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EPISTEMOLOGY OF THE QUR'AN REGARDING PEACE OF MIND IN CREATING A SAKINAH FAMILY: ANALYSIS OF TAFSIR IBN QAYYIM AL-JAWZIYYAH

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ABSTRACT

This study examines the epistemological foundations of Qur'anic concepts related to peace of mind and their application in creating a sakinah (tranquil) family through the lens of Ibn Qayyim al-Jawziyyah's tafsir methodology. The Qur'an establishes sakinah (tranquility), mawaddah (affection), and rahmah (compassion) as foundational principles for marital harmony and family well-being, particularly in Surah Ar-Rum (30:21). Ibn Qayyim al-Jawziyyah (1292-1350 CE), a prominent medieval Islamic scholar, developed a distinctive exegetical approach combining transmitted reports (tafsir bi-al-ma'thur) and reasoned interpretation (tafsir bi-al-ra'y) with thematic (maudhu'i) and analytical (tahlili) orientations. His spiritual psychology framework, centered on the concept of qalibun salim (sound heart), provides unique insights into the relationship between heart purification and mental health outcomes. This qualitative textual analysis synthesizes contemporary research on Qur'anic family epistemology with Ibn Qayyim's exegetical contributions, examining 514 scholarly sources published between 2015-2026. Findings reveal that Ibn Qayyim's methodology integrates spiritual-ethical dimensions with practical family guidance, linking inner purification to psychological resilience and family stability. His works, including Al-Tafsir al-Qayyim, Badai' al-Tafsir, and Tuhfah al-Maudud, offer frameworks for understanding how Qur'anic principles translate into mental well-being and harmonious family relationships. The study identifies significant research gaps, including limited empirical validation of Qur'anic-based family models and insufficient integration of classical tafsir scholarship with contemporary family psychology. This research contributes to Islamic family studies by bridging classical exegesis and modern psychological frameworks, offering theoretical foundations for family counseling and mental health interventions grounded in Qur'anic epistemology.

KEYWORDS: Qur'anic epistemology, sakinah family, Ibn Qayyim al-Jawziyyah, peace of mind, Islamic family psychology, heart purification, spiritual psychology.

1. INTRODUCTION

The contemporary Muslim family faces unprecedented challenges in maintaining psychological well-being and relational harmony amid rapid globalization, technological disruption, and shifting social norms. Mental health concerns, marital discord, and family fragmentation have emerged as critical issues requiring both spiritual and psychological interventions. Within Islamic tradition, the Qur'an provides comprehensive guidance for family life, establishing epistemological foundations for peace of mind (*ḥuma'ninah*) and family tranquility (*sakinah*) that remain profoundly relevant to modern contexts.

The Qur'anic concept of the *sakinah* family, rooted in divine revelation, offers a holistic framework integrating spiritual, emotional, and social dimensions of family well-being. Surah Ar-Rum (30:21) articulates this vision: "And among His signs is that He created for you from yourselves mates that you may find tranquility (*sakinah*) in them; and He placed between you affection (*mawaddah*) and mercy (*rahmah*)." This verse establishes tranquility, affection, and compassion as divinely ordained foundations for marital relationships, connecting metaphysical principles to psychological outcomes [1], [2].

Contemporary scholarship has increasingly recognized the need to bridge classical Islamic exegesis with modern family psychology and mental health frameworks [3], [4]. However, a significant gap exists in systematically analyzing how classical *mufassirun* (Qur'anic exegetes) understood and articulated the relationship between Qur'anic epistemology and family peace of mind. Among medieval Islamic scholars, Ibn Qayyim al-Jawziyyah (1292-1350 CE) stands out for his comprehensive treatment of spiritual psychology, heart purification, and family ethics, yet his contributions to understanding the *sakinah* family concept remain underexplored in contemporary academic literature.

Ibn Qayyim al-Jawziyyah, a student of Ibn Taymiyyah, developed a distinctive exegetical methodology that combined transmitted reports with reasoned interpretation, employing both thematic and analytical approaches to Qur'anic commentary. His major tafsir works *Al-Tafsir al-Qayyim*, *Badai' al-Tafsir*, and *Al-Dhau' al-Munir 'ala al-Tafsir* demonstrate a sophisticated integration of juridical, ethical, and spiritual dimensions [5]. Beyond formal exegesis, his practical works such as *Tuhfah al-Maudud bi Ahkami al-Maulud* address

family education and child-rearing from a spiritual-psychological perspective [6].

Central to Ibn Qayyim's thought is his concept of *qalbun salim* (sound heart), which he positions as the foundation for mental health and social well-being. His extensive treatment of heart diseases (*amrad al-qulub*) and their remedies provides a unique framework for understanding how spiritual purification relates to psychological resilience and family harmony [7], [8]. This spiritual psychology offers potential bridges between Qur'anic epistemology and contemporary mental health paradigms, yet remains insufficiently integrated into modern family counseling and Islamic psychology literature.

1.1. Research Problem

Despite growing interest in Islamic family psychology and Qur'anic approaches to mental health, three critical gaps persist in the literature. First, while contemporary studies have identified key Qur'anic concepts related to family tranquility, they often lack systematic analysis of how classical exegetes interpreted and applied these concepts [9], [10]. Second, Ibn Qayyim's substantial contributions to spiritual psychology and family ethics remain underutilized in contemporary family studies, with limited scholarly work connecting his exegetical methodology to modern psychological frameworks [11]. Third, existing Qur'anic-based family models require deeper epistemological grounding in classical tafsir traditions to enhance their theoretical rigor and practical applicability [12].

1.2. Research Questions

This study addresses the following research questions:

1. What epistemological foundations does the Qur'an establish for peace of mind and family tranquility, particularly through the concepts of *sakinah*, *mawaddah*, and *rahmah*?
2. How does Ibn Qayyim al-Jawziyyah's tafsir methodology approach the interpretation of Qur'anic verses related to family peace and mental well-being?
3. What is the relationship between Ibn Qayyim's concept of heart purification (*tazkiyat al-qalb*) and contemporary understandings of mental health and family psychology?
4. How can Ibn Qayyim's exegetical insights be applied to develop practical frameworks for creating *sakinah* families in modern contexts?

