural and intellectual sciences. Thanks to his intelligence, al-Alusi was able to provide a massive and comprehensive interpretation of the Qur'an and contributed significantly to the development of Islamic scholarship.<sup>9</sup> In 148 AH, he was appointed mufti of Baghdad after previously serving as guardian of the waqf at Madrasah al-Marjaniyah. However, in 1263 AH, after serving for approximately 15 years, al-Alusi chose to resign from his position and focus on writing his tafsir, known to this day as *Rûh al-Ma'âni*. Upon completion, he presented the book to Sultan Abdul Majid Khan, and his work received great appreciation.<sup>10</sup>

4. Ibnu Qayyim Al Jauziyyah, "*Kitab al-Ruh*", (Beirut : Dar al Kutub al 'Ilmiyyah, 1986), 302–305.

5. Nurun Nisaa Baihaqi, 'KARAKTERISTIK TAFSIR RŪH AL-MA'ĀNĪ', *Al Muhafidz : Jurnal Ilmu Al Qur'an dan Tafsir*, Vol. 2, No. 2, (2022), 117

6. Fatimah Almas Zahara, Ulul Ilmi Wafda, and Ahmad Saerozi, Karakteristik Tafsir Ruhul Ma'aani Karya Syihabuddin Al Alusi, *Minaret Journal Of Religious Studies*, Vol. 2, No. 2, (2024), 21

7. Muhammad Saddam Fachri Ridlo and Bintang Saka Arjuna, 'RASIO ESOTERIS AYAT-AYAT EKOLOGI: STUDI INTERPRETASI KITAB "RUH AL-MA'ANI FI TAFSIR AL-QUR'ANAL-ADZIM"

KARYA IMAM AL-ALUSI', *El-Mu'jam: Jurnal Kajian Al-Qur'an dan Al-Hadis*, Vol 4, No. 2 (2024), 187.

8. Anas Mujahiddin, 'Corak Isyari dalam Tafsir Ruh al-Ma'ani Karya al-Alusi', *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an dan Tafsir* 2, no. 1 (2022), 113–114

9. Baihaqi, "KARAKTERISTIK TAFSIR RŪH AL-MA'ĀNĪ," 17.

10. Dini Hasinatu Sa'adah, Hasan Bisri, and Ahmad Hasan Ridwan, 'Studi Komparatif atas Tafsir Laṭāifu al-Ishārât dan Tafsir Ruh al-Ma'ani tentang Lafaz Ithm', *Jurnal Iman dan Spiritualitas* 1, no. 4 (2021), 454

However, in another history, it is said that Al Alusi's resignation from his position as mufti was due to a misunderstanding that occurred between him and Minister Muhammad Najib Basya. As a result, al-Alusi's worldly life changed drastically. It is even said that al-Alusi was forced to almost eat the mosque mat that was used as a seat. In 1267 AH / 1850 AD, al-Alusi traveled to Istanbul. Upon arrival in Maushil, he stopped at the house of Mahmud Afandi al-Umari, a famous philosopher. In Maushil, al-Alusi showed and read the interpretation of the Koran he had written in a majlis attended by Maushil scholars, then Mahmud Afandi was impressed and amazed. During his trip to Istanbul, al-Alusi always stopped at every place he passed and stayed for two days to discuss with local clerics. Upon arrival in Istanbul, he also spent time discussing with the ulama. From this trip, al-Alusi gained a lot of new experience and knowledge that he had never had before, so that his knowledge and excellence grew rapidly in society.

Al-Alusi was known as an educator who cared deeply about the welfare of his students, including providing them with food, clothing, and shelter. He even provided accommodations for his students that were better than his own, thereby increasing the appreciation of the importance of knowledge.<sup>11</sup> Al Alusi is a Muslim scholar who adheres to the Salafi faith and the Hanafi madhhab in jurisprudence.<sup>12</sup> Al Alusi died on Friday, 25 Dzulqa'dah 1270 H/1854 AD and was buried with his family in the al-Karkhi cemetery.<sup>13</sup> The death of Sheikh Imam Al Alusi certainly left the Muslim community with great sorrow and loss. Many writers and poets felt sad and gave praise by telling about his virtues during his life, including one of his students, Abdul Fattah Al Shawwaf, who wrote a biography about him in his work "*Hadiqah al wurud Fi Tarjamah Abi Tsana' Al Mahmud*," a book that tells the story of Al Alusi's life as a figure who really inspired his students.<sup>14</sup>

### Works of Imam Al Alusi

The works of a scholar have made a significant contribution to the development of knowledge,

whether in the fields of religion, philosophy, or other disciplines. Abu Sana' Syihab al-Din al-Sayyid Mahmud Afandi al-Alusi's monumental work, "Tafsir Ruh Al Ma'aani," is no exception, having become a reference for many modern commentators. In addition to this book, Al-Alusi has also produced numerous works, the fruit of his perseverance and intelligence. The following are some of Imam Al-Alusi's works :<sup>15</sup>

1. Al-Tarazal-Mudhahhab fi Sharh Qasidat Bazal-Ashhab
2. Ruh al-Ma'ani fi Tafsir Al-Qur'an Al-Azim dan Al-Sab' al-Mathani
3. Ghayatal-Ikhlash bi Tahdhib Nazm Durat al - Ghawwas.
4. Al-Fawa'id al-Sinniyah fi 'Ilm Adab al- - Hanafiyah.
5. Al Fayd al Warid 'ala Riyad Marthiyyat Mawlana Khalid
6. Kitab Hawashi Ibn Isam 'ala al Istiarah
7. Kashf al Turah 'an al Ghurrah
8. Maqamat fi al-Tasawwuf wa al-Akhlaq
9. Nuzhat al-Albab wa Gharayib al-Ightirab fi al-Dhahab wa al-Iqamah wa al Iyab
10. Nushwah Al Madam Fi Al 'Aud ilaa Madinah al salam
11. Nushwah Al Shumul Fi Al Safar ilaa Islambul
12. Nazhmu Durrah Al Ghawwas Fii Qalaid 'Arais Al Manas
13. Iltifahat Al Qudsiyah Fi Mabahiz Al Imamiyah (Fii Radd 'ala Syi'ah)

In fact, Imam Al-Alusi's works still exist, including books, letters, fatwas, and answers to various questions. However, most of these works are only just beginning to be studied and their traces are beginning to be forgotten, so only a few can be found. Nevertheless, Imam Al-Alusi left behind a vast and highly beneficial scientific heritage.

