



## Diagnosing the Typology of the Human Psyche in the Qur'an: A Study of the Salim, Muqtashid, and Maridh Souls

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**Abstract.** This study aims to examine the typology of the human psyche in the Qur'an, focusing on three principal categories of the soul: salīm, muqtasid, and marīd. Employing a thematic approach to relevant Qur'anic verses, the research analyzes how the Qur'an portrays the inner states of the human soul and offers a conceptual foundation for understanding and addressing psychological challenges. The study is conducted through library research using a thematic exegesis (*tafsīr*) approach, complemented by an exploration of the views of both classical and contemporary scholars regarding the Qur'anic construction of human psychology. The findings reveal that the salīm soul is described as pure, free from polytheism, and firmly rooted in monotheism, representing the ideal state of spiritual wholeness. The muqtasid soul occupies a moderate position, symbolizing individuals who strive to balance purity and deviation a type particularly relevant in contemporary social contexts. Meanwhile, the marīd soul reflects a disturbed psychological condition caused by doubt, hypocrisy, or destructive desires, which the Qur'an addresses comprehensively through spiritual purification (*tazkiyah al-nafs*), the strengthening of faith, and psychospiritual therapy. This study highlights that the Qur'anic classification of the soul is not merely theoretical but also practical, offering both preventive and curative solutions to the moral and spiritual crises of modern society, and contributing to the advancement of Islamic psychology and character education.

**Keywords:** Soul Typology, Qur'an, Salim, Muqtashid, Maridh

**Abstrak:** Penelitian ini bertujuan menguraikan tipologi kejiwaan manusia dalam *Al-Qur'an* dengan menitikberatkan pada tiga kategori pokok jiwa, yaitu salim, muqtasid, dan marid. Dengan pendekatan tematik terhadap ayat-ayat terkait, kajian ini menelaah bagaimana *Al-Qur'an* memaparkan dinamika batin manusia dan menyediakan kerangka konseptual dalam memahami serta mengatasi persoalan psikologis. Penelitian dilaksanakan melalui studi kepustakaan dengan metode *tafsir tematik* (*tafsir maudhū'i*), disertai telaah atas pandangan ulama klasik dan kontemporer mengenai konstruksi psikologi *Qur'an*. Hasil kajian

menunjukkan bahwa *jiwa salim* digambarkan sebagai jiwa yang suci, bersih dari syirik, dan teguh dalam ketauhidan, mencerminkan kondisi ideal kematangan spiritual. Jiwa muqtasid berada dalam posisi tengah, mewakili individu yang berusaha menyeimbangkan antara kesalehan dan penyimpangan, sehingga relevan untuk konteks sosial modern. Adapun jiwa marid menunjukkan kondisi kejiwaan yang terganggu oleh keraguan, kemunafikan, atau dorongan negatif, yang ditangani Al-Qur'an secara menyeluruh melalui pemurnian jiwa (*tazkiyah al-nafs*), penguatan iman, serta pendekatan terapi psiko-spiritual. Kajian ini menegaskan bahwa klasifikasi jiwa dalam Al-Qur'an bersifat aplikatif sekaligus konseptual, memberikan solusi preventif dan kuratif atas krisis moral-spiritual masa kini, serta mendukung pengembangan psikologi Islam dan pendidikan karakter.

**Kata Kunci:** *Tipologi Jiwa, Al-Qur'an, Salim, Muqtasid, Marid*

## INTRODUCTION

Mental health is a vital aspect of human life, shaping thoughts, behaviors, and relationships. In Islam, it is not limited to the absence of disorders but includes an inner peace rooted in faith and moral integrity. The Qur'anic concept of *qalbun salim* a pure, sound heart reflects this ideal, describing a state free from spiritual diseases like polytheism and hypocrisy (Solehuddin, 2023, p. 3; Haque, 2017, p. 2160). As stated in Surah Ash-Shu'ara (88–89), true success lies in presenting such a heart to Allah. Similarly, Surah As-Saffat (83–84) affirms that only those with purified hearts will attain eternal bliss (Ahmah, 2019, p. 50). Thus, Islamic teachings frame mental health as the harmony between inner tranquility and spiritual purity.

Understanding mental health through the lens of the Qur'an reveals its role as a comprehensive guide for human psychological well-being. The Qur'an outlines four core elements of the soul *nafs*, '*aql*', *ruh*', and *qalb* which together form an integrated system encompassing biological, cognitive, spiritual, and moral dimensions (Sulaiman, 2021). *Nafs* reflects inner impulses ranging from base desires to spiritual serenity; '*aql*' governs rational and ethical awareness; *ruh*' represents the divine life force; and *qalb* serves as the moral and spiritual center. A *qalb salim* ensures equilibrium across these dimensions. This holistic framework offers solutions to modern psychological challenges stress, anxiety, and existential emptiness which material approaches alone cannot resolve (Abduh, 2002, p. 45; Muslim, 2016, pp. 3–4). The Qur'an highlights the dynamic of *nafs*, including *nafs al-ammārah*,

dominated by desire (Q.S. Yusuf [12]:53), and *nafs al-lawwāmah*, which is self-critical and inclined to moral growth.

The Qur'an classifies human psychological conditions into three categories: *salim*, *muqtashid*, and *maridh*. This classification reflects various levels of human inner states, from optimal to problematic, and provides guidance for recovery and soul strengthening. These three categories present a diagnostic framework derived from Qur'anic teachings and are highly relevant for analysis. The concept of the soul in the Qur'an has a close connection with contemporary psychology, especially in terms of their shared goal of achieving mental well-being. A study of these typologies provides deep insight into understanding the human mental condition holistically, and opens up possibilities for combining modern psychology with Qur'anic spiritual principles in addressing mental health issues in the modern era (Jannah, 2024, p. 125).