1.3. Research Objectives

The primary objectives of this research are:

1. To analyze the epistemological foundations of Qur'anic concepts related to peace of mind and family tranquility
2. To examine Ibn Qayyim al-Jawziyyah's tafsir methodology and his specific contributions to understanding family well-being
3. To explore the connections between Ibn Qayyim's spiritual psychology framework and contemporary family mental health paradigms
4. To identify practical applications of Ibn Qayyim's insights for modern family counseling and Islamic psychology

1.4. Significance of the Study

This research contributes to Islamic family studies and psychology in several important ways. Theoretically, it bridges classical Qur'anic exegesis with contemporary family psychology, providing epistemological depth to modern Islamic family models. Methodologically, it demonstrates how classical tafsir scholarship can inform and enrich contemporary psychological frameworks. Practically, it offers foundations for developing culturally authentic, religiously grounded family counseling approaches that integrate spiritual and psychological dimensions. By systematically analyzing Ibn Qayyim's contributions, this study addresses a significant gap in the literature and provides resources for scholars, counselors, and family educators working within Islamic contexts.

2. LITERATURE REVIEW

2.1. Qur'anic Epistemology of Peace of Mind

The Qur'anic framework for peace of mind and family tranquility rests on several interconnected concepts that establish both metaphysical foundations and practical guidance for marital relationships. Contemporary scholarship has identified *sakinah* (tranquility), *mawaddah* (affection), *rahmah* (compassion), *tuma'ninah* (contentment), and *mitsaqon ghaliza* (strong covenant) as core epistemic principles governing family well-being in Islamic thought.

2.1.1. Sakinah: Divine Tranquility in Marriage

The concept of *sakinah* derives from the Arabic root *s-k-n*, denoting dwelling, rest, and tranquility. In Qur'anic usage, *sakinah* represents a divinely bestowed state of peace and stability. Surah Ar-Rum (30:21) explicitly connects *sakinah* to the marital relationship, framing the spouse as a source of tranquility: "that you may find tranquility (*li-taskunna*) in them" [13]. Hermeneutical analyses of this verse emphasize that *sakinah* is not merely

psychological comfort but a theological reality – a divine sign (*ayah*) pointing to God's creative wisdom and mercy [14].

Recent semantic studies of *sakana* and its derivatives across the Qur'an reveal that tranquility in marriage encompasses multiple dimensions: physical rest, emotional security, psychological contentment, and spiritual peace [15]. This multidimensional understanding positions *sakinah* as both an internal state and a relational quality, achieved through the integration of spiritual awareness, emotional bonding, and practical cooperation between spouses.

2.1.2. Mawaddah and Rahmah: Affective Foundations

The Qur'anic pairing of *mawaddah* (affection, love) and *rahmah* (compassion, mercy) in Ar-Rum 21 establishes the affective basis for family tranquility. Educational-psychological analyses interpret these terms as representing complementary dimensions of marital love: *mawaddah* as passionate attachment and desire, and *rahmah* as compassionate care and forbearance [16]. This dual structure suggests that sustainable marital harmony requires both emotional attraction and merciful accommodation of human imperfection.

Contemporary frameworks have mapped these Qur'anic concepts onto psychological models of affect and attachment. One study employs a "three-dimensional pyramid of the human psyche" to explain how *mawaddah* and *rahmah* function as divine manifestations that create conditions for both spousal tranquility and optimal child-rearing [16]. This integration of Qur'anic epistemology with psychological theory demonstrates the potential for interdisciplinary dialogue between Islamic scholarship and contemporary family science.

2.1.3. Mitsaqon Ghaliza: The Covenantal Foundation

The Qur'anic phrase *mitsaqon ghaliza* (strong covenant), appearing in Surah An-Nisa (4:21) in reference to marriage, establishes the contractual and moral foundation for family relationships. Textual analyses emphasize that this covenant is not merely a social contract but a sacred commitment witnessed by God, creating both rights and responsibilities that ground family stability [17]. The covenantal framework positions marriage as a religiously binding relationship that transcends individual preferences, providing a

normative structure for navigating marital challenges.

Contemporary scholarship interprets *mitsaqon ghaliza* as establishing an epistemological foundation that integrates legal, ethical, and spiritual dimensions of marriage [17]. This covenantal understanding connects to the concept of *sakinah* by providing the institutional and moral framework within which tranquility can be cultivated and sustained.

2.1.4. *Tuma'ninah: Inner Peace and Contentment*

While *sakinah* emphasizes relational tranquility, *tuma'ninah* denotes inner peace, contentment, and psychological security. Qur'anic usage of *tuma'ninah* often relates to the heart's rest in faith and divine remembrance (Q. 13:28: "in the remembrance of Allah do hearts find rest"). Studies connecting *tuma'ninah* to family well-being suggest that individual inner peace, achieved through spiritual practice and divine connection, forms the psychological foundation for creating tranquil family environments [18].

The relationship between *tuma'ninah* and *sakinah* reflects a Qur'anic epistemology that views family peace as emerging from the integration of individual spiritual health and relational harmony. This integrated perspective challenges purely social-psychological models of family well-being by insisting on the primacy of spiritual orientation and divine connection.

2.2. *The Sakinah Family Concept in Contemporary Scholarship*

Contemporary Islamic scholarship has developed the *sakinah* family concept into a comprehensive framework for family development, counseling, and policy. This literature organizes around normative descriptions, practical strategies, and empirical investigations that operationalize Qur'anic concepts for contemporary contexts.

2.2.1. *Normative and Hermeneutical Approaches*

Hermeneutical tafsir studies provide normative descriptions of the *sakinah* family by explicating Qur'anic verses and prophetic traditions. These studies emphasize that the *sakinah* family is characterized by: (1) legal validity of marriage according to Islamic law; (2) fulfillment of mutual rights and responsibilities; (3) cultivation of affection, mercy, and mutual respect; (4) spiritual

orientation toward God; and (5) commitment to moral education of children [19], [20].

Theological hermeneutic approaches interpret *sakinah* marriage as requiring spiritual and emotional balance between spouses, emphasizing that tranquility emerges from the integration of love (*mawaddah*), mercy (*rahmah*), and piety (*taqwa*) [21]. These normative frameworks provide ideals and principles but often lack operational specificity for practical application.

2.2.2. *Conceptual Models and Frameworks*

Several scholars have developed conceptual models that systematize Qur'anic principles into frameworks for family development. The SAMARA model (Sakinah, Mawaddah, Warahmah) has been applied in premarital education programs, emphasizing piety, role balance, and mutual rights and duties as pathways to family tranquility [22]. This model translates abstract Qur'anic concepts into practical guidance for young couples preparing for marriage.

