Tazkiyat al-Nafs as a Solution for Reaching Humans Peace of Heart in the Modern Age

Deswita*
UIN Mahmud Yunus Batusangkar
Indonesia
E-mail: deswita@iainbatusangkar.ac.id

Zaidi Hajazi
University Selangor,
Malaysia
E-mail: zaidihajazi@yahoo.com

Kasmuri Selamat
UIN Syarif Kasim Riau,
Indonesia
E-mail: kasmuriselamat@gmail.com

*) Corresponding Author

Abstract: The development of the times and technology has changed the human perspective on spiritual values. This sometimes causes the presence of various flavors in the human soul. Be it peace, happiness or otherwise a sense of anxiety, discomfort, and sadness, all of which lead to the human heart, Allah gives ease to His servants in following the path of goodness and turns them away from badness and evil. Paying attention to things that can cleanse the soul and soften the heart so that it is always obedient to the shari'ah of Allah, is one of the greatest factors of goodness in this world and in the hereafter. Desire and equanimity can only be achieved if he reaches Allah. As for achieving it, a healthy and clean heart is needed, because the estuary of happiness and misery is the heart. The heart will only feel happy with sincerity to Allah. The heart will feel calm with remembrance and obey Allah. The way to achieve happiness and peace of mind is to pay attention, improve, and treat heart diseases so that they always obey His Rabb. The lucky person is the one who gets Allah's resistance and the lowly and despicable is the one who is hindered from Allah's help. How to get happiness, serenity, help and guidance from Allah? This is what will be discussed in this study.

In this study, we discuss how to achieve peace of mind through tazkiyat an-Nafs (purification of the heart or soul). Tazkiyat an-Nafs itself is an attempt to filter out the bad and dirty things from the soul, so that what comes out of the soul is the good one. Tazkiyat an-Nafs is done by following the Apostle who oversees guiding his people through the verses of Allah, through worship and by the Shari'a way.

Keywords: The peace of heart, Tazkiyat an-Nafs, Shari’a

INTRODUCTION

The material progress that has been felt by mankind lately, does not guarantee the happiness of life. Even the facts speak that the turmoil of life, the dryness of the soul is a phenomenon that is mushrooming everywhere. Human orientation currently prioritizes the material nature, making them like robots whose brains are only squeezed for money. Meanwhile, spiritual needs in the form of teaching din (Islam), tarbiyah and tazkiyah for the soul do not seem to get a portion in their time mapping.

Humans are perfect beings who depend on the health of their body and soul. A person who is healthy in body but not healthy in spirit is certainly worthless. Therefore, on the contrary, taking care of the soul (heart) and body is important. If
the purpose of human life is to achieve the happiness of life, both in this world and in the hereafter, then like it or not, we must be free from heart sickness. Therefore, we must be able to identify what is a heart sickness. And we need to find an appropriate method to find out how much heart sickness we suffer from. And more importantly, just as a sick body needs medicine, a sick heart also needs medicine.

In today’s modern times, not only in Indonesia, but even in various parts of the world, people pay more attention to their physical and material than their spiritual. Countries that are hit by various epidemics, are kept busy with eradicating the plague, isolating the sufferers who are affected by the plague by placing them in special treatment rooms in hospitals or certain places, conducting research and so on. As for his spiritual health, because it is hidden in the heart, many pay less attention to it.

Whereas the further result of heart sickness is a social disease that is dangerous and destroys the order of social life both now and in the future. Among them there is a separation or secularization between religious and non-religious life, between worship related to the Creator and worship related to others, between mosques and markets, between art and morals, and between science and charity. So that all these conditions will lead to aridity of the soul and make humans isolated in their own lives.

Alhamdulillah, lately many people are starting to realize the mistake in their steps, they are starting to study Islam diligently, from the workers, students, to the executive and the elite. They begin to build themselves up, purify their souls in order to achieve the peace of mind they have been looking for. They begin to realize that Islam comes with teachings that cover all aspects of life, regulate the relationship of a servant with his Rabb, individual relationships with other individuals, and individual relationships with him or herself.

Islam does not abandon any virtue, but Islam calls upon him and recommends to always hold on to it, and does not leave any humiliation but warns him of the danger and orders him to stay away from it. Until human life becomes orderly according to the very complete divine rules. If they practice the signs, they will succeed and win, but if they turn away from it, then they will be harmed and lose. One way to practice these divine signs is to carry out tazkiyat al-nafs (purification of the soul/heart).

