

## ***Qalburn Saliim: The Concept of A Clean Heart as A Foundation for Mental Health According to Ibn Qayyim al Jauziyah***

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**Abstract:** The topic of mental health is being campaigned hotly. It's quite difficult to care for human rights over their mentality because things that are alleged to be strengthening factors for mental health such as wealth, throne, and family on several occasions play the opposite role. This paper tries to offer a solution to the initial phenomenon, by elaborating on the concept of *qalburn saliim*, or a clean heart in Islam as the foundation for achieving mental health. None other because the heart has an important role in human beings, because if this heart is damaged then the whole human being is damaged. By using qualitative methods (library research) and documentation techniques in data collection, this paper will examine the literature of *Ibn Qayyim al Jauziyyah* regarding the nature of the creation of the heart, the types of conditions it is in, the diseases that infect it, the healing steps to it, to its urgency for human life. This discussion is interesting to study because the concept of *qalburn saliim* has not been widely used as a reference by mental health activists.

### **1 INTRODUCTION**

Mental health is an important and serious issue to be maintained (Fuad, 2016). But not every human being can achieve it easily (Fakhriyani, 2019). Feeling worried and depressed, feeling unhappy in social relationships, irritability, acting aggressively and even being destructive, not believing in one's abilities, and not being able to understand one's condition are some of the characteristics of mental illness (Schneiders, Alexander, 1964).

The opposite of mentally ill, mentally healthy is the ability to function properly in dealing with problems, conflicts, and frustrations of everyday life without hindering the ability to develop, act and change. The adaptation process took place without significant difficulties. His life is complete integrity, failure does not destroy his entire personality (Lubis, 2016).

While the meaning of mental health from an Islamic perspective is a self-ability to manage the realization of harmony between mental functions and the creation of adjustments to oneself, others,

and the surrounding environment dynamically based on the Al-Qur'an and Hadith as a guide to life and the happiness of the world and the hereafter (Ariadi, 2019).

Therefore, it is necessary to make efforts to treat mental health or efforts to heal mentally who are already sick. Because in essence, human nature will attract him to a desire to live in peace and happiness, both personally and in his social sphere (Nawang Sari, 2013).

However, most scientists and psychologists studying mental health problems only pay attention to social and biological aspects (Fuad, 2016) or psychological and physical aspects (Cholik, 2015). The absence of spiritual or spiritual aspects from the attention of modern psychologists in the author's view will result in distortions of human concepts so that the handling process is less comprehensive. Because humans consist of physical and spiritual elements, which from this spiritual element makes humans tend to always be close to their God (Sabiq, 2016).

According to Usman Najati, spiritual or religious elements make humans protected from anxiety,

always maintain balance, and always ready to face any calamity that occurs (Najati, 1985). Zakiah Daradjat also argues, "Faith is a psychological process that includes all the functions of the soul, feelings, and thoughts that both belief in it. If faith is not perfect, then the benefits for mental health are also imperfect. Because religion guides life helps in dealing with difficulties and calms the mind" (Daradjat, 1983).

In the treasury of Islamic scholarship, there is a scholar who is very concerned about matters of mental health, or the human soul. One of his famous discussions is *qalbun salim*. His name was Ibn Qayyim al Jauziyah. By researchers, the thoughts of Ibn Qayyim in his books are considered appropriate as a basis for elaboration, because of his very qualified authority (al Raawy, 2003). The ideas offered are holistic and implementable. This is the result of the methodology that he used in almost all of his essays which was assessed as systematic, by first approaching the verses of the Qur'an, followed by the Hadith of the Prophet, the opinions of his companions, then the new pious salaf scholars followed by opinions from his views (Arroisi & Amin, 2021).

## 2 METHODS

The type of research in this paper is qualitative research with documentation techniques in data collection. Qualitative research is research that tries to understand, explore and break into it a very deep phenomenon. Then interpret and conclude these symptoms according to the context. So that an objective and natural conclusion is reached according to the symptoms in that context which are subjective (Harahap, 2020). Meanwhile, documentation techniques are data collection techniques by collecting and analyzing documents, both written documents, images, and electronics (Sukmadinata, 2017). In processing existing data, researchers used two methods. Descriptive methods to explain ideas in the literature of Ibn Qayyim al Jauziyah in detail, and analytical methods to analyze more deeply the relationship between the concept of *qalbun salim* or a clean heart and mental health.