A more comprehensive Qur'anic-based theoretical framework integrates three primary variables derived from textual analysis: (1) spiritual leadership, (2) emotional well-being, and (3) balance of rights and responsibilities [23]. This framework positions spiritual leadership as foundational, with emotional well-being and balanced role fulfillment as mediating factors that produce family harmony. The model has been subjected to instrument validation through survey research, demonstrating potential for empirical testing, though the authors acknowledge the need for cross-cultural validation [23].

2.2.3. *Contextual and Qualitative Studies*

Qualitative research has examined how Muslim families operationalize *sakinah* principles in specific contexts. Phenomenological studies of long-distance marriages in Indonesia identified six key concepts for maintaining *sakinah*: (1) marrying with intention for Allah's pleasure; (2) patience and forbearance; (3) open communication; (4) mutual trust; (5) spiritual routines (prayer, Qur'an recitation); and (6) family support systems [24]. These findings suggest that *sakinah* is not a static state but an active achievement requiring intentional practices and relational work.

Studies of family resilience during the COVID-19 pandemic highlighted the role of spirituality, communication, economic coping, and role flexibility in maintaining family well-being under stress [25]. This research demonstrates that *sakinah* families are characterized not by

absence of challenges but by adaptive capacities rooted in spiritual resources and relational skills.

Reconciliation and Conflict Resolution

Islamic legal scholarship on reconciliation (*raja'a*) emphasizes that efforts to restore marital harmony are integral to the *sakinah* family concept. Content analyses of Islamic family law highlight that reconciliation processes during the *'iddah* period provide structured opportunities for couples to rebuild *sakinah*, *mawaddah*, and *rahmah* [26]. This legal framework reflects a Qur'anic epistemology that prioritizes family preservation and provides mechanisms for healing relational ruptures.

2.3. Ibn Qayyim al-Jawziyyah's Scholarly Contributions

Ibn Qayyim al-Jawziyyah (1292-1350 CE), born in Damascus, was a prolific scholar whose works span jurisprudence, theology, spirituality, and Qur'anic exegesis. As a student and close companion of Ibn Taymiyyah, he developed a distinctive intellectual approach that combined rigorous textual analysis with practical spiritual guidance. His contributions to understanding family well-being and mental health emerge from his broader framework of spiritual psychology and Qur'anic interpretation.

2.3.1. Major Tafsir Works and Methodology

Ibn Qayyim authored several substantial works of Qur'anic commentary that have been compiled and studied by later scholars. His three major tafsir collections – *Al-Tafsir al-Qayyim*, *Badai' al-Tafsir*, and *Al-Dhau' al-Munir 'ala al-Tafsir* – demonstrate a thematic (*maudhu'i*) approach to exegesis, organizing interpretation around conceptual themes rather than following strict verse-by-verse sequence [27].

Comparative studies of these three works reveal that Ibn Qayyim extensively employed thematic interpretation, comparing treatments across different Qur'anic passages to develop comprehensive understandings of concepts and their social-historical implications [27]. This methodological approach makes his work particularly valuable for understanding integrated Qur'anic perspectives on complex topics like family relationships and psychological well-being.

Ibn Qayyim's exegetical methodology combines transmitted reports (*tafsir bi-al-ma'thur*) with reasoned interpretation (*tafsir bi-al-ra'y*), refusing to restrict himself to a single mode [28]. His analytical (*tahlili*) orientation involves careful attention to linguistic detail, hadith evidence, and the opinions of earlier exegetes, while his reasoned approach allows him to deduce legal rulings and spiritual

wisdom (*hikmah*) from verses [28], [29]. Several studies identify a Sufi-ethical (*Sufi-adab*) coloring in his exegesis, particularly on inner-spiritual topics, reflecting his integration of juridical and mystical dimensions of Islamic thought [29].

Analysis of his interpretation of *Al-Mu'awwidzatain* (the last two surahs of the Qur'an) reveals his methodological characteristics: extensive elaboration organized into chapters, integration of his own opinions with those of other exegetes, and systematic support through hadith and Qur'anic cross-references [29]. His *tafsir bi-ar-ra'y* approach in *Badai' al-Tafsir* demonstrates seven unique aspects, including original theories, critique-based theories, deductive method, and detailed substantive analysis, distinguishing his work even from his teacher Ibn Taymiyyah [30].

2.3.2. Spiritual Psychology and the Concept of Qalbun Salim

Central to Ibn Qayyim's thought is his comprehensive treatment of the heart (*qalb*) as the locus of spiritual and psychological health. His concept of *qalbun salim* (sound heart) provides a framework for understanding mental well-being from an Islamic perspective. Ibn Qayyim defines the sound heart as one free from spiritual diseases, oriented toward God, and characterized by clarity of thought, wisdom in speech, and physical health [31].

Ibn Qayyim's methodology for understanding the heart begins with Qur'anic verses, followed by hadith, companions' opinions, and views of pious predecessors (*salaft*) [31]. His holistic approach integrates scriptural evidence with practical psychology, making his ideas implementable in contemporary contexts. His literature addresses the nature of the heart, its conditions, diseases, healing processes, and its centrality to human life [31].

The connection between heart purification and mental health in Ibn Qayyim's framework operates through several mechanisms. First, a purified heart fosters clear thinking and wise decision-making, reducing anxiety and promoting psychological stability [31]. Second, heart purification through self-examination (*muhasabah*), protection from satanic influence, and avoidance of immorality builds psychological resilience, enabling individuals to face obstacles with patience and achieve inner calm [31]. Third, spiritual practices like *dhikr* (remembrance of God) cleanse the heart from negative memories and emotions, leading to inner peace and happiness [32].

Ibn Qayyim's analysis of heart diseases (*amrad al-qulub*) and their remedies provides a taxonomy of spiritual-psychological maladies and therapeutic interventions. His work identifies specific diseases – including doubt, desire, envy, pride, and heedlessness – and prescribes Qur'anic remedies for each [33]. This framework offers a spiritual psychology that parallels and potentially complements contemporary mental health paradigms.

2.3.3. Family Education and Child-Rearing

Ibn Qayyim's practical work (*Tuhfah al-Maudud bi Ahkami al-Maulud*) addresses spiritual education and early family matters, providing guidance on parental duties and child development from an Islamic perspective [34]. This work emphasizes designing the child's environment and prioritizing spiritual formation from before birth through upbringing, reflecting a preventive approach to psychological and moral development [34].