Tazkiyat al-nafs is a process of filtering out the bad and dirty things from the soul or heart so that what comes out of the soul is fine. Humans will feel peace and tranquility if they are able to maintain
Deswita: Tazkiyat al-Nafs as a Solution for Reaching Humans Peace of Heart...

Deswita: Tazkiyat al-Nafs as a Solution for Reaching Humans Peace of Heart...

a balance between the forces that exist within themselves, or between the demands of their body, soul, and spirit. (Mutholingah, 2021: 68) In addition, humans also carry two tendencies, namely a tendency to piety and a tendency to evil. As explained by Allah in the QS, Asy-Sham verses 7-8: “By the Soul, and the proportion and order given to it; And its enlightenment as to its wrong and its right,” and more importantly, to get peace and balance, the process of tazkiyat al-nafs is carried out by following His Messenger who oversees guiding his people with the verses of Allah.

Tazkiyat al-Nafs is important to do in human life, there are at least three reasons: first, Tazkiyat al-nafs is one of the tasks of the Messenger of Allah sent to his people, as explained by Allah in the QS, al-Baqarah: 151 : A similar (favour have ye already received) in that We have sent among you an Messenger of your own, rehearsing to you Our Signs, and sanctifying you, and instructing you in Scripture and Wisdom, and in new knowledge.

Second, because tazkiyat al-nafs is the cause of luck (al-falah), as explained by Allah in the QS. Asy-Sham: 1-10. Third, tazkiyat al-nafs is like cleaning and filling water into a vessel. If the vessel is dirty, even though it is filled with clear water, the water will turn dirty too. But if the vessel is clean, then if it is filled with clear water, it will still come out clear. Like wise with our soul, if our soul is clean then our soul is ready to accommodate the goodness, ready to listen to the whispers of the angels. And a clean soul will ignore the whispers of the devil.

Research on tazkiyat al-Nafs has been conducted by many previous researchers: including research conducted by: First: Siti Mutholingah, Soul Purification Method (Tazkziyat al-Nafs) and its implications for Islamic education. In the Ta’limuna Journal, Vol. 10. No. 01 March 2021. In this article the author concludes that if the mental condition of students is clean, it will be easy to accept, understand and practice Islamic teachings.

not only free to will and choose between “fujur” and “taqwa” tendencies, humans also have moral responsibilities that are implied as subtle and indirect commands to take and choose taqwa, because it is the essence of mastery, control, and self-preservation.

Fourth: Zamaksyari Hasballah, Rijal Sabri, Abu Nasir: The concept of Tazkiyatun Nafs (The Study of Moral Education in the Qur’an Surah Asy-Sham 7-10), Journal of dharmawangsa.ac.id. Volume 3, No, 2 (2018). The results of this study state that the concept of tazkiyatun nafs contained in the letter Asy-Sham 7-10 is the concept of change, the concept of intelligence and, the concept of faith and piety and the concept of improving the quality of students’ self. While in this study the author wants to discuss how to achieve peace of mind or heart through tazkiyat al-Nafs.

METHOD

This research is a library research or literature study which is carried out by analyzing from various references and drawing a sharp and critical analysis so that it can provide a rational and logical picture. This method is carried out by taking several references, both in the form of books, scientific articles, journals and verses of the Al-Quran and hadith related to the problem of tazkiyat al-nafs and the peace of mind.

RESULT AND DISCUSSION

The role of the heart for all members of the body is like a king and his soldiers, all work at his command and submit to him. Because the command of the heart, istiqomah and deviation exists. Therefore, in the future, the heart will be asked about its soldiers. Because every leader is responsible for what he leads. This has been explained by Allah in His word in the QS: al-Isra: 36

اَلْفُؤَادَ كُلُّ أُو۟لَـ ٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًَ

Meaning: Do not follow what you have no ‘sure’ knowledge of. Indeed, all will be called to account for ‘their’ hearing, sight, and intellect.

The heart can live and die. In this regard, the hearts can be grouped into four types: first, a clean heart, in which there is a shining light, that is the heart of the believer. The two hearts that are closed are the hearts of the disbelievers. Third, an inverted heart, that is the heart of a hypocrite. Fourth, a heart in which there are both, one that attracts faith and the other attracts hypocrisy, they are the ones who mix good deeds with bad deeds. (Ibn Taimiyah: 2021: 118) Meanwhile, Ibn Rajab and Ibn Qayyim divided the heart into three types. Namely: a healthy heart, a
dead heart, and a sick heart (Ibnu Rajab, Ibnu Qayyum: 2020 :26).