## 3 DISCUSSION

### 3.1 The Nature of the Creation of the Heart

The first thing that is important to know is the meaning of the heart. Al Ghazali argued that the heart (*qalb*) has two meanings. The first meaning is a lump of flesh located on the left side of the chest which contains a cavity full of blood, also known as the heart. The second meaning is something that is very subtle (*Latifah*), invisible, intangible, divine spiritual which is the identity and nature of humans who have the potential to know, know, understand, understand and feel (Al Ghazali, 2005).

In line with al Ghazali, Ibn Qayyim al Jauziyah also argues that the heart has two meanings. The first is the physical meaning, namely a lump of flesh on the left side of the chest that functions to regulate the body's blood circulation or what we can call the heart. While the second meaning is meaningful, namely a subtle substance (*latifah*) that is *rabbaaniyyah*, *rahmaaniyyah*, and *ruuhaaniyyah* or given by God and has an inclination towards Him, has a relationship with the heart with a physical meaning, where it is the real human essence (al Jauziyah, undated b).

Interestingly, if the first meaning of the heart will cause the death of the human body and its worldly life, then the death of the heart with the second meaning will cause the death of the human being as a whole. Because he will lose the world and the hereafter at one time. The death of the human soul occurs a lot because most of them are not aware of what is happening to them, as this can be seen and can be easily realized in the physical pain of the heart (al Raawy, 2003). In this paper, the author will specialize in discussing the meaning of the second heart.

Regarding the nature of the creation of the heart, in the book *al Tibyan fii Aimaani al Qur'an* it is stated that in essence the heart was created to walk towards Allah and the Last Day, by making this world a place to collect provisions for it (al Jauziyah, undated b). The heart in nature is also created to capture the light of monotheism and *ma'rifah*. It is called light because, without both of them, the heart is engulfed in darkness. The darkness in the human heart is divided into two. A heart that is dark because of shirk and disbelief so that no light glows at all, but some hearts can still glow if they are repaired because they are dark because of immorality (al Jauziyah, no date h).

Ibn Qayyim in *Zaad al Ma'aad* writes, "So which heart is bound to the Lord of the worlds, God who creates pain with the disease, then that heart will get

medicine that is not obtained by people who do not bind their hearts to God" (al Jauziyah, no date h).

Therefore, every human being should not miss the slightest knowledge about the heart with its two meanings, along with the nature and purpose for which it was created (al Balkhi, 2003). Because with this knowledge, identification of the state of the heart will be precise and thorough.

### 3.2 State of the Heart

According to Ibn Qayyim al Jauziyah, *Ahwaal al Qalb*, or the heart is divided into three (alJauziyah, 1986). *The first is Qalibun Saliim* or a clean heart. It is a heart that is detached from lust to deny Allah's commands and prohibitions, saved from slavery to other than Allah and the guidance exemplified by the Prophet Muhammad. Allah's pleasure is the only goal, while Allah's anger is something to be avoided. With *Qalibun Saliim*, the owner will be safe at the end of the day (al Jauziyah, no f).

*The second is Qalibun Mayyit* or dead heart. So-called because the heart has been separated from faith. His heart does not know his Creator, does not worship Him, ignores His commands, and is immersed in only worldly desires and pleasures. Even Ibn Qayyim emphasized that Satan has rested from whispering disturbances because this dead heart is like a house that he can enter whenever he wants (al Jauziyah, 1985). Lust is like a leader in himself, stupidity is his highest politics, and carelessness is his vehicle in life (al Jauziyah, undated c).

The third is *Qalibun Mariidh* or a sick heart. It is illuminated by the light of faith but at other times the light goes out. The owner is tested between two calls, a call that calls to Allah, the Messenger of Allah and the Last Day, and a call that calls to the world. Satan controls himself at one time but is also defeated by faith at other times (al Jauziyah, 1985). This is the state of a sick heart, in the world of psychology people are afflicted with mental illness or mental illness.