His emphasis on heart purification in child-rearing includes avoiding bad habits like lying and betrayal, which he considers more harmful than physical poison [35]. This moral-spiritual education is linked to happiness in this world and the hereafter, preventing obstacles to goodness and fostering a pure heart that facilitates spiritual intelligence and divine guidance [35]. Ibn Qayyim's approach to family education thus integrates moral formation, spiritual practice, and psychological development into a comprehensive framework.

2.3.4. Legal Views on Marriage and Divorce

Ibn Qayyim's juridical writings on family law demonstrate concern for family stability and just outcomes. His analysis of divorce (*talaq*) pronounced in anger distinguishes three degrees of anger and their effects on the validity of divorce, reflecting attention to psychological states and their legal implications [36]. This nuanced approach aims to preserve family unity by carefully assessing mental capacity and emotional states that affect the validity of legal pronouncements [36].

His legal theory of change, which posits that Islamic law can evolve based on variations in place, time, conditions, motives, and customs, has been applied to contemporary reforms in Islamic family law [37]. This principle enables contextualized legal rulings aligned with modern social contexts while maintaining fidelity to Islamic principles, preventing legal stagnation and ensuring continued relevance [37].

2.4. Theoretical Frameworks Linking Qur'an

and Family Psychology

Contemporary scholarship has developed several complementary frameworks that bridge Qur'anic epistemology and family psychology, providing scaffolding for translating scriptural concepts into measurable constructs for family well-being.

2.4.1. Qur'anic-Source Models

Textual-analytic frameworks derive variables directly from Qur'anic injunctions and design instruments for empirical testing. One such model identifies spiritual leadership, balance of rights and responsibilities, and emotional well-being as core variables, operationalizing them through survey instruments tested for reliability and validity [23]. This approach demonstrates how Qur'anic concepts can be translated into psychological constructs amenable to quantitative research, though the authors acknowledge the need for cross-cultural validation and further empirical testing [23].

2.4.2. Affective-Psyche Models

Educational-psychological approaches map Qur'anic concepts onto psychological models of affect and cognition. The "three-dimensional pyramid of the human psyche" framework interprets *mawaddah* and *rahmah* as divine affordances that produce tranquility and optimal conditions for child-rearing [16]. This model integrates Qur'anic epistemology with psychological theory, explaining how divinely ordained affective states translate into family well-being outcomes.

2.4.3. Resilience and Function Models

Family resilience frameworks position spirituality, communication, economic stability, and adaptive role functions as mediators between religious practice and family mental health outcomes [25]. Field research during the COVID-19 pandemic identified these functions as practical mechanisms supporting family resilience and *sakinah* under stress [25]. This framework demonstrates how Qur'anic principles operate through concrete family processes to produce psychological outcomes.

2.4.4. Hermeneutic-Applied Approaches

Hermeneutical tafsir studies translate exegetical insights into normative guidance and counseling principles for couples, forming a theoretical bridge to applied family counseling [21]. These approaches emphasize that understanding the

theological meanings of *sakinah*, *mawaddah*, and *rahmah* provides foundations for practical interventions aimed at building stable, balanced families that contribute to societal welfare [38].

2.4.5. Research Gaps and Future Directions

Despite these theoretical developments, significant gaps remain in the literature. First, empirical validation of Qur'anic-based family models across diverse cultural contexts is limited, with most studies conducted in specific Muslim-majority regions [23]. Second, operational measures that link Qur'anic epistemic constructs to validated mental health outcomes remain underdeveloped, limiting the integration of Islamic frameworks with mainstream family psychology [39]. Third, systematic analysis of classical tafsir authorities in relation to family mental well-being is scarce, leaving a gap for tafsir-driven psychological theory [40]. Fourth, interdisciplinary methodological integration combining rigorous tafsir analysis, psychometric scale development, and clinical outcome evaluation is rare [23], [16].

The present study addresses these gaps by systematically analyzing Ibn Qayyim al-Jawziyyah's tafsir methodology and spiritual psychology framework, examining how his exegetical insights can inform contemporary family psychology and provide epistemological depth to modern *sakinah* family models.

3. METHODOLOGY

This study employs a qualitative textual analysis approach to examine the epistemological foundations of Qur'anic concepts related to peace of mind and family tranquility through the lens of Ibn Qayyim al-Jawziyyah's tafsir methodology. The research design integrates hermeneutical analysis of classical Islamic texts with systematic review of contemporary scholarship, enabling both historical understanding and contemporary application.

3.1. Research Design

The study adopts a descriptive-analytical methodology that combines: (1) hermeneutical analysis of Ibn Qayyim's exegetical works and spiritual psychology writings; (2) thematic synthesis of contemporary research on Qur'anic family epistemology; and (3) theoretical integration connecting classical tafsir insights with modern family psychology frameworks. This multi-layered approach allows for comprehensive examination of how Qur'anic epistemology, as interpreted by Ibn

Qayyim, relates to contemporary understandings of family mental health and well-being.

3.2. Data Sources

The research draws on two primary categories of sources:

Primary Sources: Ibn Qayyim al-Jawziyyah's major works, including:

- *Al-Tafsir al-Qayyimi* (Qur'anic commentary)
- *Badai' al-Tafsir* (Wonders of Exegesis)
- *Al-Dhau' al-Munir 'ala al-Tafsir* (The Illuminating Light on Exegesis)
- *Tuhfah al-Maudud bi Ahkami al-Maulud* (Gift to the Beloved on Rulings for the Newborn)
- Works on spiritual psychology and heart purification
- **Secondary Sources:** Contemporary scholarly literature on:
 - Qur'anic epistemology and family concepts
 - *Sakinah* family models and frameworks
 - Ibn Qayyim's methodology and contributions
 - Islamic family psychology and mental health
 - Theoretical frameworks linking Qur'an and psychology

3.3. Literature Search and Selection

A comprehensive literature search was conducted across multiple academic databases including SciSpace, Google Scholar, and PubMed, covering publications from 2015 to 2026. Search queries included combinations of terms such as "Qur'anic epistemology," "mental health," "*sakinah* family," "Islamic family psychology," "tranquility in marriage," "Ibn Qayyim al-Jawziyyah," "tafsir methodology," and "spiritual psychology."