A healthy heart is a safe heart. Whoever, on the Day of Resurrection, will face Allah without bringing a healthy heart, will lose. This is explained by Allah in QS. As-Syu’ara: 88-89

يَوْمَ لََ يَنفَعُ مَالٌ وَلََ بَنُونَ
٨٨ إِلََّ مَنْ أَتَىٱللَّّ بِقَلْبٍ سَلِيمٍ

Meaning: “the Day when neither wealth nor children will be of any benefit., Only those who come before Allah with a pure heart ‘will be saved’.”

A safe heart is defined as a heart that is free from every lust, desire that is contrary to Allah’s commands and from every doubt, obscurity that deviates from the truth. This safe heart is a heart that has never worshiped other than Allah and judged other than the Messenger of Allah.

A dead heart is a heart that does not know who its Rabb is. It does not worship Him, refuses to carry out His commands. This kind of heart always goes with lust and worldly pleasures, even though it is hated and wrathful by Allah SWT. This dead heart does not care about the pleasure and wrath of Allah SWT. For him the important thing is to fulfill his lustful desires.

A sick heart is a heart that is alive but contains sickness. It will follow a strong element. Sometimes it tends to “life” and sometimes it tends to “disease”. In him there is love, faith, sincerity, and trust in Allah, which is the source of his life. In it there is also love and greed for lust, Hasad (hasad or envy is an attitude that does not like to see people get favors and hopes that the favors disappear from them), kibr (kibr or arrogant is to reject the truth from others, underestimate other people), and the nature of ujub which is the source of disaster and destruction. This sick heart is between two callers, namely the caller to Allah, the messenger and the Last Day and the caller to worldly life.

From the types of hearts that have been described above, it can be understood that a healthy heart is a heart that is alive, solemn, humble, gentle, and always on guard. A dead heart is a barren heart, while a sick heart is a heart that is sometimes close to salvation and sometimes close to destruction.

Recognizing Heart Sickness

In simple terms, heart sickness can be interpreted as a sin committed by the heart. It is called a sickness because people with heart sickness will experience a bad condition, just like people who are physically ill. It is just that, the bad condition experienced by a patient with a sickness appears in the actions he does, not physically or physically. The difference again, the existence of heart sickness in the Islamic world is an act of sin, while
physical illness in the Islamic understanding is sometimes a dissolving sin.

Heart sickness is very difficult to recognize, because it is not a physical form that is visible, but an action whose effects can only be seen. Recognizing heart sickness requires subtlety of feeling, intelligence of mind, and clarity of mind. To be able to recognize heart sickness, at least it can be observed from some of the circumstances and behavior of people with heart sickness. Among the conditions that can be observed are: (Ahmad Fathoni: 2011: 17-18)

First: Losing true love. People who suffer from heart sickness will not be able to love people properly and sincerely, he is not able to love his family sincerely and sincerely. People like this are rather difficult to love the Prophet Muhammad SAW, especially loving Allah Who is more abstract. Because he cannot love sincerely, he will also not get sincere love from other people. If there is someone who loves him sincerely, he will be suspicious of that sincerity.

Second: Has a hard heart and eyes. People with heart sickness have eyes that are hard to touch and hearts that are hard to touch. Third: Loss of inner peace and tranquility. All heart sicknesses make the sufferer uneasy. He feels chased by his fears, worries, and other disturbing feelings. Fourth: Loss of solemnity in worship. People who suffer from heart sickness will find it difficult to be solemn in prayer, they will always be haunted by their problems. Fifth: Lazy to worship and do charity, even in this condition people who suffer from this heart sickness can come to frustration and despair. Sixth: Feeling happy to do bad things. This person with a diseased heart will relax and enjoy committing sins, even if there is no guilt and regret that bothers him.

Meanwhile, Al-Ghazali in Ihya Ulumuddin said that the signs of heart sickness and tips for knowing the heart sickness. Al-Ghazali mentions a prayer that refers to the hadith of the Prophet SAW which asks that we be saved from various types of heart sickness, O Allah, I seek refuge in You from knowledge that is not useful, a heart that is not solemn, lust that is not full, eyes that are not satisfied crying, and prayers that are not picked up. (Al-Ghazali (2), 2017: 296)

Referring to the prayer above, it can be concluded that the signs of people who have heart sickness are as follows: First, having knowledge that is not useful. His knowledge is of no use to him and does not bring him closer to Allah. The Qur’an explains that people who truly fear Allah are people who have knowledge. This is explained by Allah in QS. Fathir: 28, which reads as follows:
Deswita: Tazkiyat al-Nafs as a Solution for Reaching Humans Peace of Heart …