Recent studies on Qur'anic soul typology have drawn scholarly interest. Bakti (2018), in *Foundations of Islamic Psychopathology*, used thematic exegesis and psycho-philosophical analysis to show that mental disorders are conceptualized in the Qur'an through terms like *maradhb*, *zaygh*, and *thughyan*, framing a unique bio-psycho-socio-spiritual model. However, he did not focus on classifying healthy or moderate soul types such as *salim* or *muqtashidah*. Muslimin (2017) explored the essence and components of the soul *nafs*, *qalb*, *rih*, and *fu'ad* and their roles in guidance and deviation, yet did not systematically categorize soul conditions. Arif et al. (2020) examined the concept of the soul within Islamic education, emphasizing its role in shaping balanced personalities, but did not elaborate on psychological typologies like *salim*, *muqtashid*, and *maridh* as a unified system.

A clear research gap emerges from prior studies: none have systematically classified the human soul based on Qur'anic psychological typology. While the Qur'an distinguishes *al-nafs salim* (healthy soul), *al-nafs muqtashidah* (moderate soul), and *al-nafs maridh* (sick soul), these categories remain underexplored as a unified framework for understanding psychospiritual dynamics and *tazkiyatun al-nafs*. Existing research tends to be normative and lacks an operational typological approach relevant to modern psychology. Moreover, few studies explicitly develop Qur'an-based psychological models employing terms like *salim*, *muqtashid*, and *maridh*,

despite their strong textual grounding. The integration of typology mapping with Qur'anic therapeutic and spiritual development strategies has also not been prioritized. This study seeks to fill these gaps by analyzing pertinent verses, interpreting the psychological meanings of these soul types, and exploring their application for mental health and soul cultivation in contemporary contexts.

This research is designed as a response to the need for a psychological model that is not only theoretical but also contextually and practically relevant in addressing contemporary psychological challenges. This study offers a synthetic approach between classical Islamic psychological perspectives and modern demands in the field of Islamic psychology. Based on the Qur'an as the primary source, this research constructs a framework of thought through the categories of *salim*, *muqtashid*, and *maridh* souls to enrich the development of theory and practice in psychology rooted in divine revelation. The background of this research stems from the reality that conventional medical and psychological approaches have not been fully able to address the complexity of contemporary psychological issues. Therefore, an alternative framework sourced from transcendent values is needed as a complementary solution. The main objective of this study is to explore psychological concepts in the Qur'an, in line with the increasing urgency for a holistic and spiritual approach in dealing with psychological disorders.

The three types of souls studied, *salim*, *muqtashid*, and *maridh*, are not merely presented as textual concepts, but are analysed in relation to the mental condition of humans in real life. The *salim* soul describes individuals who are spiritually and emotionally healthy, reflecting harmony between reason, heart (*qalb*), and sexual desire. Meanwhile, the *muqtashid* soul represents a psychological condition that tends to be fluctuating, lying between healthy and disturbed tendencies, and requires ongoing spiritual nurturing. The *maridh* soul depicts a psychological condition shrouded in disturbance, characterised by the dominance of lust, emptiness of meaning in life, and disorientation of values. By utilising this typology, this study offers a diagnostic approach rooted in the Qur'an that can be used as a reference in understanding and addressing contemporary psychological problems. Therefore, this article is not limited to theoretical discussion but also expands the discussion into the applied realm, particularly how these three types of

souls can serve as a foundation for formulating a spiritual-based approach to mental health recovery rooted in Islamic spirituality.

The research method employed a qualitative approach using library research, as all data were sourced from credible scientific literature, both primary and secondary. This method allows for an in-depth exploration of the construction of human psychological typology in the Qur'an, particularly the categories of *salim*, *muqtashid*, and *maridh* souls. The analysis process was conducted using the thematic interpretation (*maudhu'i*) method, which involves compiling verses related to the theme of mental health and then grouping them into a coherent thematic structure so that they can be read as a unified meaning. To explore the content of these verses, this study refers to various authoritative *tafsir* books, both classical ones such as *Tafsir al-Tabarī*, *al-Qurṭubī*, and *Ibn Kathīr*, as well as modern ones such as *Tafsir al-Mishbah* by Quraish Shihab and *tafsir* based on *maqashid*. Classical *tafsir* provides philological depth and historical context, while modern *tafsir* provides contextual interpretations relevant to contemporary human problems. This study also integrates theories from Islamic psychology, particularly the thoughts of figures such as Syed Muhammad Naquib al-Attas and Fauzi Abdul Hamid, and enriches the analysis with scientific literature that highlights the connection between spirituality, psychology, and mental health. In addition to thematic interpretation, a constructive hermeneutic approach is used to interpret the meaning of verses in the context of contemporary psychology. Through synthesis with modern personality theory and the framework of Islamic psychology, this study constructs a comprehensive model of psychological understanding that not only touches on psychological and medical aspects but also emphasises the importance of spiritual and moral dimensions in the healing process.

## RESULTS AND DISCUSSION

### Conceptual Foundations of Psychology in the Qur'an

The concepts of *nafs* and the human soul from the perspective of the Qur'an not only serve as a source of religious law and ritual teachings, but also provide deep insight into the psychological aspects of human beings. One important term in Qur'anic psychological discourse is *nafs*, a concept

that encompasses various dimensions of the human self, such as the soul, consciousness, spirit, and even character or personal identity. The diverse use of the term *nafs* in the Qur'an highlights the complexity of human internal structure and how the Qur'an records these dynamics in its revelatory narrative (Shihab, 1996, p. 392). From an Islamic psychological perspective, the concept of *nafs* in the Qur'an plays a fundamental role in shaping human perspectives on self-identity and life orientation, both in spiritual and social dimensions. The Qur'an reveals the term *nafs* as a comprehensive representation of human existence that encompasses both physical and spiritual aspects in an integrated manner.