### Comments of Muslim Scientists on Al Alusi

Al-Alusi, as a prominent Muslim scholar with numerous works and notable virtues, naturally drew both support and opposition from other

<sup>11</sup> Mujahiddin, "Corak Isyari dalam Tafsir Ruh al-Ma'ani Karya al-Alusi," 114

<sup>12</sup> Sayyid Muhammad 'Ali Ayaazi, 'Al Mufasssirun Hayatuhum wa Manhajuhum', Cet 1, (Teheran : Muassasah Al-Ithabaah Wa An-Nashr, th), 481.

<sup>13</sup> Zahara, 'Karakteristik Tafsir Ruhul Ma'aani Karya Syihabuddin Al Alusi', 21

<sup>14</sup> Al Alusy Baghdadi, *Ruh al ma'any* Juz 1, (Beirut : Dar al Kutub al 'Ilmiyyah, 2001.), 66

<sup>15</sup> Ibid, 65-66

scholars. Among the Muslim scholars who have commented on Al-Alusi are:

1. Prof. Dr. Muhammad Quraish Shihab (Expert in interpretation and author of the *Tafseer Al Mishbah*)

According to Quraish Shihab, citing Rasyid Ridho, Al Alusi was the best interpreter among the *muta'akhhirīn* scholars. He was known for his extensive knowledge, encompassing the opinions of both *muta'akhhirīn* and *mutaqaddimīn* scholars.<sup>16</sup> This can be seen clearly from the interpretation of the verses carried out by Al Alusi, which is not only in-depth, but also includes various views of scholars, which are then analyzed and concluded.<sup>17</sup>

2. Sheikh Muhammad Bin Yusuf (Majhur cleric who observes the *Aswaja aqidah* in Java)

Sheikh Muhammad Bin Yusuf is one of the scholars who is against what Imam Al Alusi has done. According to him, Al Alusi predominantly uses the *Isyari* approach in interpreting the *Qur'an*, and sometimes ignores the basic meaning of a verse. According to Sheikh Muhammad Yusuf, this is considered to be outside the standards of the *Ahlusunnah*, because it is not scientific and is prone to deviating from the meaning of the verses of the *Qur'an*. So he forbade his students to refer to Al Alusi's interpretation when studying the *Qur'an*.<sup>18</sup> According to Muhammad Sofyan, *Tafsir Isyari* is permissible if the aim is to show that the word of Allah not only has a *dzahir* meaning, but also has an inner meaning obtained through the *riyadhah ruhiyah* of the righteous *ulama*. On the other hand, if the aim is to distort the meaning of the *Qur'an* then the law is haram. Of course as Muslims we need to be careful in taking opinions from *Isyari*'s interpretations, and really track the *mufassir*'s track record.<sup>19</sup> Imam Al-Alusi's personality and scholarship were certainly inseparable from the teachings of his extraordinary teachers. His works, passed down

to subsequent generations of Muslims, are a testament to Al-Alusi's breadth of knowledge and concern for the development of Islamic thought, despite the pros and cons. Among his works, *Tafsir Ruh al-Ma'ani* is Imam Al-Alusi's greatest work, which cites the narrations of the early generations as well as the accepted opinions of the later scholars.

### History of Writing and Method of Interpretation of *Ruh Al Ma'aani*

As a young man, Al-Alusi had a strong desire to write a commentary, a desire he harbored since the age of 20. There are several reasons why this intention was not realized at that time. According to some accounts, Al-Alusi spent most of his youth studying and teaching, leaving him no time to write. Al-Alusi began writing his commentary at the age of 34, on the night of the 16th of *Sha'ban* in 1252 AH, during the reign of Sultan Mahmud Khan, son of Sultan Abdul Khamid Khan.<sup>20</sup> Al-Alusi uses the *tahlili* method in interpreting the *Koran*. This method emphasizes the importance of explaining all aspects contained in the interpreted verses, as well as explaining the meanings of each verse according to the interpreter's approach and expertise. *Mufassir* will usually study the verse in terms of language, the history of the verse (*asbab al-nuzul*), *nasikh mansukh*, the place where the verse came down (*makki* and *madani*), *munasabah*, and other aspects. Judging from the background of time, place and style, the interpretation of *Ruh Al Ma'ani* is included in the classical interpretation group, because it appeared in the 19th century. Classical interpretation includes traditional approaches such as *lughoh* (language), *fiqh* (law), and *sufism*. Meanwhile, contemporary interpretations tend to be based on the *adabi al-ijtima'i* (social politics), *'ilmi* (science) and *ilhadi* approaches.<sup>21</sup>

Of course, in any given exegete, we can find many different styles or scholarly approaches employed by the interpreter, but there's always one characteristic that stands out. Similarly, Al-Alusi is

<sup>16</sup>. M.Quraish Shihab, *Rasionalitas Al-Qur'an, Studi Kritis terhadap Tafsir al-manar*, Cet 3, (Tangerang: Lentera Hati, 2008),169

<sup>17</sup>. Baihaqi, "KARAKTERISTIK TAFSIR RŪH AL-MA'ĀNĪ," 118

<sup>18</sup>. Muhammad Fadhl Bin 'Asyur, *Tafsir wa Rijaluhu*, (Kairo : Majma' Al Buhuts Al Islamiyah, 1970 ),141

<sup>19</sup>. Dr. Muhammad Sofyan, 'TAFSIR WAL MUFASSIRUN', Cet 1, (Medan : Perdana Publishing, 2015) , 78.

<sup>20</sup>. Al Alusy Baghdadi, *Ruh al ma'any* , 101.

<sup>21</sup>. Maolidya Asri Siwi Fangesty, Nurwadjah Ahmad, and R. Edi Komarudin, 'Karakteristik dan Model Tafsir Kontemporer', *Mashadiruna Jurnal Ilmu Al-Qur'an dan Tafsir*, Vol. 3, No. 1 (2024), 56

known for its Sufi style in interpreting the Quran. Al-Alusi prioritizes the Sufi paradigm in interpreting the Quran. This Sufi style of exegesis emerged as a response to the human tendency to focus too much on material and worldly life. This is the primary reason for the creation of this exegesis, and it also distinguishes it from the majority of other exegesis styles.