The initial search yielded 514 unique scholarly papers, which were screened for relevance based on the following inclusion criteria:

1. Focus on Qur'anic concepts related to family well-being and mental health
2. Discussion of *sakinah*, *mawaddah*, *rahmah*, or related concepts
3. Analysis of Ibn Qayyim's works or methodology
4. Theoretical or empirical contributions to Islamic family psychology
5. Published in peer-reviewed journals or academic presses

From this corpus, 60 papers were identified as highly relevant and subjected to detailed analysis. These papers were organized into two combined paper tables: (1) Islamic family and mental health research, and (2) Ibn Qayyim and Islamic

scholarship. The top 30 papers from each table, ranked by relevance, formed the primary evidence base for this study.

3.4. Analytical Framework

The analysis proceeded through four stages:

Stage 1: Conceptual Extraction

Key Qur'anic concepts (*sakinah*, *mawaddah*, *rahmah*, *tuma'ninah*, *mitsaqon*, *ghaliza*) were identified and their epistemological foundations examined through contemporary hermeneutical studies and classical tafsir analysis.

Stage 2: Methodological Analysis

Ibn Qayyim's exegetical methodology was analyzed by examining comparative studies of his tafsir works, identifying his distinctive approaches to transmitted and reasoned interpretation, thematic and analytical methods, and integration of juridical, ethical, and spiritual dimensions.

Stage 3: Thematic Synthesis

Ibn Qayyim's spiritual psychology framework, particularly his concept of *qalibun salim* and treatment of heart diseases, was synthesized with contemporary research on mental health and family well-being, identifying points of convergence and potential integration.

Stage 4: Theoretical Integration

Findings from stages 1-3 were integrated to develop a comprehensive understanding of how Ibn Qayyim's tafsir methodology and spiritual psychology contribute to contemporary frameworks for creating *sakinah* families and promoting mental well-being.

3.5. Limitations

This study has several limitations. First, as a textual analysis, it relies on available translations and scholarly interpretations of Ibn Qayyim's works, which may not capture all nuances of the original Arabic texts. Second, the focus on Ibn Qayyim necessarily limits attention to other classical exegetes who may have contributed valuable insights. Third, the study is primarily theoretical and conceptual, lacking empirical validation of proposed frameworks. Fourth, the contemporary literature reviewed is predominantly from Muslim-majority contexts, potentially limiting generalizability to Muslim minorities in diverse cultural settings.

Despite these limitations, the study provides valuable theoretical foundations for understanding Qur'anic epistemology of family peace through a significant classical scholar's lens, offering resources for future empirical research and practical application.

4. RESULTS AND DISCUSSION

4.1. Ibn Qayyim's Epistemological Approach to Qur'anic Exegesis

Ibn Qayyim al-Jawziyyah's approach to Qur'anic interpretation represents a sophisticated integration of transmitted and reasoned methods, combining respect for traditional sources with analytical rigor and thematic coherence. His epistemological framework provides distinctive insights into how Qur'anic principles relate to family well-being and mental health.

4.1.1. Mixed Methodological Approach

Ibn Qayyim's exegetical methodology defies simple categorization, as he deliberately employs both *tafsir bi-al-ma'thur* (interpretation based on transmitted reports) and *tafsir bi-al-ra'y* (interpretation based on reasoned judgment) [28]. This mixed approach reflects his epistemological conviction that authentic understanding of the Qur'an requires both fidelity to transmitted knowledge from the Prophet and early Muslims, and careful application of reason guided by linguistic analysis, contextual understanding, and spiritual insight.

Analysis of his *Badai' al-Tafsir* reveals seven unique aspects of his reasoned interpretation: (1) development of original theories; (2) critique-based theories that engage with and refine earlier interpretations; (3) systematic use of deductive method; (4) detailed substantive analysis; (5) integration of juridical and ethical dimensions; (6) attention to spiritual-psychological implications; and (7) practical application to life circumstances [30]. These characteristics distinguish his work even from his teacher Ibn Taymiyyah, demonstrating intellectual independence within a framework of traditional respect.

His interpretation of *Al-Mu'awwidzatain* (Surahs Al-Falaq and An-Nas) exemplifies this methodology: he organizes extensive elaboration into thematic chapters, integrates his own opinions with those of other exegetes, and systematically supports interpretations with hadith and cross-references to other Qur'anic verses [29]. This approach produces interpretations that are simultaneously grounded in tradition and responsive to the needs of his contemporary context.

4.1.2. Thematic and Comparative Orientation

A defining feature of Ibn Qayyim's exegesis is his extensive use of thematic (*maudhu'i*)

interpretation [27]. Rather than following strict verse-by-verse sequence, he organizes interpretation around conceptual themes, comparing treatments across different Qur'anic passages to develop comprehensive understandings of concepts and their implications. Comparative studies of his three major tafsir collections—*Al-Tafsir al-Qayyim*, *Badai' al-Tafsir*, and *Al-Dhau' al-Munir*—confirm his consistent employment of this method [27].

This thematic approach is particularly valuable for understanding integrated Qur'anic perspectives on complex topics like family relationships and psychological well-being. By gathering and analyzing all relevant Qur'anic passages on a theme, Ibn Qayyim constructs holistic frameworks that reveal the internal coherence of Qur'anic guidance. His thematic method also enables him to trace social-historical implications of Qur'anic concepts, connecting scriptural principles to lived experience [27].

4.1.3. Analytical and Deductive Style

Ibn Qayyim's tafsir demonstrates a *tahlili* (analytical) orientation characterized by careful attention to linguistic detail, grammatical structure, and semantic nuance [28], [29]. He employs dictional analysis to extract precise meanings and uses linguistic evidence to support interpretations. This analytical rigor is combined with a deductive approach that derives legal rulings, ethical principles, and spiritual wisdom (*hikmah*) from verses [28].

His analytical method includes systematic consideration of: (1) literal and metaphorical meanings; (2) general and specific applications; (3) abrogating and abrogated rulings; (4) occasions of revelation (*asbab al-nuzul*); (5) opinions of earlier exegetes; (6) relevant hadith; and (7) linguistic and grammatical evidence [29]. This comprehensive analytical framework ensures that his interpretations are well-grounded and multidimensional.

4.1.4. Sufi-Ethical Dimension

Several studies identify a Sufi-ethical (*Sufi-adab*) coloring in Ibn Qayyim's exegesis, particularly on inner-spiritual topics [29]. This dimension reflects his integration of juridical and mystical aspects of Islamic thought, refusing to separate external legal compliance from internal spiritual states. His interpretation of verses related to the heart, purification, and divine remembrance consistently emphasizes both outward practice and inward transformation.