### 3.3 Diseases of the Heart

If the physical illness is a time when the organs of the body are no longer able to work as they were created for them (al Jauziyah, undated c), then heartache is when it is no longer able to know Allah, love, yearning for, and prioritize Him above the interests of God anything (al Jauziyah, undated g). Ibn Qayyim likened a sick heart to a stomach that is

used to eating dirty and unhealthy food. The stomach is no longer used to clean and nutritious things, he feels comfortable with the dirty things even though in the end it leads to disease (al Jauziyah, undated c).

Furthermore, Ibn Qayyim argues that heart disease with its various kinds is under two kinds of diseases, diseases of suspicion and doubt as well as diseases of lust and jealousy (al Jauziyah, 2011). Which is an example of mental illness caused by suspicion and doubt, for example not believing in one's abilities, having difficulty discovering one's potential, denying God, and so on. While those caused by lust and jealousy, for example, greed, envy, jealousy, deviant behavior, and others.

After getting a glimpse of liver disease, it becomes important for humans to know the cause of the birth of the disease, so that every human being tries to stay away from it. The two main things that according to Ibn Qayyim have a major influence on the coming of calamity and heartache are opposing or not following the words and example of the Prophet, also because of immorality and sin (al Jauziyah, undated e).

The danger of sin and immorality for the human heart is like poison for the body, the impact of which is according to the level of danger of the poison. The poison brings darkness in deeds, darkness in finding a way out, darkness in the grave to darkness on the Day of Judgment (al Jauziyah, no date d).

Sin itself is psychologically a burden for someone who commits it. As a result of his sins he committed, it often results from sin stress/depression, which in turn brings illness (Arroisi, J, Maulida, IA, 2021)

Abu Zayd al Balkhi reminded us that he has an opinion in this matter, that the pleasures of the world are weapons...the antidote is uzlah or being alone, Satan's whispering weapon is satiety in humans and prison is hunger or fasting, lust weapon is excessive sleep and prison is getting up at night, and finally the weapon of air is talkative, while the prison is silence (al Balkhi, 2003).

In everyday life, there are practical actions that must be avoided by humans to maintain a healthy heart. Because these things when done can damage the heart (*mufsid al qalb*) by inviting disease to come to him (al Jauziyah, 1972). *First*, excessive socializing or socializing (*katsratu al khaltah*). Hanging out in excess will result in the human heart blackening, filled with the smoke of lust from him and the people around him (al Jauziyah, 1972).

Therefore, humans should know the priority scale of interests when living socially (Al-Jauziyyah, no date).

What causes further liver damage is excessive wishful thinking (*rukuub bahr al tamanny*). Because it is like an ocean without an edge. The waves of his wishful thinking toy with the human feelings, mind, and body. Most of his plays sit sweetly deceived by dreams and daydreaming, there is no spirit of movement (al Jauziyah, 1972).

The third damage to the heart is caused by the dependence of humans on others other than Allah (al ta'alluq *bighair Allah*). And, this is the biggest destroyer of the heart, the breaker of benefit and happiness. If that happened, then what he expected would essentially not arrive. Because the All-Knowing what is good for all creation is the Creator (al Jauziyah, 1972).

Furthermore, satiety (*al syab'u*) also damages the liver. A full stomach will more easily bring limbs to disobedience and make it difficult to obey (Syamsi, 2018). How much disobedience is caused by a full stomach, and how much obedience occurs without it (al Jauziyah, 1996). Concerning satiety, the food that enters humans becomes dangerous for two reasons. is dangerous because it is unlawful and not good in its entity, it is also dangerous because it consumes it excessively (al Jauziyah, 1972).