Linguistically, the word *nafs* comes from the Arabic word نَفْسٌ, which has the basic meaning of "soul," "self," or the core essence of humanity. In the Qur'an, this word appears more than 290 times in various forms and contexts, indicating the diversity and depth of its meaning. Classical exegesis such as al-Tabarī and Fakhr al-Dīn al-Rāzī interpret *nafs* primarily within a theological and ethical framework, emphasising its role in human morality. Meanwhile, Sufi figures such as al-Ghazālī and Ibn 'Arabī view *nafs* as the inner centre where the conflict between divine impulses and carnal desires takes place. In al-Rāghib al-Asfahānī's work, *al-Mufradāt fī Gharib al-Qur'ān*, *nafs* is described as the core of human consciousness that unites the spiritual and ethical dimensions (al-Asfahānī, 1992, p. 496). In al-Ghazālī's view, as expressed in *Iḥyā' 'Ulūm al-Dīn*, the *nafs* is an inner potential that can grow towards spiritual purity or fall into moral degradation (al-Ghazālī, n.d., pp. 4–6).

To strengthen this study's relevance within modern psychology, insights from contemporary Islamic psychologists are essential. Malik Badri (2000) highlights *nafs* as the core of psychospiritual dynamics, which must be nurtured through an integrative approach between revelation and contemporary psychology. Al-Attas (1993) views *nafs* as central to human personality, playing a key role in cultivating *adab* and moral integrity. Fauzi Abdul Hamid (2010) further stresses that understanding *nafs* is vital for developing Islamic therapeutic frameworks that address not only psychological symptoms but also spiritual and ethical roots of mental disorders. These perspectives affirm that *nafs* is an active determinant of

human direction—toward salvation (*salām*) or existential ruin. Integrating classical exegesis with modern Islamic psychology enables a more holistic and applicable understanding of Qur'anic soul typology for contemporary mental health.

The spiritual dimension in the Qur'an views humans as beings with a complex inner structure, composed of several interacting spiritual dimensions. *Al-qalb* (heart) is understood as the centre of inner consciousness and spiritual feelings, the place where religious experiences and moral intuition arise. The *'aql* (intellect) plays a role in logical and reflective thinking, serving as a tool for understanding reality and making wise decisions. The *nafs* (soul or desire) is an internal force that can direct human behaviour, either positively or negatively, depending on how it is guided by the enlightened intellect and heart. Meanwhile, *ar-rub* (spirit) represents the divine aspect within humans, becoming an element that connects humans with a higher spiritual reality (Novitasari, Sumarto, & Febriansyah, 2023, p. 8).

From the Qur'anic perspective, psychospiritual health entails achieving balance among the soul's dimensions reason, heart, and spirit. It is not merely the absence of disorder but the holistic capacity to manage physical, emotional, and spiritual needs. In its early stages, the soul undergoes self-struggle and regulation, as seen in levels such as *al-nafs salim* and *al-nafs al-muqtashidah*. These stages reflect efforts to uphold moral integrity and divine values amid life's challenges. By contrast, *nafs al-mutma'innah* the tranquil soul represents a later phase of profound spiritual serenity. This study thus concentrates on the earlier typologies of the soul still engaged in self-management, providing a realistic framework relevant to contemporary psychospiritual struggles.

### **Analysis of Qur'anic Typology and Inner Conditions as a Foundation for Understanding the Psyche**

The Qur'an describes the human psyche through various typologies that reflect a person's spiritual and moral condition in relation to divine revelation. Three main categories often described in the Qur'an are *nafs salimah*, *nafs muqtaṣidah*, and *nafs maridah*. This classification not only reflects an individual's psychological condition but also provides guidance for

Muslims in maintaining and improving their psychological condition to achieve moral and spiritual perfection in accordance with Qur'anic teachings. Each type of soul describes a person's level of closeness and harmony with divine values.

### ***Salim***

Linguistically (lughoh), the term *salim* is derived from the letters س-ل-م (sīn-lām-mīm) which, as explained by Ibn Faris in *Maqāyīs al-Lughah*, the root word **الخالص من العيوب** means safety, security, well-being, and **السلامة**, which means freedom from defects and corruption, indicating the basic meaning of safety and freedom from shame and corruption (Ibn Fāris, 1991, Volume 3, p. 82). This meaning is further expanded by al-Rāghib al-Asfahānī in *Al-Mufradāt fī Gharīb al-Qur'ān*, **وَالسَّلِيمُ: مَنْ سَلِيمٌ صَدْرُهُ مِنَ الْغَلَلِ** meaning and the one who is safe (*al-salim*) is the one whose heart is free from envy, polytheism, and bad morals. The *qalb salim* refers to a heart that is pure and untainted (*al-Asfahānī*, 2006, p. 251). Al-Ṭabarī (1995, Vol. 19, p. 120) defines it as free from *shirk* and doubts about Allah's oneness, while al-Qurṭubī (2000, Vol. 13, p. 144) adds that it is devoid of corrupt beliefs and spiritual diseases like *riyā'*, *hasad*, and *nifāq*. Linguistically, *salim* implies safety from physical and spiritual harm; terminologically, it denotes a heart that is upright, pure from inner corruption, and firmly grounded in *tawhīd*. A *salim* soul is thus characterized by sincere faith, pure intention, and consistent moral conduct.