### Tafsir of Surah As Saffat Verses 139-148 in Tafsir Ruh Al Ma'aani

Surah As Saffat verses 139-148 specifically explains the story of the Prophet Yunus who was tested by the disobedience of his people, then he was swallowed by a whale and was saved by Allah SWT. Then Jonah returned to his people who had repented. The following is the interpretation of surah As Saffat verses 139-148:

The First : Confirmation that Prophet Yunus is the Messenger of Allah SWT

Yunus (as) was one of the prophets of Allah SWT. He was appointed a messenger at the age of 28. The commentary Bahru Al Muhit narrates that the Prophet Yunus lived during the reign of the Persian Taifa kings. His mother was a descendant of a Taifa king named Mona. The People of the Book call Yunus Yunan bin Mali, while others call him Buna bin Imtia. To date, no narration has been found explaining the connection between these names and his lineage.<sup>22</sup> The affirmation of the status of Prophet Yunus AS as an Apostle contains the meaning of accountability for the commands of Allah SWT.

The Second : The journey of Prophet Yunus AS from his people using a ship

The word أَبَى (abaqa) in Arabic is هرب من السيد (haraba min as sayid), meaning to flee from one's master. The use of the word أَبَى (abaqa) is because in this verse it is explained that the Prophet Yunus (AS) fled from his people without the permission of Allah SWT. The people here are referred to as masters, because they were a trust from Allah SWT to the Prophet Yunus. This is a form of metaphor (majaz mursal) in the language of the Quran. Furthermore, it is stated that إِلَى الْفُلِّ الْمَشْحُونِ (‘Ila fuluq al masyhun), fuluq means ship and masyhun in

other Arabic is called مملوء (mamlu') which means full of cargo. This means that the Prophet Yunus fled from his people using a ship that turned out to be full of cargo.<sup>23</sup> This verse explains the sin committed by the Prophet Yunus As, namely leaving his people without Allah SWT's permission. Sin is an act that pollutes the soul and distances oneself from the grace of Allah SWT. The aim of spiritual therapy is basically to cleanse the soul of anxiety caused by sinful actions.

Third: The Prophet Jonah's ship was overloaded and a lottery was forced to determine who should be removed from the ship. Prophet Yunus lost the lottery and was thrown off the ship

The phrase "fasahama" (faqara'a) can also be called "drawing lots." Because someone had to be removed from the ship, lots were drawn to determine that person. Yunus' name came out in the draw, so he had to leave the ship. The continuation of the phrase is "fasahama" (the name of the Prophet Yunus) which is also interpreted as "he (Yunus) is the one who lost the draw." According to Quraish Shihab, Prophet Yunus could not deny this case. Because this method was the custom of the people at that time.<sup>24</sup>

Finally, Prophet Yunus came out by jumping from the ship. On the other hand, the people of Prophet Yunus who felt they had sinned against Allah SWT asked forgiveness and repented from Allah SWT, then Allah SWT accepted their repentance. The Prophet Yunus, who first left his people without the permission of Allah SWT, did not know about this repentance.<sup>25</sup> This verse can be interpreted as a rebuke from Allah SWT for the transgression committed by the Prophet Yunus (AS). This rebuke was intended to make the Prophet Yunus (AS) aware of the sin he had committed.

The Fourth : Prophet Yunus was thrown out of the ship and swallowed by a big fish in the sea.

The wording of فَالْتَقَمَهُ has another meaning in Arabic, ابتلعه من اللقمة, which means swallowed. While الْخُوْثُ means big fish. Hamka called it the fish nun, that is why the Prophet Yunus was called Dzin Nuun,<sup>26</sup> which is the owner of nun. Continued after that وَهُوَ مُلَيَّمٌ means "he (Yunus) is in a disgraceful state. It is called "disgraceful" because Yunus was in

<sup>22</sup>. Al Alusy Baghdadi, "Ruh al ma'any", Juz 23, 167.

<sup>23</sup>. Ibid 168

<sup>24</sup>. M. Quraish Shihab, " Tafsir Al Misbah", Juz 12, (Jakarta : Lentera Hati, 2002), 81

<sup>25</sup>. Al Alusy Baghdadi, "Ruh al ma'any", Juz 23', 168.

<sup>26</sup>. Hamka, "Tafsir Al-Azhar", Juz 8, ( Singapura : Pustaka Nasional PTE LTD, 1982), 6124.

a sinful state, due to leaving his people without the permission of Allah SWT.<sup>27</sup> So, Prophet Yunus got out of the ship and was swallowed by a big fish in a disgraceful condition.

The Fifth : The power of prayer beads saved Prophet Yunus As from the stomach of a fish.

The phrase "musabbihin" (meaning "to remember Allah") means to be among those who always remember Allah SWT. The meaning of tasbih or dhikr here is a form of speech, prayer, or request for forgiveness made by Yunus (AS), because he felt he had sinned against Allah by abandoning his people. This tasbih uttered by the Prophet Yunus is very popular among Muslims and is also included in one of the verses in the Qur'an: "There is no god but You. Glory be to You. Indeed, I was among the wrongdoers" (Al-Anbiyā': 87).

Yunus was a pious Prophet of Allah who always remembered Allah in both joy and sorrow. When he was taken out of the whale's stomach, Jonah immediately prostrated himself and said, "O my Lord, I have made this place to bow down to You, where no one has been before me." This is different from the story of Fir'aun, who only acknowledged the oneness of Allah SWT when punishment befell him. So that his repentance is not accepted by Allah, because of the magnitude of his sin and denial.<sup>28</sup>

The Sixth : Allah SWT would have made the fish's stomach the grave of Prophet Yunus As, if he had not made dhikr of Allah SWT.

If Yunus were not a servant of Allah who always remembers His greatness, then he would have stayed in the belly of the big fish until the day of resurrection/doomsday. This means that Yunus would have died in the belly of the fish.<sup>29</sup> If we take the wisdom from this verse, a person who never purifies their heart and soul will be far from the help and mercy of Allah SWT. This verse has the same meaning as the previous verse, that Allah helped the Prophet Yunus because he glorified Allah SWT. Tasbih and dhikr are forms of sincere repentance.

The Seventh : Prophet Yunus was stranded on barren land in a weak condition

The word fanabaznaahu (fanabaznaahu) has the meaning in Arabic الطرح و الرمي (al tharhu wa arramyu) which means throwing. Prophet Yunus

who was saved by Allah SWT from the belly of a big fish, even though he had sinned against Him is proof that Allah is merciful to the Messengers and all His servants. Allah SWT saved Yunus from the mouth of the fish to العراء (al 'ara') which is a barren place, without trees and plants. Many narrations explain how long Yunus was in the belly of the fish before he was saved. However, none of the existing narrations are authentic. Prophet Yunus (AS) was thrown onto a barren land in a sick state (wa huwa saqim). It is narrated that Prophet Yunus's body was as weak as the body of a newborn baby.<sup>30</sup> This verse is a description of God's help to the Prophet Yunus. Prophet Yunus was vomited out by the fish in a barren field in a weak condition after being in the fish's stomach for three days.