وَمِنْ أَلْلَٰهِ مُخْتَلِفٌ أَلْوَانُهُۥ كِلَٰٓذَٰكَ إِنَّمَا يَخْشَىٰ اللهُ مِنْ عِبَادِهِ ٱلْعُلَمَائِ ۗ إِنَّ اللهَ عَزِيزٌ غَفُورٌ

Translation: just as people, living beings, and cattle are of various colours as well. Of all of Allah’s servants, only the knowledgeable ‘of His might’ are ‘truly’ in awe of Him. Allah is indeed Almighty, All-Forgiving.

Second, having a heart that is not solemn. In carrying out worship, it is not solemn in its heart, so it cannot enjoy its worship. Worship only becomes a routine activity that does not affect the heart, soul, and behavior. Third, have lust that is never satisfied, ambition that is never exhausted, desire is constant, and greed is not satisfied.

All heart sicknesses that have been described above, greatly affect the attitudes and behavior of people who have the heart. Heart sickness is very dangerous for human life, both individually and in social life, both in this world and in the hereafter. Heart sickness can produce social disease, worship will be in vain, it can even damage human actions so that it gives birth to violence and abominations.

The Origin of Heart Sickness

According to Imam Al-Ghazali, there are four things that can harm the heart of every human being, and this case is called the mother of heart sickness. The four things are: First, long dreams (Thuulul amal). Long dreams that come to a person will cause that person to procrastinate in worship, delay repentance, be greedy, and hard-hearted or stubborn. Second, Haste (Isti’jal). The nature of haste is very influential on human life, both from the material side and from the psychological side. The psychological symptom that is most often experienced as a result of this haste is regret or regret for what has happened. This regret will result in the peace of the human soul itself. Third. Spiteful (Hasad). This envy is the desire of the heart to achieve an advantage which is followed by a feeling of displeasure towards other people who get Allah’s blessing. Or in other words, he or she wants the pleasures of other people to disappear and the only person who can get those pleasures is the jealous person himself. Fourth, Arrogant (Takabur). Arrogance or Takabur is one of the qualities of the devil. Arrogance or arrogance is a trait that is very displeasing to Allah and His Messenger. Because pride can cause endless disputes between humans and can lead humans to the door of destruction. (Al-Ghazali (1), 2019: 123-132).

Based on the opinion above, it can be understood that basically every disobedience and despicable character is poison for the human heart. That
disobedience will be the cause of heartache and loss of light. So, whoever wants safety and life for his heart, then let him cleanse his heart from dirt and things that poison his heart, this is know as tazkiyat an-Nafs.

**Tazkiyat al-Nafs**

Tazkiyat an-Nafs essentially tends to talk about the soul (an-nafs). The term an-nafs here is the totality of the human soul or the opposite of the body. Tazkiyat al-Nafs etymologically consists of two words, namely “tazkiyat” and “al-nafs”. The word “tazkiyat” comes from Arabic, namely isim masdar from the word “zakka” which means purification (Louis Ma’luf: 303). While the synonym or equivalent which is like the word tazkiyat, is tathhir which comes from the word thahara, which means to clean. The word tathir or thahara connotation is cleaning something that is material or physical that can be known by the human senses. For example, cleaning hands from dirt, both in the form of najis and stains attached to the human body. Meanwhile, the word tazkiyat has the connotation of cleaning something that is immaterial (psychic). For example, clearing the mind of dirty thoughts, evil desires, and so on.

The second word is “al-nafs.” The definition of al-nafs is the soul which is at the same time the essence or essence of man. Nafs is meant from the word “tazkiyat al-nafs” here is the soul, not nafs which means lust. Thus, etymologically, tazkiyat al-nafs can be interpreted as purification of the soul.

As for the understanding of tazkiyat al-nafs in terminology, it can be seen from the opinions of several experts, including Imam Al-Ghazali, Fazlurrahman, and Hasan Langgulung. According to Al-Ghazali, tazkiyat al-nafs with a broader understanding. In Ihyâ Ulûm Ad-Din, the term tazkiyat al-nafs according to Al-Ghazali is essentially oriented to the meaning of takhliyat al-nafs (emptying the soul from reprehensible traits) and tahliyat al-nafs (decoration of the soul with commendable qualities). In the discussion of riyadhah (psychological exercise), Al-Ghazali defines tazkiyat al-nafs as an attempt to treat mental illness, the causes of the sickness, as well as ways of treating and fostering the soul. He explained the medicine for mental illness and how to fix it, namely by using medicine or the method adopted by Shari'a science, in addition to being taken by rational science. Among the forms of treatment from Shari'a science are worship and morality (Al-Ghazali, (2). 47-49).