#### a) Characteristics of Qalbun Salim

Qalbun salim describes a pure heart, free from spiritual defects, and steadfast in sincere intention and conduct directed solely toward Allah (Fatuma & Arifin, 2022, pp. 3–4). Based on exegesis studies and scholarly perspectives, one of the main characteristics of a qalbun salim is freedom from shirk and misguided beliefs. This heart is founded on unshakable tawhīd, untainted by doubt, hypocrisy, or deviations from Islamic doctrine (Sari, 2020, pp. 4–5). The sincerity of qalbun salim is reflected in loyalty to faith and righteous action performed exclusively for Allah. Fakhr al-Dīn al-Rāzī, in *Mafātīh al-Ghayb*, emphasizes that qalbun salim is a heart safeguarded from all forms of shirk and inner diseases that hinder the

perfection of worship (al-Rāzī, 1999, Vol. 24, p. 218) in *Mafātīh al-Ghayb* regarding qalbun salīm:

الْقَلْبُ السَّلِيمُ هُوَ الْقَلْبُ الَّذِي سَلِيمٌ مِنَ الشِّرْكِ فِي الْأَعْتِقَادِ وَالْعَمَلِ. فَالشِّرْكُ لَا يَكُونُ فَقَطُ فِي الْأَعْتِقَادِ بِتَوْحِيدِ اللَّهِ، بَلْ يَقْعُدُ أَيْضًا الْأَفْعَالُ الَّتِي تَسْعَرُ مَعَ التَّوْحِيدِ مِثْلُ الْعِبَادَةِ لِغَيْرِ اللَّهِ أَوْ اتِّبَاعِ سَبِيلٍ مَّنْحَرِفٍ.

A sound heart is one free from polytheism in both belief and action, as shirk not only concerns denying Allah's oneness but also includes practices that contradict tawhid, such as worshipping others or following deviant paths. Fakhr al-Dīn al-Rāzī explains that a *salīm* heart is purified from all forms of shirk, maintaining pure faith and absolute submission to Allah without intermediaries.

A defining trait of *nafs salīm* is its purity from spiritual diseases such as envy, arrogance, hypocrisy, and malice. Ibn al-Qayyim (1997, p. 16) emphasizes that a sound heart is protected from traits that damage faith and sincerity, including subtle forms of *shirk* in belief and action. Fakhr al-Dīn al-Rāzī likewise explains that a *qalb salīm* is wholly free from associating partners with Allah, both in creed and behavior. Thus, a *salīm* soul embodies pure monotheism, sincere submission, and unwavering spiritual integrity. Ibn al-Qayyim al-Jawziyyah 361 H-751 H (Ibn al-Qayyim, 1997, p. 16), *Al-Ruh wa al-Nafs*

النَّفْسُ السَّلِيمَةُ هِيَ النَّفْسُ الَّتِي تَخْلُو مِنْ أَمْرَاضِ الْقَلْبِ كَالْكِبْرِ وَالْحَسْدِ وَالْأَطْمَاعِ وَالرِّيَاءِ.....

"A sound soul is one that is free from the diseases of the heart such as arrogance (*kibr*), envy (*basad*), greed (*hīrs*), and hypocrisy (*rīyā*)."<sup>1</sup> Therefore, the character of a pure soul is one that is free from negative traits such as arrogance, envy, greed, and hypocrisy. These traits destroy inner peace, while a healthy soul allows one to live with sincerity, humility, and peace in their relationship with God and others.

A *salīm* soul is marked by spiritual strength and sincerity, manifesting in profound faith and consistent practice. Ibn Taymiyyah (1997, pp. 172–178) describes it as a heart always connected to Allah through pure worship, free from ostentation and arrogance. Such sincerity is essential for deeds to be accepted, as only actions performed solely for Allah's pleasure are blessed.

Deep fear of His punishment fosters vigilance against sin, while sincere intentions in every act become a means of drawing closer to Him (Detik.com, 2023). Genuine love for Allah forms the foundation that motivates unwavering obedience and avoidance of His prohibitions.

b) Verses that Represent the Salim Soul and Their Interpretation

From the perspective of the Qur'an, the salim soul (النفس السليمة) describes a healthy, stable inner state that is in harmony with human nature, free from spiritual deviations such as polytheism, envy, jealousy, and hypocrisy. The Qur'an explicitly mentions the term *qalbun salim*, among others in Surah Al-Saffat [37]: 83–84 and Surah Asy-Syu'ara [26]: 88–89, both of which portray Prophet Ibrahim AS as a person with a pure heart, free from polytheism, and sincere in his submission to Allah. The Qur'an explicitly mentions this form of soul in Surah Al-Saffat [37]: 83–84:

وَإِنَّ مِنْ شَيْعَتِهِ لَأَنْزَلْهُمْ أَذْجَاءَ رَبَّهُ بِقُلُوبٍ سَلِيمٍ ﴿٨٤﴾

*"Indeed, Ibrahim was among his followers (Nuh). (Remember) when he came to his Lord with a pure heart." QS. Al-Saffat [37]: 83–84.*

This verse uses the word "شَيْعَتِهِ shi'ah" to refer to the followers of Prophet Noah AS who, despite being separated by time, still share the same faith in Allah, avoid shirk, and call for tawhid (al-Tabarī, 1997, pp. 100–110). In the context of *tasfiyah* (purification of faith) and *tazkiyah* (purification of the soul), this verse underscores the importance of consistently following the prophets' teachings to attain *qalbun salim*—a sound heart. Prophet Ibrahim AS exemplifies this ideal, embodying pure intention, sincere *tawhid*, and freedom from inner diseases (al-Tabarī, 1995; al-Rāzī, 1999, pp. 200–210). *Biqalbin salim* reflects spiritual sensitivity and inner peace rooted in closeness to Allah. QS. al-Anfāl [8]:2 portrays believers whose hearts tremble at His mention, while QS. ar-Ra'd [13]:28 affirms that *dhikr* brings true tranquillity. Ibn Kathīr (1999, Vol. 2, p. 503) notes this serenity is real happiness beyond worldly attachments. Thus, *qalbun salim* is dynamic, cultivated through ongoing *tazkiyat al-nafs*, *mujāhadah*, *murāqabah*, and constant *dhikr*.