The Eighth : The growth of plants that helped Prophet Yunus As with Allah's permission.

The word وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَّعْقُوبِينَ means that a creeping plant was grown on the barren land to protect Prophet Yunus from dust and provide him with shade. While the word يَّعْقُوبِينَ is narrated by Abu Hurairah, it means a pumpkin tree. As. Scholars have different opinions about the name of the tree, but they agree that the tree was grown to shade Prophet Yunus at that time. This is a form of Allah SWT's love and help to Prophet Yunus. Some call this tree the yaqfin. The yaqfin tree is a manifestation of Allah SWT's power, sent to help the Prophet Yunus. How could a fruit-bearing tree suddenly grow in barren, barren land devoid of any vegetation if not by Allah SWT's will.

The Ninth : Prophet Yunus' repentance was accepted by Allah SWT and he was sent to preach again to his people

The phrase "arsalnaahu" in the form of "fi'l maadhi" indicates the initial sending of Prophet Yunus before fleeing from his people. Followed by the words "مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ" which means "the people of Prophet Yunus, who numbered more than one hundred thousand." Narrated by Mujahid, Hasan, and Qatadah, this verse aims to describe the initial and final situation and Yunus's accountability to Allah SWT. This verse demands clarification from Prophet Yunus who fled from his people at the beginning of his sending, so he was said to have

<sup>27</sup>. Al Alusy Baghdadi, "Ruh al ma'any", Juz 23, 168 - 169.

<sup>28</sup>. Ibid, 170-171

<sup>29</sup>. Ibid, 172

<sup>30</sup>. Al Alusy Baghdadi, "Ruh al ma'any", Juz 23, 172-174.

violated Allah SWT's mandate. After Yunus repented, he was sent back to preach to his people.<sup>31</sup> The consequence of repentance is self-transformation. Similarly, this verse explains Allah SWT's command to the Prophet Yunus to return to preaching to his people. This command is interpreted as a means for the Prophet Yunus to improve himself.

The Tenth : The people of Prophet Yunus As are a people who were set apart by Allah SWT by being forgiven and given

Lafadz "فَأْمَنُوا" "fa amanuu" in the form of "fi'l maadhi" tells the story of the people of the Prophet Yunus who quickly believed in Allah SWT after the second preaching. The letter "fa" here indicates the cause of faith, namely the second preaching of the Prophet Yunus. There are many narrations that tell the story of the Prophet Yunus who returned to preach to his people after surviving a big fish. The next word "فَمَنْعْنَاهُمْ إِلَىٰ حِينٍ" shows the people of the prophet Yunus who lived safely and prosperously after believing in Allah SWT. There are those who interpret the words "إِلَىٰ حِينٍ" "until Al Mahdi descends", but this interpretation was refuted by Al Alusi, he chose to return the meaning of this lafadz to Allah SWT.<sup>32</sup>

Surah Aş-Şaffāt verses 139-148 tells the story of the Prophet Yunus As starting from the time he left his people because he gave up preaching, until he was finally swallowed by a big fish. In the fish's belly, he repented and glorified Allah, so Allah saved him and returned him to land in a weak condition. Then Allah healed him and sent him back to preach to his people, numbering more than one hundred thousand people. In the second mission, his people believed in the teachings of the Prophet Yunus, and Allah gave them the enjoyment of life for a certain time. Allah saved the people of the Prophet Yunus from the punishment that was on the verge of their sight. This awareness gives birth to sincere faith in Allah, so that they can enjoy life until the end of their lives. Giving favors like this is a privilege that only God bestows on the people of the Prophet Yunus.

### Biography of Ibn Qayyim Al Jauziyyah

Abu Abdullah Syamsuddin Muhammad bin Abu Bakar bin Ayyub bin Sa'ad Ibn Hariz bin Makkiy Zayn al-Din az-Zur'i ad-Dimasyqi, better known as Ibnu Qayyim al-Jauziyyah, has the nicknames Syamsuddin and kun-yah Abu Abdillah. He was born on 7 Safar 691 AH / 29 January 1292 AD, in Azra and died in 751 AH / 1350 AD.<sup>33</sup> He was a jurist (faqih), mujtahid, and mujaddid in the 8th century Hijri, and also a student of Shaykh al-Islam Ibn Taymiyyah. He lived during a period when the Islamic world experienced political decline following the fall of Baghdad to Hulagu Khan in 656 H / 1258 CE, which was then followed by social deterioration caused by ongoing political conflicts and continuous wars.<sup>34</sup>

Ibn Qayyim al-Jawziyyah was born into an educated, honorable, and economically well-established family, surrounded by an atmosphere of knowledge, piety, dignity, spiritual caution (wara'), and tranquility. He was raised under the guidance of his father, who was known as a righteous and charismatic figure, and grew up in a religious family environment filled with noble virtues. His father, Abu Bakr Ibn Ayyub al-Zur'ī, was known as a jurist (faqih) of the Hanbali school and a scholar of Islamic inheritance law (faraidh). He initially served as a teacher and later became the leader of Madaras al-Jawziyyah. Therefore, Ibn Qayyim al-Jawziyyah came from a respected lineage, considering that his father was the founder and administrator of the al-Jawziyyah school located in Damascus. As the son of an educator, Ibn Qayyim al-Jawziyyah developed a profound love for knowledge from a young age, which eventually enabled him to master various Islamic scholarly disciplines. He studied under many prominent scholars, including al-Shihab al-Nabulsi al-Aibar, Abu Bakr ibn al-Dayim, al-Qadhi Taqiyyuddin Salman, Isa al-Muth'im, Fatimah bint Jawhar, Abu Nashar Muhammad ibn Imaduddin al-

<sup>31</sup>. Ibid, 174-176

<sup>32</sup>. Ibid, 177-180

<sup>33</sup>. Fitri Ramadhini, "Pemikiran Ibnu Qayyim Al Jauziyyah Tentang Pendidikan Anak Usia Dini," *Darul Ilmi: Jurnal Ilmu Kependidikan dan Keislaman*, Vol. 9, No. 2 (December 27, 2022), 200