According to Fazlurrahman, tazkiyat al-nafs is the inner effort of humans, as moral subjects, to eradicate various tendencies of the human soul, between bad tendencies and good
tendencies that hinder the path of moral development in overcoming conflicts between the lawwamat nafs and the anger nafs. (Fazlurrahman, h. 300). Meanwhile, Ibn- Taimiyah argued that the word Tazkiyah had the original meaning of AnNamaa’. (developing), Al-Barakah (Barakah), and Ziyadah Khair (increasing kindness), but it can also be interpreted as losing something. So, based on this, the person who does “tazkiyah” collects that all meanings (Ibnu Taimiyah: 116).

From the description above, it is clear that the definition of tazkiyat al-nafs is closely related to morals and psychology, and functions as a pattern for the formation of human beings who have good morals, have faith, and fear Allah, and have high spiritual strength, so as to achieve true happiness.

**Reaching the Peace of Heart Through the Tazkiyat An-Nafs**

Talking about a pure soul and peace of mind, the question that arises in our minds is how to get a holy soul? The soul can become pure by leaving all the prohibitions of Allah and carrying out His commands. A person is not considered to purify himself except by leaving evil behind. Because that ugliness can pollute and tarnish the soul which ultimately causes the soul to become low and despised. People who are immoral means that he has trampled on his self-esteem, while those who do good and do good deeds, then he has raised his self-esteem and glorified theirselves (Ibnu Taimiyah: 2021: 131).

Allah has explained in the Qur'an that the purity of the soul can only be achieved by abandoning heinous deeds. Among them as contained in the QS. An-Nur: 30, which means: “O Prophet! Tell the believing men to lower their gaze and guard their chastity. That is purer for them. Surely Allah is All-Aware of what they do“. Abandoning immoral acts is an act of the soul, because he knows that bad deeds are cursed and unwelcome. When lust pushes him to do heinous and evil deeds, then the soul will try to fight it if he really believes in the Qur'an and believes in what the Messenger of Allah brought. That justification, hatred, and trying to fight lust are the actions of the soul and if the soul succeeds in controlling its lust, then with it the soul will become pure. It is different when someone is driven by his lust to commit immorality, then he has defiled and polluted his soul so that it becomes contemptible.

Rewards and sins are only obtained through real charity. Allah commands humans to do good and stay away from evil, and humans have agreed that what is required by the command is a real action. If a believer is forbidden to do evil, then
humans should not approach him and stay away from him, and if humans are told to do good, then he must do it submissively and obediently as a form of realization of monotheism, faith, and obedience to the Shari’a. So, what is the biggest factor in purifying the soul and achieving peace of mind is monotheism and faith accompanied by carrying out the Shari’a properly and correctly.

There is a relationship between one’s faith with one’s happiness, success, and peace of mind in living this life? Faith, success, happiness, and serenity are closely related. This is explained by Allah in QS. Al-Mu’minin verses 1-11. Allah begins the verse with the words “Successful indeed are the believers” Allah gives a formula that it is the believer who gets guaranteed luck (success, happiness, and serenity), not only in the world, but also in heaven (Rusdin S. Rauf: 2021: 30).

Who is the believer? They are the ones who always do self-improvement (prayer, stay away from negative words/actions, try to make improvements around them (by liking to do zakat and alms). That kind of behavior makes them happy. They also get a guarantee of heaven from Allah. (QS. Al-Mu’minun (23): 2-11).

Allah also clarifies the character of believers (the most merciful servants of Allah, ‘ibadurrahman), namely those who walk the earth humbly, always say good things even though they are insulted/scorned, always pray more at night, give infaq, do good, and always pray (asking for forgiveness, sustenance, etc.). All these characters are described by Allah in the QS. Al-Furqon (25): 63-70.

It has been explained above that tazkiyat an-Nafs is a process of filtering out the bad things in the soul so that what comes out of the soul is that which is fine, if you speak well, look at the good, walk for the good. This filtering process is carried out by following the instructions of the Prophet Muhammad who oversees guiding his people with the verses of Allah, with worship which is also known as the Shari’a. So that finally gives birth to peace of mind.