c) Implementing Salim's Spirit in the Context of Life

The journey toward a *qalbun salīm* (pure heart) is an inner process that demands consistent commitment, spiritual awareness, and deep devotion. A key starting point is strengthening the transcendental relationship with Allah SWT through prayer, which not only symbolizes submission but also serves to protect the heart from spiritual corruption. Regular *dhikr* and recitations of *ma'tsurat*, along with avoiding harmful environments, help preserve the purity of the soul. Maintaining a sound heart also requires increasing religious knowledge as a guiding light. However, knowledge must be translated into action reflected in daily conduct, ethical speech, and wise decisions. The more consistently one embodies Islamic values, the stronger one's moral character and closeness to Allah. Furthermore, a purified soul manifests in sincere social behavior through honesty, empathy, and the pursuit of justice. Individuals with a *salīm* heart contribute positively to society, defend the oppressed, and embody values that build a moral and civilized community. Thus, spiritual purification is not merely personal but also foundational for social transformation.

***Muqtashidah***

The term *muqtashidah* comes from the root word ق ص د which etymologically means middle, moderate, or moderate. The word *muqtashidah* (مقتصد) is derived from the verb *qaṣada* (قصد) which in Arabic encompasses meanings such as consistency of direction, sufficiency, moderation, and a middle position. In classical lexicography, Ibn Faris emphasises that the root word carries the connotations of *istiqāmah* (straightness or steadfastness) and *tawassuṭ* (balance in action). He (Ibn Fāris, 1979, Juz 5, p. 66) states: "القصد: اسْتِقَامَةُ الطَّرِيقِ، وَيُرَادُ بِهِ التَّوَسُّطُ فِي الْأُمُورِ" The term *qaṣd* denotes steadfastness in following the straight path, embodying balance and fairness in various aspects of life. Classical exegetes provide rich insights into the concept of *muqtashid*, particularly in the context of spiritual moderation. Al-Rāghib al-Asfahānī (2009, p. 405) defines *iqtisād* as choosing the middle path between excess (*ghulūw*) and negligence (*taqṣīr*). Al-Ṭabarī (d. 310 H) describes the *muqtashid* as one who is neither negligent in worship nor among the most devout, but maintains a consistent, moderate

الَّذِي افْتَحْتَدَ فِي " devotion. According to him (al-Tabarī, 1997, Vol. 22, p. 217) " عِبَادَةُ اللَّهِ، فَلَا هُوَ مُفْرَطٌ، وَلَا هُوَ مُجْتَهَدٌ that is, one who performs worship in a moderate manner; not neglecting it, but not yet reaching the level of full diligence as those who compete in goodness.

To deepen understanding of *nafs al-muqtashidah*, Ibn Miskawayh's *Tahdhib al-Akhlāq* highlights that balance arises when reason (*al-quwwah al-naṭiqah*), anger (*al-quwwah al-ghadabiyah*), and desire (*al-quwwah al-shahwiyah*) function proportionally (Ibn Miskawayh, 1329 H, pp. 23–25; Khairunnisa & Burhanuddin, 2024, p. 1418). In this state, reason governs emotion and desire, fostering moral equilibrium (M. Izad, 2021, p. 215). This resonates with the Qur'anic ideal of moderation as a middle path between excess and negligence. *Muqtashidah* thus denotes a spiritual personality marked by balance, *istiqāmah* (consistency), and *tawassūt* (moderation), offering a relevant framework for navigating contemporary psychospiritual challenges.

a) Analysis of Muqtashidah Verse QS. Fātir [35]: 32 and its Interpretation

The Muqtashidahsoul represents one of the psychological traits of humans who occupy a moderate position in the spectrum of responses to divine guidance, as stated in QS. Fātir [35]: 32:

أَوْرَثْنَا الْكِتَبَ الَّذِي أَصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُفْتَحْتَدٌ وَمِنْهُمْ سَابِقٌ  
بِالْخَيْرِاتِ يَأْذِنُ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾

"Then, We bequeathed the Holy Book to those whom We chose among Our servants. Among them are those who wrong themselves, those who are moderate, and those who are foremost in doing good deeds by Allah's permission. That is the great bounty." QS. Fātir [35]: 32.

This verse states that Allah has bequeathed the Qur'an to His chosen servants, who are then divided into three groups: those who wrong themselves (ظَالِمٌ لِنَفْسِهِ), those who take the middle path (مُفْتَحْتَدٌ), and those who compete in doing good (سَابِقٌ بِالْخَيْرِاتِ). All three are part of the community that has received the great gift of divine guidance, yet they exhibit varying degrees of religious commitment and spiritual maturity. According to al-Tabarī, *muqtashidah* refers to those who fulfill obligations and avoid major sins, though occasionally committing minor ones, thus remaining obedient without achieving full moral perfection. Al-Rāzī highlights that this balance embodies *wasatiyyah*, the middle path of Islam. Ibn

Kathīr (1999, Juz 6, p. 544) notes that while *muqtashidah* lack the perseverance of the *sābiqūn*, they still receive Allah's virtue for their consistency. Ash-Shābūnī describes them as moderately practicing believers who strive to balance sin with good deeds, living between hope and fear (Fitriani, 2022, p. 77). This typology reflects those committed to divine guidance but still maturing spiritually—a process common to most believers.