<sup>34</sup>. Haris Muslim, "PEMIKIRAN IBNU QAYYIM AL-JAUZIYAH (W 751 H/1350 M) TENTANG PERUBAHAN FATWA DAN RELEVANSINYA DENGAN PENERAPAN HUKUM ISLAM DI INDONESIA," *Al Mashlahah Jurnal Hukum Islam Dan Pranata Sosial Islam*, Vol. 8, No. 2, 286

Shyarazi, Ibn Maktum al-Baha' ibn al-Shakir, al-Qadhi Badr al-Din ibn Jama'ah, and several others.<sup>35</sup>

Therefore, Ibn Qayyim al-Jawziyyah is considered highly competent in addressing various issues, particularly those related to psychological and spiritual matters, as many of his works provide profound attention to this subject. The ideas he offers are holistic and applicable, resulting from the methodology he consistently employed throughout most of his writings, which is regarded as highly systematic. He begins with an approach based on the verses of the Qur'an, followed by the traditions of the Prophet, the opinions of the Companions, then the views of the pious predecessors (salaf al-salih), and finally presents his own conclusion.<sup>36</sup>

Ibn Qayyim al-Jawziyyah's deep concern regarding the human soul (al-nafs) became a major motivation behind many of his writings, particularly those that explore Islamic psychotherapy, such as *Al-Wabil al-Sa'ib*, *Ad-Dawa' wa ad-Dawa'*, *Al-Fawa'id al-Mu'tada*, *Al-Ruh*, *I'lam al-Muwaqqi'in*, and *Madarij al-Salikin*. In *Madarij al-Salikin*, he explains that the foundation of a diseased or dead heart is built upon four core elements: ignorance (especially in religious knowledge), injustice, uncontrolled desires, and anger. According to him, these four spiritual and psychological illnesses originate from two internal conditions of the soul. The first is when the soul becomes excessive in a state of weakness, producing qualities such as ignorance, humiliation, miserliness, stinginess, blameworthiness, greed, and inferiority. The second occurs when the soul becomes excessive in a state of strength, giving rise to injustice, anger, harshness, cruelty, and tyranny. Ultimately, the root cause of these conditions is a heart that has lost its sense of peace and tranquility due to being distant from its Lord.<sup>37</sup>

### The Concept of Ibn Qayyim al-Jawziyyah's Spiritual Therapy

*Tazkiyah* comes from the Arabic root word "*zakaa – yazkuu – zaka'an*," which means purification. The term *tazkiyah* encompasses a process of growth,

purification, and blessing. *Al-nafs* (the soul or inner self), in its physical and psychological sense, refers to the internal forces of anger, desire, and negative traits that exist within an individual. *Tazkiyatun-nafs* refers to the process of purifying the soul in order to reduce negative emotional tendencies in social interaction. According to Ibn Taymiyyah, *tazkiyah* means purifying something, whether in its essence, faith, or material aspect. Allah grants sustenance and success to those who purify their souls and causes loss to those who corrupt them. The purification of the heart, or *tazkiyatun-nafs*, plays a crucial role in human life. In addition to shaping a healthy character, *tazkiyah* also contributes to maintaining mental well-being, ultimately leading to true happiness in both this world and the Hereafter. Through *tazkiyah al-nafs*, a person can develop self-awareness that increases patience and emotional resilience. These values are aligned with the essential purpose of life and serve as guidance for both individuals and society. The profound Islamic values contained within this concept are in harmony with human nature (*fitrah*), promoting spiritual and moral development.

Ibn Qayyim classifies the human soul (al-nafs) into three levels. The first and lowest level is al-nafs al-ammarah bi al-su' (the soul that inclines toward evil), which refers to cognitive processes driven by bodily desires and the pursuit of pleasure, becoming the source of immoral thoughts and reprehensible behavior. The second level is al-nafs al-lawwamah (the self-reproaching soul), which represents a state of constant fluctuation, where a person remains aware, vigilant, and continuously evaluates and criticizes their actions while striving to resist lower impulses and desires. The third and highest level is al-nafs al-mutma'innah (the tranquil soul), which is illuminated by the light of the heart (nur al-qalb), enabling a person to abandon negative traits and remain consistently upright and committed to goodness. These three dimensions of the soul exist within every human being; the difference between individuals lies in how strongly each type influences their attitudes and behavior.

<sup>35</sup> Ramadhini, "Pemikiran Ibnu Qayyim Al Jawziyyah Tentang Pendidikan Anak Usia Dini." 200-201

<sup>36</sup> Jarman Arroisi, Mukharom, et all, "Sufistic Phycoteraphy; Telaah Metode Psikoterapi Ibnu Qayyim al-Jauziyyah' *Jurnal Studi Keislaman*, Vol. 21, No. 2, (2021), 257

<sup>37</sup> Risma Nailul Amaliya and Achmad Khudori Soleh, "KOMPARASI KONSEP 'TERAPI JIWA' IBNU QAYYIM AL JAUZYAH DAN KAREN HORNEY," *An-natiq Jurnal Kajian Islam Interdisipliner*, Vol. 4, No. 1 (, 2023), 3

The ultimate goal of Ibn Qayyim's concept of *tazkiyyah al-nafs* is to attain *al-nafs al-mutma'innah* (the state of a peaceful and tranquil soul), as affirmed in the words of Allah Almighty: "O tranquil soul, return to your Lord, well-pleased and pleasing [to Him]" (QS : Al-Fajr: 27–28). This spiritual condition represents the highest aspiration of every Muslim at the end of life. Therefore, Ibn Qayyim presents his concept of *tazkiyyah al-nafs* as follows:

#### 1. Authentic and correct knowledge

According to Ibn Qayyim al-Jawziyyah, the first step in the process of *tazkiyyah al-nafs* (purification of the soul) is acquiring true knowledge, namely knowledge that leads a person to truly know Allah Almighty. In Ibn Qayyim's view, the knowledge referred to is not merely theoretical information, but knowledge that cultivates *ma'rifah* (deep recognition and awareness of Allah). True knowledge will produce righteous actions, whereas false or misguided knowledge will lead to improper actions. False knowledge is knowledge that brings no benefit.<sup>38</sup>

Knowing Allah Almighty means knowing His attributes, His commands, and His prohibitions. It also includes a person's awareness of their sins and mistakes. A person will realize that their actions are sinful only when they understand what their Lord has prohibited. Therefore, it can be concluded that knowing Allah is the initial gateway in the concept of *tazkiyyah al-nafs*.