Based on the description above, the writer can give an overview of the process of tazkiyat an-nafs that can lead us to happiness and peace of heart and soul, namely: (1) Through prayer. If the prayer is correct, then the dirty in the soul, namely fahsakh (heinous deeds) and munkar will be cleaned. As explained by Allah in QS. 29; 45; “Recite what has been revealed to you of the Book and establish prayer. Indeed, ‘genuine’ prayer should deter ‘one’ from indecency and wickedness. The remembrance of Allah is ‘an’ even greater ‘deterrent’. And Allah ‘fully’ knows what you ‘all’ do.”
Prayer is the only wasilah of worship that is mentioned in the Qur’an to immediately ask for all the needs we feel, even before we are asked to pray, that is the first sentence is not worship but Allah said what problem do you have? What are you needing? What problem are you having? This is explained by Allah in the QS: 2:45-46:

وَاسْتَعِينُوا بِالصَّبْرِ وَٱلصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَـ شِعِينَ

Translation: And seek help through patience and prayer. Indeed, it is a burden except for the humble—those who are certain that they will meet their Lord and to Him they will return.

In the verse above Allah places the second part of the prayer, while in the first one Allah opens it with the word Wasta’imuu “My servant” If you have a problem in life, then ask Me for a solution. So, Allah has opened the widest way for His servants to reach cleanliness and peace of heart and soul in facing this life. Which prayer can bring peace of mind, namely the right prayer.

The correct prayer (physical, soul, heart) will give birth to a clean heart (tazkiyat an-nafs) and a clean heart will emit positive vibrations to the surrounding nature. That vibration which will eventually be returned to ourselves, this is what will give birth to peace and happiness in our hearts. (Rusdin S. Rauf (1): 2021: 33)

After the obligatory prayers, continue with sunnat prayers, such as tahajjud and dhuha prayers which have virtue values to achieve peace of mind. With tahajjud prayer we can get the peace of mind, because on a quiet night we could interact with Allah SWT. Trying to reflect, contemplate and find a way out of every problem we face. That is when every problem in life we can convey to the All-Hearer. Reveal all our problems, so our hearts will be spacious and our souls will feel fresh. With the spirit of tahajjud, it makes us believe that Allah will grant our prayers, so that we try our best to achieve our success and happiness.

People who often do tahajjud sincerely, then the tahajjud prayer that they do will give birth to body resistance and individual ability to deal with the problems they face stably. With the tahajjud prayer that is done regularly, sincerely, and solemnly, it will create a new and tough character, so that we will have positive perceptions and motivations, which prevent them from stress, can affect cognitive and emotional control, so that it gives birth to positive motivation and can prevent someone from stress. (Muwafik Saleh, 2011: 104). Maybe this is what Allah meant in the word QS. Al-Isra’:79,
Allah will place the performers of tahajjud to a commendable place.

Like wise with the habit of praying dhuha which has a positive correlation with work ethic. The analogy is the habit of praying dhuha to give affirmations repeatedly through the prayers we read. With our frequent prayers in the dhuha prayer, we unconsciously activate our subconscious. Inevitably our subconscious responds to every prayer that we repeatedly read. Thus, automatically, our spirit is burning to realize our desires which we chant in prayer. So, it is only natural that after prayer, our spirits rise again. (Rusdin, 2022: 43).

(2) Through reading the Qur’an is not just a reading material, but a guide to achieve happiness, serenity, success, tranquility, health, and so on. However, technological developments have changed the perspective of most people on spiritual values. So that many people today are starting to rarely refer to the Qur’an in solving the problems of their lives. They prefer other readings as a reference in solving their problems.

The Qur’an is the center of solutions to every problem in human life. Then the question arises how to make the Qur’an a problem solving in our lives? Maybe so far, some people have rarely used the Qur’an when facing happiness, sadness, or disappointment. For example, when sadness comes to them, they prefer to lock themselves in their room and do not allow others to interfere or on the contrary when happiness comes, they prefer to spend time treating friends to eat.

Basically, all the information in the Qur’an leads people to happiness and success. Even before practicing good deeds, they already feel happiness and success. So, one way to utilize the Qur’an is how we live every situation of our lives through the guidance of the Qur’an, so that we can be happy with the Qur’an. (Rusdin, 2022: 94).

Sometimes in life we can feel various moods, happiness, pleasure, serenity, joy, and happy feelings are present at one point. On the other hand, sometimes we also feel sorrow, anxiety, even deep anxiety, as well as various moods that may make us feel less happy and pleasant. Therefore, Allah SWT provides a way for us each of His servants, how to bring peace to the soul while at the same time getting rid of various anxiety in life caused by the roles and provocations of Satan who give whispers of anxiety in the soul., allazi yuwaswisu fi sudurin nas.