In modern research, what is halal and good for humans is proven to affect their mental and physical health (Burhanuddin, 2022) (Rifa'i, 2018). This is because whether or not a food product is halal can determine the mechanism of its physiological processes (Janna et al., 2021). This fact can be seen when a person consumes alcohol, for example at a certain level he will lose rationality, intellect, and the noble function of brain cells, resulting in uncontrolled behavior changes that lead to personality disorders with various excesses, or in the Qur'an (QS. Al An'am: 145) these foods are called *rijsun* or something heinous that even the devil enjoys (Syafri, 2016). And, at a later stage, it will cause certain complications, both physically and psychologically, such as the emergence of mutagens in digestive cells which lead to malignancy, fatty liver, stomach ulcers, and so on (Kholishudin, 2021). Meanwhile, the effect of excessive eating is that it can lead to human lust to be greedy and greedy, which does not only happen when eating but can also affect other actions (Abu Bakar et al., 2018). Apart from that, many scientists agree that the usefulness of fasting for the body's mechanisms has

not been replaced by medical technology (Cott, 1975). Not only for physical health but also for mental (Lubis, 2016).

Besides feeling full, oversleeping (*katsrah al nawm*) is also a habit that damages the liver. Because excess sleep according to Ibn Qayyim can kill the heart, make the body feel achy, waste time, and make people careless and lazy, which of the things above are not useful for humans. Likewise, lack of sleep or staying up late is also not good. The organs of the body will not work as they should so human emotions tend to be unstable (al Jauziyah, 1972).

And the last is a wild view (*fudhuul al nadzar*) and verbal slippage (*fudhuul al kalam*). Many wild views lead to great prohibition, slander, and harm (Alim, 2016). What the eyes see will direct the mind to continue to think about it, affecting the feelings in the heart. So that people's vision of a person will make them focus on the appearance of the outside and set aside more important inner things (al Jauziyah, 1972). Ibn Qayyim in his book *al Daa'wa* emphasized, "Most of the immorality enters a servant through four doors, the four doors of which are flashes of sight, flashes in the mind of the heart, speech, and actions. So let a servant be a gatekeeper for himself at the four gates. As for views, he is a guide for lust and a messenger of lust. Keeping the view is the basis for guarding the private parts, whoever spit his eyes, has led himself to be trapped in places of destruction. Views are the source of most of the calamities that befall human beings because views give birth to a beating in the heart and then continue to beat in the mind of the heart causing daydreams, then giving birth to desires then strengthening that will until it becomes determination, then actions arise that No one can stop them. Therefore it is said that patience to lower the gaze is easier than patience to endure the pain that will arise in the future as a result of not keeping the gaze (al Jauziyah, undated a).

Lastly, verbal slippage is not only detrimental to oneself but also to others. How many disputes because of one word, how many because the words that come out of oral ended in prison, and how many were mentally damaged because of unguarded verbal (al Jauziyah, 1972). So if it is extended to contemporary phenomena, keeping a speech is not always associated with moving the word. The world of information technology and social media, which are used as communication tools, must also be paid attention to because people can represent their words

through writing. With writing, they can commit sins that are usually committed verbally, such as lying, criticizing, deceiving, backbiting, and so on (Alfiyyah Nur Hasanah and Ikin Asikin, 2022).

So, from the things that have been mentioned above, the author takes an important point, that by staying away from things that can damage the heart, Ibn Qayyim al Jauziyah has shown guidance on how to train the good potential that exists in humans and stay away from things that damage (Haqiqi, 2019). So that these good habits will later become fertilizer for a clean heart, creating a strong foundation for mental health.

### 3.4 Healing of Heart Disease

One of the previous Muslim scholars who were authoritative in matters of mental health (al Balkhi, 2003) said that maintaining a healthy heart is not an easy matter. The human life instinct that is full of movement and cannot stay still requires it to face tests, friction, anxiety, and so on from heart disease at one time. Therefore, every owner of the heart is expected to be able to learn how to cure or treat it. The meaning of heart healing or psychotherapy itself is "instructions or guidance to please and calm sick people from words as well as practices that strengthen their natural life. This emanates from instinctive light (the Qur'an and Hadith), which helps to expel disease or reduce it (al Mathlaby, 1989).