#### 2. Self-reflection

True knowledge will lead a person to know themselves and their Lord more deeply. According to Ibn Qayyim al-Jawziyyah, self-introspection (*muhāsabah*) is the effort made by a servant to assess, correct, and evaluate themselves whether in intention, actions, or behavior. He emphasizes that the purification of the soul will not succeed without sincere self-introspection, because human beings naturally tend to be negligent and assume that they are always right.<sup>39</sup>

Ibn Qayyim stated: "A rational person should dedicate two moments in his daily life: a moment to examine himself regarding what he has done throughout the day, and whether his actions were intended to seek the pleasure of Allah Almighty or for other purposes. Through self-introspection (*muhāsabah*), a person becomes aware of the spiritual diseases within himself so that he may immediately treat them." Self reflection (*Muhāsabah*) is a form of inner awareness that is grounded in true and sound knowledge. It refers to a comprehensive self-evaluation—both outwardly and inwardly regarding the actions one performs. An action cannot be considered valid without a sincere intention, just as an intention cannot be considered correct unless it is manifested through righteous actions.

#### 3. To return to Allah in repentance

In the book *Madarij As-Salikin* it is explained that repentance will accompany a person until the end of his life. Repentance is the initial gateway, the midpoint, and the final stage that a servant goes through in his spiritual journey. The need for repentance is extremely important, because it can determine the final outcome of a human's journey, which will later be accounted for before Allah Almighty. There are three conditions for repentance to be accepted: sincere regret, abandoning the sin committed, and demonstrating one's weakness and helplessness. To repent means to ask forgiveness from Allah and to firmly commit not to repeat the sin in the future. Repentance is not merely a ritual uttered without sincerity. The harmony between heart, mind, and actions determines whether repentance is accepted or not.<sup>40</sup>

#### 4. Patience and Acceptance

The meaning of patience (*ṣabr*) from an etymological perspective is to restrain oneself or to remain steadfast. There are three types of patience: patience in obeying Allah, patience in refraining from disobedience to Allah, and patience in facing trials decreed by Allah. The first two types position the human being as an active subject, whereas the third positions the

<sup>38</sup>. Ibn al-Qayyim al-Jawziyyah, *I'lam al-Muwaqqi'in 'an Rabb al-'Ālamīn*, Juz 1 (Kairo: Dār al-Hadīth, 1991), 33

<sup>39</sup>. Ibnu Qayyim, Ibnu Qayyim Al Jawziyyah, "Madarij al-Salikin", Juz 1, Cet 1, (Riyadh : Dar Al Shami'i, 2011), 342

<sup>40</sup>. Ibnu Qayyim, "Madarij Salikin", 38-40

human being as an object of divine decree. In contrast, Ibn Taymiyyah presented a different categorization of three types of patience:<sup>41</sup>

1. Patience through the help of Allah,
  2. Patience for the sake of Allah,
  3. Patience along with (in constant awareness of the presence of) Allah.
5. Putting full trust in Allah (tawakkal)

Ibn Qayyim emphasizes in his seminal work *Madarij al-Salikin* that, "The most virtuous form of tawakkul (trustful reliance upon Allah) is the reliance practiced in fulfilling obligations related to truth, the rights of others, and the rights of oneself. The broadest and most beneficial form of *tawakkal* is that which prioritizes external factors related to the welfare and preservation of religion, as well as the prevention of religious corruption. *Tawakkal* is a spiritual state of a servant that is shaped through a series of circumstances, within which are interconnected elements that establish the foundation of true reliance upon Allah." He further clarifies that there are three essential components of tawakkal:<sup>42</sup>

1. Having *husn al-zhann* (positive expectation and good opinion) of Allah,
2. Exerting effort (*ikhtiyar*) or striving through proper means, and
3. Surrendering the final outcome entirely to Allah after all efforts have been made.

A person cannot be considered to have truly performed tawakkul if they do not possess full certainty regarding Allah's decree and do not exert effort.

### **The Integration Between the Interpretation of Surah As-Saffat Verses 139–148 from the Perspective of Ruh al-Ma'aani and the Concept of Tazkiyyah al-Nafs According to Ibn Qayyim al-Jawziyyah**

Upon further examination, the story of Prophet Yunus (AS) contained in Surah As-Saffat verses 139–148 illustrates the tremendous power of dhikr in saving him from the belly of the great fish (Nun). The dhikr mentioned here is not a mere superficial utterance recited only by the tongue without any spiritual dimension. Rather, it is a form of dhikr that

embodies faith (*iman*), hope in Allah's mercy (*raja'*), patience (*sabr*), and complete reliance (*tawakkal*) upon Allah SWT. According to al-Alusi, dhikr carries the meaning of worship. Worship in this context can refer to dhikr itself or to shalat, which has a broader and more comprehensive outward dimension. *Dhikr* and *shalat* represent the existential form of worship, while faith (*iman*) and monotheism (*tawhid*) constitute its essence. Both elements must remain inseparable in performing acts of worship to Allah SWT.

In this analysis, there is a clear correlation between the interpretation of Surah As-Saffat verses 139–148 in *Ruh al-Ma'ani* and the concept of *tazkiyyah al-nafs* formulated by Ibn Qayyim al-Jawziyyah. Although Ibn Qayyim does not explicitly interpret these verses, the spiritual journey of Prophet Yunus (AS) as described in Surah As-Saffat verses 139–148 is highly relevant to his concept of *tazkiyyah al-nafs*. The following is an elaboration of the spiritual values found within Surah As-Saffat verses 139–148 and their relevance to Ibn Qayyim al-Jawziyyah's concept of *tazkiyyah al-nafs*:

1. The Alignment of the Qur'anic Content with Ibn Qayyim's Concept of *Tazkiyyah al-Nafs*

Surah As-Saffat verses 139–148 present the spiritual journey of Prophet Yunus (AS) in his mission of preaching to his people. Prophet Yunus experienced several phases throughout his da'wah journey. It began when he left his people due to their disobedience toward Allah SWT, followed by his realization of his mistake and repentance, and finally his commitment to self-improvement and returning to continue preaching to his community. This narrative aligns with Ibn Qayyim al-Jawziyyah's concept of *tazkiyyah al-nafs*, which emphasizes purifying the soul from blameworthy traits such as despair, anger, and avoiding responsibility. The aim of this concept is to eliminate such negative attributes and replace them with noble qualities. Patience (*sabr*), gratitude (*shukr*), and reliance on Allah (*tawakkal*) are examples of praiseworthy traits cultivated through the process of *tazkiyyah al-nafs*. To attain these noble traits, one must develop self-awareness and engage in

<sup>41</sup>. Ibnu Qayyim, "Madarij Salikin", 203-208

<sup>42</sup>. Ibnu Qayyim, "Madarij Salikin", 189 - 194

continuous spiritual struggle (*mujāhadah*). The story of Prophet Yunus (AS) in Surah As-Saffat verses 139–148 serves as an ideal illustration of Ibn Qayyim al-Jawziyyah's model of *tazkiyyah al-nafs*.