b) Position Between Two Extremes: Moderation as the Pillar of Muqtashid's Soul

The concept of *iqtiṣād* in Islam signifies balanced moderation, avoiding *ghulūw* (excess) and *taqṣīr* (neglect). Al-Rāghib al-Asfahānī (2009, p. 367) defines it as a fair attitude reflecting intellectual and spiritual maturity. Al-Ṭabarī explains that *muqtashidah* in QS. Fātīr [35]:32 denotes those who worship consistently but not to the level of the *sābiq bil-khayrat*, occupying a transitional state between weakness and spiritual advancement. This aligns with *wasatiyyah*, which Yūsuf al-Qarādāwī highlights as essential in navigating contemporary challenges. From the Qur'anic perspective, *muqtashidah* embodies spiritual stability as a foundation for perfection. Rather than indicating weakness, it represents a realistic stage of faith development and offers an inclusive model for diverse levels of religious practice (Hasani, 2002, pp. 7–11).

c) Implementation of the Muqtashidah Spirit in the Context of Life

The *muqtashidah* soul reflects individuals who internalize Qur'anic teachings, though their consistency is still developing. Positioned between negligence and spiritual excellence (*sābiqūn*), this soul embodies a moderate and adaptive state amid spiritual and worldly tensions. Psychologically, it parallels Freud's ego—mediating between the *id* (nafs *ammārah*) and *superego* (nafs *mutma'innah*)—striving for inner balance (Yusron, 2022, pp. 92–95). From a Sufi view, as noted by Imam Syamsul Yakin via Sheikh Abdul Qadir al-Jailani, *muqtashidah* corresponds to souls inclined toward faith and knowledge but still in progress toward *nafs salimah*. Theologically, they are promised light reckoning and divine mercy. Understanding this typology is essential for shaping effective spiritual development in Islamic education and community programs.

d) Characteristics of the MuqtashidahSoul

From an Islamic psychological perspective, the *muqtashidah* soul aligns with *nafs al-lawwāmah*—a state of active moral awareness yet inconsistent self-control (Yusron, 2022, pp. 92–95). Al-Ghazālī (2005, Vol. 2, pp. 74–78) describes it as torn between worldly desires and the longing for divine closeness. Its main characteristics include: (a) strong environmental influence shaping ethical choices, (b) commitment to obligatory worship while lacking persistence in deeper *sunnah* practices (Hidayat, 2006, pp. 99–102), (c) vulnerability to external temptations, and (d) unstable spiritual awareness marked by an ongoing search for balance. Despite these challenges, this soul retains significant potential for repentance and growth.

e) The Relevance of the MuqtashidahSoul to Contemporary Life

The phenomenon of the muqtashidahsoul is highly relevant to the condition of contemporary humans, who are often trapped in moral and spiritual uncertainty. Many individuals in modern society experience identity crises, confusion of values, and existential anxiety due to social pressures and worldly demands. This highlights the importance of developing the muqtashidahsoul in modern life to achieve a salim soul (a healthy and pure soul).

Issues such as spiritual alienation and moral confusion, which are becoming increasingly widespread, reflect the condition of the muqtashidahsoul, which is in a state of search and trapped between worldly and spiritual tensions. Therefore, spiritual education that guides the muqtashidahsoul towards higher and purer consciousness becomes the main challenge in the spiritual development of Muslims in the modern era.

**Maridh**

The word *marīd* (مریض) is the active participle of the verb *marīda* (مَرِضَ) which means "to be sick". This word comes from the root letters -ر-ض- (m-r-d), which in a general context refers to a state of ill health, both physical and mental (Ibn Manzūr, 1990, Volume 7, p. 303). In the Qur'an, the term *marīd* does not merely refer to physical illness, but more deeply describes a spiritually damaged heart. Al-Ṭabarī interprets QS. al-Baqarah [2]:10 "*Fi qulūbihim marādūn fāzādahumullāhu maradā*" as a disease of doubt and hypocrisy that increases due to rejection of the truth. Al-Rāzī adds that *marīd*

also includes envy and doubt that prevent the heart from accepting guidance (Fakhr al-Dīn al-Rāzī, 1981, p. 101). Al-Qurṭubī also explains that deviation from the path of truth due to excessive love of the world is also included in *marīd* (Al-Qurṭubī, 2006, p. 184). Thus, *nafs al-marīdah* reflects an unstable soul, prone to inner disturbances, and in need of a process of *tazkiyah* for spiritual recovery.

a) Definition of a Deviant or Weak Soul

In the Qur'an, *qalbun marīd* (a sick heart) denotes an inner state deviating from human nature, marked by doubt, hypocrisy, envy, and excessive attachment to the world. This soul is neither fully hardened in rejecting truth nor steadfast like the *salim* or *muqtaṣid* soul, but instead remains trapped in instability. Al-Ghazālī (2005, Vol. 3, p. 28) views such spiritual illness as a barrier that clouds receptivity to divine guidance. Al-Tabarī (1997, Vol. 1, p. 259) links *maradah* to doubt (*syakk*) and hypocrisy (*nifāq*), while al-Rāzī (2000, Vol. 2, p. 123) associates it with unchecked desires (*syahwat*) and confusion (*syubhat*). Together, these interpretations highlight that a sick soul loses inner peace and becomes vulnerable to temptation, ultimately obstructing its return to spiritual purity.

b) Analysis of the "Marīd" (Sick) Verse in QS. Al-Baqarah [2]: 10 and Similar Verses

فِي قُلُوبِهِمْ مَرَضٌ فَرَأَهُمُ اللَّهُ مَرْضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

*"In their hearts is a sickness, and Allah increases their sickness; and for them is a painful punishment because they used to lie."*