Among the ways to cure liver disease, according to Ibn Qayyim al Jauziyah, there are three ways. First, cure heart disease with *muhasabah* and management of the soul or lust (*muhaasabah al nafs wa al istiilaa' 'alaihi*). Verily, the brokenness of the heart is due to the corruption of the desires. So *muhasabah* is important to do because true lust must be directed to be good. The book *Tariiqal Hijratin* explained that lust or the human soul consists of three levels. *Nafs al ammaarah bi al suu'* is a soul whose potential is controlled by lust by committing immorality and sinful acts. Then *nafs al lawwaamah* which is a soul that sometimes sins but when it sins it asks for forgiveness and repents. While *nafs al muthmainnah* is a soul that loves goodness and practices it. Hate disobedience and leave it. Kindness has penetrated him, become behavior and habit (al Jauziyah, undated g). So that from *nafs al muthmainnah* will always radiate faith from within a person, which decorates his life with commendable

behaviors. His life is more directed on a straight path towards Allah, the only goal (al Jauziyah, 1972).

*Muhasabah* itself in the view of Ibn Qayyim consists of 4 types. *Muhasabah* on obligations (*al muhaasabah 'ala adaai al faraaidh*), *muhasabah* on prohibitions (*al muhaasabah 'alaa al manaahy*), *muhasabah* on negligence (*al muhaasabah 'alaa al ghaflah*), and finally *muhasabah* on what the members of the human body do (*muhaasabah 'amal al jawaarih*). *Muhasabah* for the obligations that have been shown by the *Shari'a* is by working on and perfecting them, while *muhasabah* for what is prohibited by the *Shari'a* is by leaving it, making *istighfar*, and repenting. *Muhasabah* on human negligence is done by increasing *dhikr*, and reflecting on the purpose of creation as a human being, while *muhasabah* on human limbs is done by *muhasabah* on what is said verbally, what his feet do, what his hands do, and pondering whether what is done by the limbs is *istiqomah* or continuous and sincere because of Allah (al Jauziyah, 1985). The end goal of the process of treating a sick heart, but it is the beginning that has a significant impact on other processes. Among the benefits of *muhasabah* is knowing the Almighty Allah and knowing his shortcomings and incapacity (*iftiqaar ilaa Allah*) as a servant (al Jauziyah, undated c).

So whoever is good at knowing the bad or the disgrace that is in him, then he can easily escape from bad traits (al Jauziyah, 1985). Conversely, leaving *muhasabah* will lead people to disaster, many people will eventually become arrogant, forget their identity as creatures, and tend not to think about the consequences of a problem. So after the *muhasabah* is finished, mastery over human passions towards a calm soul can be achieved (al Jauziyah, 1972).

Second, by asking for protection from Satan's temptations (*al wiqaayah min tasalluthi alsyaithan*). Sickness and damage to the human soul originates from Satan's temptations. Because of this, the human heart feels narrow, dark, doubtful, anxious, anxious, fond of blaming fate, greedy towards the world, and careless of Allah, where such a situation is the greatest doom for the human heart (al Jauziyah, undated b).

Ibn Qayyim Al jauziyyah emphasized the importance of *ta'awwudz* or taking refuge in Allah from the temptations and whispers of Satan, either with the verses of the Qur'an or the prayers that the Prophet taught. This temptation that comes from Satan is a necessity that is contained in the Islamic

religion (al Jauziyah, undated c). Interestingly, however, protecting against these disorders has not received much attention from mental health observers. So this is one of the indigenous and interesting offers that come from Islam, one of which is through Ibn Qayyim with his book *Ighatsatu al Lahfaan fi Mashayid al Syaithan*.

Third, healing heart disease can be attempted by staying away from immorality and sin (*ijtinaab al ma'aashi wa al dzunub*). *Hujjatu al Islam* (al Ghazali, 2005) says that small or simple immorality will lead people to flee to further immorality. Being happy with immorality will turn off the light of faith and eliminate happiness. It is said that it will eliminate happiness because immorality and sin will hinder the entry of knowledge. Because knowledge is the light that Allah sends down to his servant, while sin and immorality turn off that light. Disobedience and sin also hinder the descent of sustenance and narrow the path in seeking it. Because the darkness of the heart is like the darkness of the world, which makes it difficult for the eyes of the senses to see.