This Sufi-ethical orientation is not a departure from scriptural grounding but rather an insistence that the Qur'an addresses the whole person—external behavior, internal states, and spiritual orientation. For family-related verses, this means that Ibn Qayyim interprets marital obligations and family ethics not merely as legal requirements but as opportunities for spiritual growth and cultivation of God-consciousness.

4.1.5. Epistemological Hierarchy

Ibn Qayyim's methodology reflects a clear epistemological hierarchy in approaching Qur'anic interpretation. He begins with Qur'anic verses themselves, then proceeds to hadith, followed by opinions of the Companions, and finally views of pious predecessors (*salaf*) [31]. This hierarchy ensures that interpretation remains anchored in the most authoritative sources while benefiting from the accumulated wisdom of Islamic tradition.

This epistemological framework has important implications for understanding family well-being. It means that Ibn Qayyim's insights on *sakinah*, *mawaddah*, and *rahmah* are not merely personal opinions but are systematically derived from scriptural sources and traditional scholarship, giving them authority within Islamic discourse while remaining open to reasoned application in new contexts.

4.2. Key Qur'anic Concepts: *Sakinah, Mawaddah, and Rahmah*

Ibn Qayyim's thematic and analytical approach to Qur'anic interpretation provides distinctive insights into the core concepts that establish the epistemological foundations for family peace and mental well-being. While direct, verse-by-verse extracts of his specific interpretations of *sakinah*, *mawaddah*, and *rahmah* are not extensively documented in the available contemporary literature, his methodological approach and broader spiritual-psychological framework enable us to reconstruct how he would have understood these concepts.

4.2.1. *Sakinah: Tranquility Rooted in Divine Connection*

Based on Ibn Qayyim's thematic methodology and his emphasis on the heart as the locus of spiritual and psychological states, his interpretation of *sakinah* would likely emphasize its connection to inner purification and divine orientation [27], [31]. The Qur'anic usage of *sakinah* in contexts of divine presence and support (e.g., Q. 9:26, 9:40, 48:4, 48:18) suggests that tranquility is not merely a

psychological state but a divinely bestowed gift that accompanies faith and righteous action.

Contemporary hermeneutical studies interpreting Ar-Rum 21 emphasize that *sakinah* in marriage is a divine sign (*ayah*) pointing to God's creative wisdom [14], [21]. Ibn Qayyim's Sufi-ethical orientation would reinforce this theological dimension, interpreting marital *sakinah* as emerging from the couple's shared orientation toward God and their recognition of marriage as a sacred trust. His concept of *qalbun salim* suggests that true tranquility requires a heart purified from spiritual diseases and oriented toward divine remembrance [31].

The connection between *sakinah* and *sukun* (dwelling, rest) in Qur'anic usage indicates that tranquility involves finding one's proper place and purpose. In the marital context, this suggests that *sakinah* emerges when spouses recognize each other as divinely appointed companions, creating a relationship characterized by mutual rest, security, and spiritual support. Ibn Qayyim's emphasis on intentionality and spiritual awareness in all aspects of life would extend to marriage, viewing *sakinah* as an achievement requiring conscious cultivation of God-consciousness and mutual care [34].

4.2.2. *Mawaddah: Affection as Divine Manifestation*

The Qur'anic concept of *mawaddah* (affection, love) in Ar-Rum 21 is interpreted by contemporary scholars as representing passionate attachment and desire between spouses [16]. Ibn Qayyim's analytical approach to Qur'anic terms would likely explore the semantic range of *mawaddah*, distinguishing it from other terms for love (*hubb*, *mahabbah*) and examining its usage across the Qur'an.

Educational-psychological analyses view *mawaddah* as a divine manifestation that creates conditions for family well-being [16]. Ibn Qayyim's spiritual psychology framework would support this interpretation, understanding *mawaddah* not as mere natural attraction but as a divinely placed inclination that serves higher purposes. His emphasis on recognizing divine wisdom (*hikmah*) in creation would lead him to interpret marital affection as a sign of God's mercy and a means of drawing spouses toward mutual care and spiritual growth.

Ibn Qayyim's treatment of the heart's capacities and states suggests that *mawaddah* involves both emotional and volitional dimensions—it is both a

feeling and a commitment [31]. This understanding aligns with contemporary research identifying *mawaddah* as requiring active cultivation through communication, shared spiritual practices, and intentional expressions of care [24]. Ibn Qayyim's practical orientation would emphasize that *mawaddah* must be nurtured through righteous conduct, mutual respect, and recognition of the spouse as a divine gift.

4.2.3. *Rahmah: Compassion as Moral Imperative*

The pairing of *rahmah* (compassion, mercy) with *mawaddah* in Ar-Rum 21 establishes compassion as an essential complement to affection in marital relationships. Contemporary interpretations emphasize that *rahmah* represents compassionate care and forbearance, enabling spouses to accommodate each other's imperfections [16]. Ibn Qayyim's ethical orientation would reinforce this understanding, viewing *rahmah* as a moral imperative rooted in recognition of shared human weakness and need for divine mercy.

Ibn Qayyim's extensive treatment of divine attributes and their implications for human conduct would inform his interpretation of marital *rahmah*. Just as God's mercy encompasses all creation (Q. 7:156: "My mercy encompasses all things"), spousal mercy should be comprehensive, extending to all aspects of the relationship. His emphasis on emulating divine attributes (*takhalluq bi-akhlaq Allah*) would position marital *rahmah* as a form of spiritual practice, cultivating God-like qualities in human relationships.

The connection between *rahmah* and *rahim* (womb) in Arabic etymology suggests that compassion has a nurturing, protective quality. Ibn Qayyim's work on child-rearing and family education emphasizes creating environments that foster spiritual and moral development [34]. This suggests that marital *rahmah* extends beyond the couple to encompass the entire family system, creating conditions for children's healthy development.

4.2.4. *Integration of the Three Concepts*

Ibn Qayyim's thematic methodology would lead him to examine how *sakinah*, *mawaddah*, and *rahmah* function together as an integrated system. Contemporary frameworks recognize these concepts as complementary dimensions of marital well-being: *sakinah* as the overall state of tranquility, *mawaddah* as the affective bond,

and *rahmah* as the ethical commitment [19], [20], [38].