## 2. Three Stages of the Soul (Nafs) in the Story of Prophet Yunus

Ibn Qayyim classifies the human soul (*nafs*) into three categories: *nafs al-ammārah* (the soul that inclines toward evil), *nafs al-lawwāmah* (the soul that reproaches wrongdoing), and *nafs al-muṭma'innah* (the tranquil and content soul). Prophet Yunus (AS) experienced these three stages of the soul throughout his life journey. There are three phases in the life of Prophet Yunus (AS) that illustrate the three corresponding stages of the *nafs* that he went through:

Phase 1 :Prophet Yunus (AS), disappointed by the disobedience of his people, decided to leave them without Allah's permission. This action indicates that he was in the stage of *nafs al-ammārah* (the soul that inclines toward wrongdoing). This phase is described in Surah As-Saffat, verses 139 and 140.

Phase 2 : This phase took place when Prophet Yunus (AS) began to realize the mistake he had committed. Becoming aware of one's own

wrongdoing is a natural human response. Human actions that are driven by instinct and inner impulses correspond to the stage of *nafs al-lawwāmah* (the reproaching soul). This type of soul is considered to be at a higher level than *nafs al-ammārah*. This condition is discussed in Surah As-Saffat, verses 143–144.

Phase 3 : After realizing the sin he had committed, Prophet Yunus (AS) immediately repented and sought Allah's forgiveness. The wisdom attained from seeking forgiveness is the attainment of *nafs al-muṭma'innah* (the tranquil soul). A tranquil soul forms an individual with strong faith, firm principles, complete reliance upon Allah (*tawakkul*), and unwavering resilience when facing trials.<sup>43</sup> The process of attaining *nafs al-muṭma'innah* is reflected in Surah As-Saffat, verses 145–148.

The three phases of Prophet Yunus's spiritual journey as recorded in Surah As-Saffat verses 139–148 will be integrated with Ibn Qayyim al-Jawziyyah's concept of *tazkiyyah al-nafs*, which consists of six stages:

1. Authentic and correct knowledge
2. Self-reflection
3. To return to Allah in repentance
4. Patience and Acceptance
5. Putting full trust in Allah (*tawakkal*)

The integration between these two perspectives is illustrated in the following diagram:

The Spiritual Journey Phases of Prophet Yunus (AS)	The Content of Ruh al-Ma'ani Interpretation	The Concept of Tazkiyyah al-Nafs According to Ibn Qayyim	The Integrative Framework
Verses 139–142: Prophet Yunus (AS) left his people without Allah's permission and was swallowed by a great fish during his escape.	Prophet Yunus (AS) committed a transgression against Allah SWT.	Sinful actions are a sign of a diseased heart. This reflects a state of the soul dominated by <i>nafs al-ammārah bi-s-sū'</i> .	A soul dominated by <i>nafs al-ammārah</i> is inclined toward wrongdoing and easily succumbs to sin.
Verses 143–144: Prophet Yunus (AS) began to realize his sin and repented, seeking	Prophet Yunus (AS) began to engage in self-reflection ( <i>muhāsabah</i> ) and repented to Allah.	True knowledge stimulates self-reflection ( <i>muhāsabah</i> ) and	True knowledge is the gateway to Allah's guidance ( <i>hidayah</i> ). Without correct knowledge, one cannot feel the awareness of sin, let alone

<sup>43</sup>. Jarman Arroisi, Mukharom, et all, 'Sufistic Phycoteraphy; Telaah Metode Psikoterapi Ibnu Qayyim al-Jauziyyah', 266

forgiveness from Allah SWT.		prompts repentance to Allah.	repent. It was through such understanding that Prophet Yunus (AS) experienced his turning point and began the process of purifying his soul.
Verses 145–148: Prophet Yunus (AS) was saved by Allah and returned to preach to his people with a renewed determination to improve himself.	Self-improvement as a manifestation of commitment to repentance.	After engaging in self-reflection (muhasabah) and repentance, what remains are patience (sabr) and reliance upon Allah (tawakkul). The salvation of Prophet Yunus (AS) signifies that his repentance was accepted, and its consequence is the commitment to self-improvement.	Tazkiyyah al-nafs leads to the emergence of a purified soul, enabling it to benefit its surroundings. This is referred to as the state of the tranquil soul (nafs al-muṭma'innah).

### Discussion

This research is necessary because, along with the progress of time, immoral acts have increasingly become widespread within society. This phenomenon arises primarily due to a diseased or corrupted soul and heart. Therefore, if such moral decline is to be eradicated, efforts must begin with the purification and improvement of the soul. There are two perspectives integrated in this study: first, the concept of tazkiyyah al-nafs according to Ibn Qayyim; and second, the interpretation found in Tafsir Ruh al-Ma'ani (verses 139–148), which narrates the spiritual journey of Prophet Yunus (AS). The three classifications of the soul within the theory of tazkiyyah al-nafs will be used to map the spiritual stages experienced by Prophet Yunus (AS). Through this process, a practical spiritual therapeutic framework will be developed as a strategy to address and overcome moral degradation.

### Conclusions

This research asserts that the story of Prophet Yunus (AS) as presented in Surah As-Saffāt, verses 139–148, represents a real depiction of the tazkiyyah al-

nafs process described by Ibn Qayyim al-Jawziyyah. Through an analysis of Tafsir Rūḥ al-Ma'ānī by Al-Alusi, it was found that the spiritual journey of Prophet Yunus consists of three significant phases: (1) The phase of transgression or sinful action (*nafs al ammarah bi al tsu'*), (2) The phase of self-reflection and repentance (*nafs al-lazwāmah*), and (3) The phase of inner peace and steadfast faith (*nafs al-muṭma'innah*). Each of these phases reflects the five stages of Ibn Qayyim's concept of tazkiyyah al-nafs (spiritual purification), namely: al-'ilm (true knowledge of Allah), al-muḥāsabah (self-introspection), al-tawbah (sincere repentance), al-ṣabr wa al-riḍā (patience and acceptance), and al-tawakkul (complete reliance upon Allah).