This verse describes a sickness of the heart, which includes doubt (*syakk*), hypocrisy (*nifāq*), and ignorance, leading to inner darkness. This sickness is not merely physical but also mental and spiritual, drawing a person away from the truth and Allah's guidance. As a punishment, Allah increases this sickness due to their lies and rejection of the truth. Al-Tabarī (al-Tabarī, 1997, Vol. 1, p. 296) interprets "مَرَضًا" as doubt, ostentation (*riyā'*), and hypocrisy, encompassing heart diseases in their mental, moral, and spiritual dimensions. Al-Rāzī links heart sickness to inclinations towards desires (*syahwat*) and misconceptions (*syubhat*), as well as an unwillingness to accept the truth. Similar Verses Emphasizing the Danger of a Sick Soul QS. Al-Aḥzāb [33]: 32:

فَلَا تَخَصَّعْ بِالْقَوْلِ فَيَطْعَمَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَغْرُوفًا

"...so do not be soft in speech, lest he in whose heart is a disease should covet, but speak with appropriate words." This indicates a symptom of heart sickness in the form of lustful desires (*syahwat*) and evil intentions. QS. Al-Mā'idah [5]: 52:

According to *al-Qawā'id al-Hisan fi Tafsir al-Qur'an*, heart sickness in the Qur'an consists of two forms: the disease of doubt and hypocrisy (*syakk* and *nifāq*), and the disease of desires and unlawful inclinations (*syahwat*) (al-Sa'dī, 2023, p. 94). These are not merely psychological disorders but spiritual obstacles rooted in corrupted intentions and weak conviction, rendering the heart unable to discern truth from falsehood. Qur'anic commentators explain that such sickness undermines belief and morals, leading to vulnerability, deviation, and inner turmoil. This condition obstructs divine guidance and causes profound spiritual distress. Thus, these verses emphasize the vital importance of maintaining a pure heart to safeguard spiritual health and integrity.

### c) Causes of mental illness and the Qur'anic response

The Qur'an highlights that mental illness in its spiritual-ethical dimension arises from inner conditions deviating from human nature and distancing one from divine guidance. Doubt (*syakk*) toward revelation is a key cause, creating anxiety and blocking the heart from the light of truth (Shihab, 2002, Vol. 1, pp. 119–120). Hypocrisy further deepens this illness, as outward displays of faith conceal inward rejection, inviting divine punishment (QS. al-Baqarah [2]:10). Ignorance here denotes a conscious refusal to accept truth, leading the heart to close itself off from guidance. Vices such as hatred, envy, and arrogance also corrupt the soul, destroying both inner peace and social harmony (Nasution, 1993, pp. 64–65). The most severe consequence is the rejection of revelation out of spiritual arrogance, which results in a sealed heart incapable of receiving guidance (QS. al-Baqarah [2]:6–7).

According to the Qur'an and the Sufi tradition, healing a troubled soul (*marid*) involves *takhalli*—purging inner diseases—and *taballi*—adorning the heart with virtues (al-Qushayrī, 2002, pp. 62–63). QS. al-Baqarah [2]:10 warns that unchecked ailments like doubt, envy, and arrogance will intensify over time. Thus, spiritual therapy requires cultivating their opposites:

strengthening faith to dispel doubt, gratitude to overcome envy, forgiveness to ease resentment, humility to counter arrogance, and generosity to replace stinginess (Badri, 2018, pp. 77–78). This spiritual strategy is also reinforced by a number of other verses such as QS. Al-Syams: [91]: 9–10:

قَدْ أَفْلَحَ مَنْ زَكَّهَا ﴿٩﴾ وَقَدْ خَابَ مَنْ دَسَّهَا ﴿١٠﴾

*“Indeed, those who purify it (the soul) are successful, and indeed, those who corrupt it are losers.* QS. Al-Syams: [91]: 9–10.

Sayyid Quṭb (Quṭb, 2000, Volume 6, p. 3895) in *Fī Zilāl al-Qur'ān* interprets this verse as an affirmation that the human soul has the potential to grow into purity or, conversely, to experience corruption, depending on the individual's response to divine guidance. He emphasises that the process of *tazkiyat al-nafs* (purification of the soul) can be achieved through the practice of *dhikr*, performing *salat*, good social interaction (*mu'āmalah*), and avoiding sin. Inner peace, according to Sayyid Quṭb, is built through concrete practices such as *dhikr*, prayer, and virtuous social interaction. QS. al-Rā'd [13]:28 affirms that *dhikr* brings tranquillity to the heart, which al-Ṭabarī (2001, Vol. 13, p. 120) attributes to reliance on and constant awareness of Allah. QS. al-Isrā' [17]:82 presents the Qur'an as a healing source for spiritual ailments like hypocrisy and materialism (al-Rāzī), while QS. al-Kahf [18]:28 emphasizes maintaining the company of the devout to resist worldly distractions (al-Baghawī, 1997, Vol. 3, p. 149). Together, these verses offer a comprehensive model for *tazkiyat al-nafs*: *dhikr* for inner peace, the Qur'an for spiritual healing, and righteous companionship for resilience. This path leads to *qalbun salim* a heart purified from inner corruption and in harmony with divine serenity.

### **The Relevance of Spiritual Diagnosis in the Modern Social Context: Case Studies and Applications**

The Qur'an views the human soul as the core of human existence, encompassing the complex interaction between reason, heart, and spirit. This soul manifests various conditions based on an individual's response to divine guidance, thereby forming a spiritual classification that reflects the depth of human inner life and morality. As a book of guidance, the Qur'an not only provides normative guidance but also thematically maps the dynamics of the human soul (al-Ṭabarī, 1997, Juz 19, p. 147). In general, Muslim exegesis and

psychologists divide the typology of the soul into three main categories. First, *nafs salimah*, which is a soul that is free from deviation and full of monotheism. Second, *nafs muqtaṣidah*, which is a moderate soul that lies between good and evil. Third, *nafs maridah*, which is a soul that is afflicted with spiritual diseases such as hypocrisy.