Ibn Qayyim's spiritual psychology suggests that these three qualities emerge from and reinforce heart purification. A heart oriented toward God (*qalibun salim*) naturally produces tranquility, affection, and compassion in relationships [31]. Conversely, heart diseases—envy, pride, desire for domination—undermine these qualities, creating discord and distress [33]. This framework positions family well-being as inseparable from individual spiritual health, requiring both personal purification and relational cultivation.

The practical implication of this integrated understanding is that creating a *sakinah* family requires simultaneous attention to: (1) individual spiritual development through prayer, Qur'an recitation, and self-examination; (2) cultivation of affection through positive interaction, appreciation, and shared experiences; and (3) practice of compassion through forgiveness, patience, and accommodation of differences. Ibn Qayyim's holistic approach refuses to separate these dimensions, insisting that authentic family well-being requires integration of spiritual, emotional, and ethical elements.

4.3. Spiritual Psychology and Family Well-Being in Ibn Qayyim's Framework

Ibn Qayyim al-Jawziyyah's spiritual psychology framework, centered on the concept of the heart (*qalb*) and its purification, provides a distinctive lens for understanding the relationship between individual mental health and family well-being. His comprehensive treatment of heart diseases and their remedies offers potential bridges between Qur'anic epistemology and contemporary psychological paradigms.

4.3.1. The Concept of *Qalibun Salim*

Central to Ibn Qayyim's spiritual psychology is the concept of *qalibun salim* (sound heart), derived from Qur'anic verses such as Q. 26:88-89: "The Day when there will not benefit [anyone] wealth or children, but only one who comes to Allah with a sound heart." Ibn Qayyim defines the sound heart as one free from spiritual diseases, oriented toward God, and characterized by clarity of thought, wisdom in speech, and physical health [31].

Contemporary analyses of Ibn Qayyim's concept emphasize that *qalibun salim* serves as a foundation for mental health by fostering clear thinking and wise decision-making, reducing anxiety, and promoting psychological stability [31]. This connection between spiritual soundness and

mental health reflects Ibn Qayyim's holistic anthropology, which refuses to separate spiritual, psychological, and physical dimensions of human well-being.

The sound heart, in Ibn Qayyim's framework, is characterized by several qualities: (1) freedom from doubt and uncertainty in faith; (2) freedom from destructive desires and attachments; (3) orientation toward God as the ultimate source of meaning and value; (4) capacity for moral discernment; (5) resilience in facing trials; and (6) peace and contentment regardless of external circumstances [31]. These qualities have clear implications for family relationships, as individuals with sound hearts are better equipped to fulfill marital obligations, manage conflicts constructively, and create stable family environments.

4.3.2. Taxonomy of Heart Diseases

Ibn Qayyim's extensive analysis of heart diseases (*amrad al-qulub*) provides a taxonomy of spiritual-psychological maladies that undermine both individual well-being and family harmony. His works identify specific diseases including: doubt (*shakk*), destructive desire (*shahwah*), envy (*hasad*), pride (*kibr*), heedlessness (*ghaflah*), hypocrisy (*nifaq*), and hardness of heart (*qaswat al-qalb*) [33].

Each of these diseases has direct implications for family relationships. Doubt undermines trust and commitment; destructive desire leads to infidelity and exploitation; envy creates resentment and competition; pride prevents humility and reconciliation; heedlessness results in neglect of family responsibilities; hypocrisy destroys authenticity and intimacy; and hardness of heart prevents compassion and forgiveness. Ibn Qayyim's framework thus provides a spiritual-psychological explanation for many common sources of marital discord and family dysfunction.

Contemporary studies of Ibn Qayyim's work emphasize that his taxonomy of heart diseases parallels modern psychological concepts while maintaining a distinctively spiritual orientation [33]. For example, his analysis of anxiety and depression as manifestations of heart disease connects these conditions to spiritual factors such as weak faith, excessive attachment to worldly things, and neglect of divine remembrance [32]. This framework suggests that effective treatment requires addressing both psychological symptoms and underlying spiritual causes.

4.3.3. Therapeutic Interventions: Qur'anic

Remedies

Ibn Qayyim's treatment of heart diseases emphasizes Qur'anic remedies, positioning the Qur'an itself as the primary source of spiritual-psychological healing. His works detail how specific Qur'anic practices and principles serve as therapeutic interventions for various heart diseases [33].

Dhikr (Remembrance of God): Ibn Qayyim emphasizes *dhikr* as a primary remedy for heart diseases, explaining that remembrance of God cleanses the heart from "inner trash and negative memories," leading to inner peace and happiness [32]. This therapeutic mechanism operates by redirecting attention from worldly anxieties to divine presence, fostering a sense of security and contentment. Contemporary research confirms that *dhikr* practices are associated with reduced anxiety, increased peace of mind, and enhanced psychological well-being [32].

Muhasabah (Self-Examination): Ibn Qayyim's emphasis on *muhasabah* (self-examination, self-accounting) as a tool for heart purification has been analyzed in contemporary studies [35]. Self-examination involves regular reflection on one's intentions, actions, and spiritual state, identifying areas requiring improvement and repentance. This practice builds self-awareness and moral accountability, contributing to psychological resilience and ethical conduct in family relationships [35].

Tawbah (Repentance): Repentance serves as a mechanism for healing past wounds and restoring spiritual health. Ibn Qayyim's framework emphasizes that sincere repentance involves: (1) recognition of wrongdoing; (2) genuine remorse; (3) cessation of the harmful behavior; (4) commitment to avoid repetition; and (5) making amends where possible [35]. In family contexts, this process enables healing from betrayals, conflicts, and accumulated resentments, creating opportunities for reconciliation and renewed commitment.

Sabr (Patience): Ibn Qayyim's treatment of patience as a spiritual virtue has direct applications to family well-being. Patience enables individuals to endure difficulties without despair, manage conflicts without retaliation, and maintain commitment despite challenges [31]. Contemporary research on Muslim families identifies patience as a key factor in maintaining *sakinah* during trials, including long-distance marriages and economic hardships [24], [25].

Taqwa (God-Consciousness): Ibn Qayyim's

emphasis on *taqwa* as a comprehensive orientation toward God has implications for all aspects of life, including family relationships. God-consciousness motivates ethical conduct, restrains harmful impulses, and provides a transcendent framework for understanding marital obligations [34]. Families characterized by *taqwa* are more likely to prioritize spiritual values, practice forgiveness, and maintain commitment during difficulties.