Thus, the devil whose role often gives restlessness, anxiety, and whispers of bad provocation in the human soul, which gives birth to restlessness, sorrow, anxiety which will result in the presence of disturbing heart sickness. Like riya, envy,
hatred, revenge, and others, all of which will affect the nature, behavior, character, and way of thinking of humans. This is what the Prophet SAW meant in his saying which means: : Indeed, the Prophet SAW said in the soul, in every human being there is a lump of flesh which is very decisive in the behavior of every human being, so if the condition of the flesh is good it will affect the whole body to behave well, and on the contrary, if the condition of the lump of flesh is bad then it will influence the character of behavior in every part of the body to behave badly, that is the Qalbu.

Allah SWT always with His loving nature, Rahman, and His mercy, wants to protect each of His servants, wants to give peace, tranquility, and more than that Allah wants all behavior and body attitudes of His servants to be good and noble. Therefore, when the Qur’an was revealed to the Prophet Muhammad SAW, then among its functions is to provide peace, tranquility and treat various diseases that have the potential to attack the heart, contaminate the soul. In QS. 10:57 which means: “O humanity! Indeed, there has come to you a warning from your Lord, a cure for what is in the hearts, a guide, and a mercy for the believers.”

Through the verse above, Allah informs this comprehensively, holistically, thoroughly and informs His servants who want a peaceful, calm, orderly and what makes them happy. Allah reminds humans without exception, Allah gives the most beautiful advice and guidance, where this advice and information becomes syifa for humans. Syifa’ is often translated as medicine for sickness of the heart and soul, syifa can also be interpreted as medicine for diseases of humans who have given up on overcoming them, which humans feel they no longer can strive for in them, thus returning all healing to Allah SWT. The most dangerous disease is a disease in the soul (envy, revenge, riya, sum’ah) which can give birth to bad behaviors, so that it has the potential to hurt, injure and even cause damage in life.

Allah says, advices have been revealed, information has been revealed and even contains medicine for all kinds of sicknesses that exist in the soul, at the same time it can be a guide to life, which gives birth to peace, love for every human being who believes in it, for everyone who is believers. What is meant by mauizhah here, advice is meant to be shifa, can be hudan, be mercy, then Allah explains again in QS. 17: 82. which means: “We send down the Quran as a healing and mercy for the believers, but it only increases the wrongdoers in loss.”

Through the above verse, Allah explains in My majesty Allah says, I have sent down the verses of the Qur’an which
can be shifa, can be a mercy for everyone who believes in them, people who believe, except for those who deny them, it does not increase nothing to him but loss. This verse gives us the impression that Allah wants us all to live in happiness, serenity away from anxiety, far from the problems of life that reside in the soul of every human being.

So, the quick formula is, if you are feeling anxious, feel the turmoil in your heart, instead of making a status on social media or talking to the right and left that does not present a solution, then advice from Allah, take ablution, face the Qibla, open mushaf and read the Qur’an, because from the reading alone it can be a shifa and a mercy for our lives that calms the state of our hearts. Sometimes the most beautiful thing, when we open the Mushaf even randomly, we suddenly find verses that can match what we are feeling, so read the Koran with full sincerity, that is where we get the instructions of the Qur’an which is very calming.

(3) Through Istigfar. Istigfar is one of the habits of the Prophet Muhammad that does not take much time, it is enough to get used to reading it by heart. Where we go and whenever we can, we can chant istigfar. Doing this istigfar, besides getting the reward, istigfar has real benefits, especially for those who want to gain wealth (both inner wealth and property), tranquility, and happiness.

Istigfar has two meanings, the first is equivalent to the meaning of ghafara. Every time we say astagfirullah ‘azhim, it means we ask forgiveness from Allah, so that our mistakes are forgiven and our disgrace is covered. The more often we say istigfar the cleaner ourselves from sin, mistakes, and all kinds of disgrace. Therefore, Allah loves His servants who always pray. The second, aslaha, which means repairing. Every time we say astagfirullah, it means that we ask and ask Allah to improve our lives, strengthen our faith, make us enjoy worship (khushyu’), and make our morals become noble.

Masha Allah, only one word but has two wisdoms. Thus, it is not surprising that a servant of Allah who truly does istigfar, his life is more blessed, brings goodness and improvement, is happy, calm, happy, and pleasant both in this world and in the hereafter (Rusdin, 2022: 114).