In Islamic psychology, Muhammad Utsman Najati (2001, pp. 98–100) explains that soul classification reflects the degree of harmony among morality, spirituality, and self-control in navigating desires and life's challenges. A healthy soul balances *nafs*, rational thought ('*aql*), and spiritual awareness (*rūh*), culminating in *nafs al-muṭma'innah* a state of inner peace and acceptance of divine decree. The Qur'an presents this typology as a dynamic spiritual journey toward servanthood. Psychological diagnosis in the Qur'an involves observing traits and behaviors illuminated by revelation. Negative qualities like greed, envy, and arrogance signal imbalance, while distress symptoms—sadness, anxiety, restlessness indicate mental turmoil (Samain, 2020, p. 24). Good mental health is shown in patience, sincerity, and optimism, as in QS. al-Baqarah [2]:153–155. The Qur'an also prescribes spiritual therapy, including *ruqyah* reciting sacred verses for healing, as affirmed in QS. al-Isrā' [17]:82.

The typology of *nafs salimah*, *nafs muqtaṣidah*, and *nafs maridh* offers a valuable framework to assess human responses to social pressures, identity conflicts, and contemporary spiritual challenges.

a) Case Study 1: *Salimah* Soul

A social activist (activist, volunteer, official, etc.) who upholds the values of honesty and ethics despite being in an environment rife with corruption represents the characteristics of a *salimah* soul. He demonstrates depth of conviction and moral stability. This is in line with QS. Ash-Shu'arā[26]:89 which states, "*except those who come to Allah with a pure heart (qalbun salim.)*" Such a soul shows inner stability and moral resilience in facing ethical challenges.

b) Case Example 2: *Muqtaṣidah* Soul

Someone who is in the phase of searching for self-meaning, such as a teenager who sometimes practises religious teachings but is sometimes negligent, can be categorised as having a *muqtaṣidah* soul. This reflects a soul that is not yet stable but has the potential to grow in a better direction

spiritually. QS. Fātir [35:32] classifies this group as muqtashid, meaning those who are in the middle in terms of religious practice and are still open to guidance.

c) Case Example 3: Marīdah Soul

Individuals who experience severe psychological pressure, such as office workers who have lost their motivation in life and feel spiritual emptiness, can be associated with *nafs marīdah* (Putra, 2020, pp. 40–42). This soul is described in QS. Al-Baqarah[2]:10: "*In their hearts is a disease, so Allah has increased their disease...*" This condition indicates that a person's psychological aspects can be disrupted by various internal and external pressures, including social and existential factors.

### **Approach and Healing Strategies for the Maridh Soul: Spiritual and Psychological Approaches**

Approaching these soul typologies requires careful assessment of individual conditions. A person with a *salim* inclination may withdraw socially due to value mismatches; a *muqtashidah* type may face communication barriers across cultures; while the *marīd* soul often displays emotional turmoil triggered by social pressure and a lack of life meaning. Healing *nafs marīdah* demands an integrated approach combining Islamic spirituality and modern psychology. In Islam, this process *tazkiyatun nafs* involves *dhikr*, prayer, *muraqabah*, and *muhasabah* to cleanse the heart of anxiety and despair. The Qur'an emphasizes that true peace arises from Allah's remembrance (QS. al-Rā'd [13]:28). Additionally, *istighfar* and *taubat* open space for hope and psychological renewal through divine forgiveness (QS. al-Zumar [39]:53) ('Abd al-Karīm, 2002, p. 174). Thus, this spiritual approach serves as both therapy and profound inner transformation. On the other hand, contemporary psychology provides various methods that are in line with Islamic values, such as value-based counselling and Islamic cognitive therapy. Both approaches aim to shape healthier and more meaningful ways of thinking. This therapy can be complemented by logotherapy developed by Viktor Frankl, which emphasises the importance of seeking deep meaning in life. Within an Islamic framework, this is directed towards an otherworldly orientation and submission to God. Additionally, practices such as Zikr-Based Mindfulness are innovations that combine mindfulness techniques

with spiritual practices to aid in emotional regulation and inner peace (Dewi, 2022, pp. 48–51). For individuals who experience difficulties in social relationships, social skills training can help increase self-confidence and interaction skills. For this therapy to be effective, it is important to consider the cultural and religious background of each individual, so collaboration between psychologists, counsellors, and spiritual practitioners is needed in designing holistic and sustainable healing strategies (Abdallah et al., 2021, pp. 1–12). Therefore, psychological mapping based on Qur'anic typology can be an alternative approach in understanding and dealing with individual psychological dynamics through the lens of spiritual values.

## CONCLUSION

This study reveals that the Qur'an provides a broad and deep conceptual framework for understanding the structure and dynamics of the human soul. By examining soul types such as *salīm*, *muqtaṣid*, and *marīd*, the Qur'an not only describes the inner condition of humans at various levels of spiritual well-being but also emphasises that each soul type has unique characteristics and requires a specific approach to handling. The *salīm* soul symbolises the perfection of faith and spiritual maturity, the *muqtaṣid* soul represents the journey towards inner balance, while the *marīd* soul indicates moral and spiritual disturbances that require treatment based on divine principles.

The Qur'an's approach to mental health is not merely normative guidance but also offers practical and holistic solutions. The Qur'an presents a comprehensive healing method encompassing spiritual aspects through soul purification (*tazkijah al-nafs*), intellectual aspects through reflection and wisdom (*tadabbur*), and social aspects through acts of kindness and environmental support. This perspective opens up great opportunities for the development of Islamic psychology and character education that focuses not only on cognitive aspects but also on moral and spiritual strengthening. Therefore, understanding the typology of the soul in the Qur'an is very important in designing rehabilitation and personality strengthening strategies that are relevant to the needs and challenges of modern society.

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