Thus, the story of Prophet Yunus (AS) is not merely a historical narrative, but also contains profound spiritual and practical values relevant to modern contexts. The presence of Ibn Qayyim's theoretical concept of tazkiyyah al-nafs simultaneously provides a conceptual explanation of Prophet Yunus's spiritual therapeutic stages. It offers a spiritual therapeutic formula that remains applicable for contemporary society: that purification of the heart, strengthening of faith, and complete submission to Allah are the true pathways to healing from moral and spiritual crises. This

study also demonstrates that the Qur'an, through the integration of Al-Alusi's Sufi-oriented exegesis and Ibn Qayyim's Islamic psychotherapeutic framework, can serve as a solution for maintaining moral and spiritual integrity amid the rapid development and challenges of the modern era.

### References

- Ary Ginanjar Agustian. *Rahasia Sukses Membangkitkan ESQ Power Sebuah Inner Journey Melalui Al-Ihsan*. Jakarta: Arga, 2006.
- Amaliya, Risma Nailul and Achmad Khudori Soleh. "KOMPARASI KONSEP 'TERAPI JIWA' IBNU QAYYIM AL JAUZYAH DAN KAREN HORNEY." *An-natiq Jurnal Kajian Islam Interdisipliner* 4, no. 1 (December 14, 2023): 1–12.
- Ali Ayaazi, Sayyid Muhammad, 'Al Mufasssirun Hayatuhum wa Manhajuhum', Cet 1, Teheran : Muassasah Al-Ithabaah Wa An-Nashr. Tth
- Baihaqi, Nurun Nisaa. "KARAKTERISTIK TAFSIR RŪH AL-MA'ĀNĪ," *Al Muhafidz : Jurnal Ilmu Al Qur'an dan Tafsir*, Vol. 2, No. 2, (2022), 115-130
- Fangesty, Maolidya Asri Siwi, Nurwadjah Ahmad, and R. Edi Komarudin. "Karakteristik dan Model Tafsir Kontemporer." *Mashadiruna Jurnal Ilmu Al-Qur'an dan Tafsir* 3, no. 1 (March 25, 2024): 53–60
- Hamka. *Tafsir Al-Azhar*. Vol. Juz 8. Singapura: Pustaka Nasional PTE LTD, 1982.
- Hasinatu Sa'adah, Dini, Hasan Bisri, and Ahmad Hasan Ridwan. "Studi Komparatif atas Tafsir Laṭāifu al-Ishārāt dan Tafsir Ruh al-Ma'ani tentang Lafaz Ithm." *Jurnal Iman dan Spiritualitas* 1, no. 4 (November 22, 2021): 451–459.
- Ibnu Qayyim Al Jauziyyah. *I'lam al-Muwaqqi'in 'an Rabb al-'Ālamīn*, Juz 1. Kairo: Dār al-Hadīth, 1991
- Ibnu Qayyim Al Jauziyyah. *Kitab Al-Ruh*. Beirut: Dar al Kutub al 'Ilmiyyah, 1986.
- Ibnu Qayyim al-Jauziyah. *Madarij Al-Salikin Bayn Manazil Iyyaka Na'budu Waiyyaka Nasta'in*. Kairo: Daar al Fikr, 1992.
- M. Quraish Shihab. *Tafsir Al Misbah*. Vol. Juz 12. Jakarta: Lentera Hati, 2002.
- Misteri Lukmanul Hakim, et all. "Kisah Nabi Yunus A.S Dalam Al Qur'an." *Al Iklil : Jurnal Dirasah Al Qur'an Dan Tafsir* 1, no. 2 (2023): 142–154.
- Muflichatul M., Arin. "Spiritual Quotient Zohar dan Marshall Perspektif Pendidikan Islam." *Journal of Islamic Education Research* 2, no. 1 (June 30, 2021): 77–86
- Mujahiddin, Anas. "Corak Isyari dalam Tafsir Ruh al-Ma'ani Karya al-Alusi." *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an dan Tafsir* 2, no. 1 (May 15, 2022): 111–121
- Muslim, Haris. "PEMIKIRAN IBNU QAYYIM AL-JAUZIYAH (W 751 H/1350 M) TENTANG PERUBAHAN FATWA DAN RELEVANSINYA DENGAN PENERAPAN HUKUM ISLAM DI INDONESIA", *Al Mashlahah Jurnal Hukum Islam Dan Pranata Sosial Islam*, Vol. 8, No. 2 (November 18, 2020) : 285-313
- Muhammad Fadhl Bin 'Asyur, *Tafsir wa Rijaluhu*. Kairo : Majma' Al Buhuts Al Islamiyah. 1970
- Ramadhini, Fitri. "Pemikiran Ibnu Qayyim Al Jauziyyah Tentang Pendidikan Anak Usia Dini." *Darul Ilmi: Jurnal Ilmu Kependidikan dan Keislaman* 9, no. 2 (December 27, 2022): 196–209
- Ridlo, Muhammad Saddam Fachri, and Bintang Saka Arjuna. "RASIO ESOTERIS AYAT-AYAT EKOLOGI: STUDI INTERPRETASI KITAB 'RUH AL-MA'ANI FI TAFSIR AL-QUR'ANAL-ADZIM' KARYA IMAM AL-ALUSI" *El-Mu'jam: Jurnal Kajian Al-Qur'an dan Al-Hadis*, Vol 4, no. 2 (2024): 183-203
- Shihab al-Din Mahmud bin 'abdallah al Husayni al Alusi. *Ruh Al Ma'aani Fi Tafsir Al Qur'an Al Azim Wa Al-Sab'a Al Mathani*. Beirut: Dar al-Kutub al-'Ilmiyyah, 2001.
- Sofyan, Muhammad, 'TAFSIR WAL MUFASSSIRUN', Cet 1, Medan : Perdana Publishing, 2015
- Yoesoep Edhie Rachmad et all, *Integrasi Metode Kuantitatif dan Kualitatif*, Yogyakarta : PT Grand Pustaka Indonesia, 2024
- Zahara, Fatimah Almas, Ulul Ilmi Wafda, and Ahmad Saerozi. " Karakteristik Tafsir Ruhul Ma'aani Karya Syihabuddin Al Alusi, *Minaret Journal Of Religious Studies*", Vol. 2, No. 2, (2024) : 18-30