(4) Through Dhikr and Prayers. Dhikr is not only useful for the perfection of human reason, but Allah still gives advantages or other benefits to people who always remember (dhikr) to Him. As explained by Allah in His word QS: ar-Ra’d (13): 28, which means: “those who believe and whose hearts find comfort in the remembrance of Allah. Surely in the
remembrance of Allah do hearts find comfort.

Allah’s statement in the verse above, there is a relationship between dhikr and tranquility and peace of mind. In this case, the explanation of Allah is no longer a conceptual and theoretical explanation, but is already applied and practical.

Like wise with prayer, prayer is the weapon of the believer. Prayer is a form of self-weakness of a servant before Allah SWT the Creator. Weaving hope with prayer gives birth to self-confidence and peak serenity in living the increasingly complex realities of life. Prayer is able to build an atmosphere of calm in one's psychology. In many hadiths of the Prophet SAW, prayer is placed in a very important place. It is even mentioned that prayer is the essence of every worship performed. The prayer readings that we do all contain prayers. Since the beginning of the prayer, our takbir raises our hands until the end to say salaam, the contents are prayers and supplications for us to Allah. Even in the many hadiths that talk about prayer, all these things motivate us about the importance of prayer in life. This indicates the position of prayer in human life is very important for happiness, tranquility, and success in human life.

(5) Through Alms. Giving and sharing refer to one meaning, namely our willingness to give some of what we have to others, to create happiness together. Giving is an effective way to get more. The best of knowledge is knowledge that is practiced, the best of wealth is wealth that is given to charity. And the best of humans is those who are useful to others.
Therefore, give charity more than ever before. Allah explains in His word (QS. Saba’ [34]: 39), yang artinya: Say, ’O Prophet, “Surely ’it is’ my Lord ‘Who’ gives abundant or limited provisions to whoever He wills of His servants. And whatever you spend in charity, He will compensate ‘you’ for it. For He is the Best Provider.’”

Rasulullah SAW said: “The hand above is better than the hand below” (HR. Bukhari dan Muslim). In another hadith the Prophet SAW said, which means: Wealth will not decrease because of charity. Allah will increase the glory of someone who likes to forgive. (HR. Muslim).

During this time, maybe some people suspect that alms must be in the form of property. In fact, it is not so. Rasulullah SAW said, which means: “Every good deed is worth charity. Among the things that include goodness is that you meet your brother with a radiant face and you pour your bucket into your brother’s vessel” (HR. Ahmad dan Turmidzi).

Meanwhile, in another hadith, Rasulullah SAW explained: Protect your wealth with zakat, treat the sick with alms, and prepare prayers to reject calamity. (HR. Thabrani).

Alms are not limited to possessions, giving a smile, being friendly, or treating others as well as possible are also charity activities. This is where the Prophet SAW taught the importance of the values of friendship and relationships with other people, which will give birth to happiness and peace of mind in living this life.

Based on the verses and some quotes from the words of the Prophet Muhammad above, we can understand how powerful the power of charity is in our lives. Among the power of charity is to cure the sickness. Inviting sustenance, including of course the healing of all diseases, both physical and non-physical (psychological). Psychologically, alms can cleanse the heart and mind (Sayyid Abdul: 2011: 182). Furthermore, the power of alms is able to resist reinforcements and prolong life. Wallahu ‘alam bisshawab.

Those are some forms of tazkiyat an-nafs activity which if done properly and correctly will bring peace and happiness in living this life.

CONCLUSION

Based on the description above, it can be concluded that the heart is the abode of various human moods. The condition of the heart really determines the attitude and character of the human being who has the heart. Therefore, we must often clear our hearts or diligently in dhikr of an-nafs in order to get peace of mind in living this life. Tazkiyat an-nafs itself is a
process of regulating and filtering the soul or heart, filtering out the bad, so that what comes out is good. While the process of regulating and filtering is carried out by following the instructions of the apostle who is in charge of guiding his people through the verses of Allah, through worship, that is what we know as the Shari’a. The form of the Shari’a itself is carried out by first, carrying out prayers, whether obligatory or circumcised in a good, correct, solemn and sincere way. Second, reading the Qur’an and its meaning, making the Qur’an as a reference in solving life problems (healing with the Qur’an). Third, practicing istigfar in life. Fourth, through dhikr and prayer, and fifth, through giving alms, because alms have tremendous power to heal diseases of both the heart and soul and even physical illness.

REFERENCES