Furthermore, immorality and sin also cause pain in the human body. Because the human body in Islam is the army of the heart. All orders come from him. So if his heart is sick, then there will be a direct effect on the human body. And if the human body is sick, then the next impact is the shortening of human life (al Jauziyah, without a date).

By knowing some of the consequences of immorality and sin, it is hoped that humans can distance themselves from doing this. And by keeping people away from anything that makes their hearts sick, mental health will be maintained.

### 3.5 The Urgency of a Clean Heart for Human Life

A clean heart has a vital urgency for human life (Al Manaauetal., 2021). A man without a heart and soul is like a lump of flesh without a price. Ibn Qayyim gave an example of the position of the heart like that of a king and the rest of the body like that of his people or his army. All orders come from him, as well as prohibitions. So if the heart is in a good condition, then the whole is good. However, if the state of the heart is not good, then it will be destroyed (al Jauziyah, without date b). Because the heart and limbs are actors of all good and evil (al Jauziyah, 1975). The good that is done will bring instructions for life, but the bad is the opposite. Both

have a very strong causal relationship, where the source comes from the heart of the king himself (al Jauziyah, 1996). In fact (al Balkhi, 2003) emphasizes, the relationship between the two is intertwined and related without being able to deny any other role at all.

Scientists reveal that liver health does not only affects mental health, but also the physical health of humans (al Balkhi, 2003). Ibn Sina also said the same thing that psychological factors (heart) have a great influence on the condition and work of human physical organs (Sina, 2008).

Even a clean heart also affects the clarity of the human mind or reason. According to al Ghazali, the relationship between heart and mind can show absolute truth. The ability of the mind to understand rational knowledge is always supported by a heart capable of reaching metaphysical knowledge (al Ghazali, 2005). With the synergy between the two, a knowledgeable human being will be closer to his God (Catholic, 2015).

Furthermore, a clean heart with a series of practices to achieve it also has a good impact on human social life. The practice of ablution, for example, can help rest the organs of the body and reduce physical and psychological tension. By praying, one's personality will be guided in dealing with life's problems, treating feelings of sadness and anxiety, and not easily giving up when experiencing failure. Fasting trains oneself to master and control motivation or emotional impulses and strengthens the desire to defeat lust and lust. In addition, patience with hunger and thirst makes someone who is fasting feel the suffering of others. So that the pilgrimage can be a therapy for arrogance, arrogance, and pride because in the practice of the pilgrimage the position of all humans is the same (al Jauziyah, no date g) (Ariadi, 2019). At the peak of a clean heart, humans will become individuals who are patient in facing various kinds of obstacles, calamities, and trials that come from within themselves, as well as from their external environment. Patience when facing disaster, patience in leaving immorality, and patience in obedience (Makmudi et al., 2018).

## 4 CONCLUSION

There are various ways to achieve mental health rights. Islam with one of its scholars Ibn Qayyim al Jauziyah has offered a concept that can realize mental health in a more comprehensive and fundamental way. That is by taking care of the most basic thing of the human element, his heart.

Departing from realizing that the nature of the heart is created to go to Allah, then protecting it from heart diseases that can infect it by following the life guidance of Rasulullah SAW and staying away from sin and immorality, doing healing efforts if you are already sick with *muhasabah*, taking refuge from the temptations of Satan and leaving sins and immorality, and ends by understanding the urgency of the role of the heart in human life.

From this paper the author emphasizes that *qalbun saliim* can really be a strong foundation for mental health. Because from a clean heart, clear thoughts, wise words, even a healthy physique will be born. When these fundamental things are met, then the anxieties that occur in life can be addressed more calmly, so that human mental health can be treated. More than that, a clean soul brings humans to the highest peak in their life relationships. It is when God becomes the only goal in life. When experiencing happiness, he is not complacent with gratitude, even when experiencing a problem he surrenders (acknowledges the greatness of God and his weakness as a servant) and is patient. Finally, there are no more obsessions and worries that distort mental health..

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