4.3.4. Mechanisms Linking Heart Purification to Family Well-Being

Ibn Qayyim's framework suggests several mechanisms through which individual heart purification contributes to family well-being:

Emotional Regulation: A purified heart is better able to manage negative emotions such as anger, jealousy, and resentment, preventing these emotions from damaging family relationships [31]. Ibn Qayyim's analysis of anger and its effects on legal capacity (particularly in divorce pronouncements) demonstrates his attention to how emotional states affect decision-making and relational outcomes [36].

Moral Conduct: Heart purification naturally produces ethical behavior, as the sound heart is oriented toward good and repelled by evil [31]. In family contexts, this translates into fulfillment of marital obligations, honesty, fidelity, and compassionate treatment of family members.

Spiritual Resilience: Individuals with purified hearts possess greater resilience in facing family challenges, as their sense of meaning and security is rooted in divine connection rather than worldly circumstances [31]. This resilience enables families to maintain stability during crises, as demonstrated in research on Muslim family resilience during the COVID-19 pandemic [25].

Relational Capacity: Heart purification enhances capacity for authentic intimacy, as it removes barriers such as pride, defensiveness, and fear of vulnerability [32]. A sound heart can give and receive love more freely, creating conditions for deep marital connection.

Intergenerational Transmission: Ibn Qayyim's work on child-rearing emphasizes that parents' spiritual states profoundly influence children's development [34]. Parents with purified hearts are better equipped to provide the moral guidance, emotional security, and spiritual formation that children need for healthy development [35].

4.3.5. Integration with Contemporary Psychology

Ibn Qayyim's spiritual psychology framework offers several points of potential integration with contemporary family psychology and mental health paradigms:

Cognitive-Behavioral Parallels: Ibn Qayyim's emphasis on examining and correcting distorted thoughts and harmful behavioral patterns parallels cognitive-behavioral therapy approaches [31]. His framework adds a spiritual dimension, connecting thought patterns to faith and divine orientation.

Attachment Theory: Ibn Qayyim's concept of the heart's attachments and their effects on well-being resonates with attachment theory in psychology. His emphasis on secure attachment to God as the foundation for healthy human relationships offers a spiritual complement to psychological attachment frameworks.

Positive Psychology: Ibn Qayyim's focus on cultivating virtues such as gratitude, patience, and contentment aligns with positive psychology's emphasis on character strengths and well-being [31]. His framework grounds these virtues in spiritual practice and divine connection.

Family Systems Theory: Ibn Qayyim's recognition that individual spiritual states affect family dynamics parallels family systems theory's emphasis on interconnection and mutual influence. His framework adds attention to spiritual factors that shape family systems.

These points of integration suggest that Ibn Qayyim's spiritual psychology can enrich contemporary family psychology by providing a comprehensive framework that addresses spiritual, psychological, and relational dimensions of family well-being. However, empirical research is needed to validate these theoretical connections and develop evidence-based interventions that integrate Ibn Qayyim's insights with contemporary therapeutic approaches.

4.4. Practical Applications for Modern Families

Ibn Qayyim al-Jawziyyah's exegetical insights and spiritual psychology framework offer practical guidance for creating *sakinah* families in contemporary contexts. While his works were written in a medieval Islamic society, his principles remain relevant to modern Muslim families facing challenges of globalization, technological change, and cultural pluralism.

4.4.1. Premarital Preparation and Education

Ibn Qayyim's emphasis on intentionality and spiritual preparation has direct applications to premarital education. Contemporary programs

using the SAMARA model (Sakinah, Mawaddah, Warahmah) incorporate Qur'anic principles into practical guidance for couples preparing for marriage [22]. Ibn Qayyim's framework would enhance such programs by emphasizing:

Spiritual Readiness: Premarital preparation should include assessment and cultivation of spiritual readiness, including heart purification, commitment to prayer and Qur'an recitation, and understanding of marriage as a sacred trust [34]. Couples should be encouraged to examine their intentions, ensuring they are marrying for God's pleasure rather than purely worldly motives [24].

Realistic Expectations: Ibn Qayyim's recognition of human imperfection and need for mercy suggests that premarital education should help couples develop realistic expectations, understanding that marriage involves both joy and challenge, requiring patience, forgiveness, and continuous effort [16].

Role Clarity: Contemporary research emphasizes the importance of clear understanding of rights and responsibilities in creating *sakinah* families [23]. Ibn Qayyim's juridical works provide detailed guidance on marital rights and obligations, which can be adapted to contemporary contexts while maintaining Islamic principles [37].

Communication Skills: While Ibn Qayyim's works predate modern communication theory, his emphasis on truthfulness, kindness in speech, and avoiding harmful words provides foundations for healthy marital communication [35]. Premarital programs can integrate these spiritual-ethical principles with contemporary communication skills training.

4.4.2. Conflict Resolution and Reconciliation

Ibn Qayyim's legal analysis of divorce and his emphasis on preserving family unity offer guidance for conflict resolution in marriage. His nuanced approach to divorce pronounced in anger demonstrates attention to psychological states and their effects on decision-making [36]. This suggests several practical principles:

Cooling-Off Periods: Ibn Qayyim's recognition that anger impairs judgment supports the practice of taking cooling-off periods during intense conflicts, avoiding irreversible decisions made in emotional states [36]. Islamic family law's provision for reconciliation during the *'iddah* period reflects this principle [26].

Third-Party Mediation: The Qur'anic prescription for appointing arbiters from both

families during marital disputes (Q. 4:35) aligns with Ibn Qayyim's emphasis on seeking wise counsel and avoiding hasty decisions [36]. Contemporary family counseling can incorporate this principle while adapting it to modern contexts.

Spiritual Practices During Conflict: Ibn Qayyim's emphasis on *dhikr*, prayer, and self-examination as remedies for heart diseases suggests that couples should intensify spiritual practices during conflicts [32]. This provides a mechanism for emotional regulation and perspective-taking that can facilitate reconciliation.

Forgiveness and Mercy: Ibn Qayyim's emphasis on *rahmah* as essential to marriage suggests that cultivating forgiveness is crucial for long-term marital success [16]. Couples should be taught that forgiveness is not weakness but a spiritual strength that enables healing and growth.

4.4.3. Daily Spiritual Practices for Family Well-Being

Ibn Qayyim's spiritual psychology framework suggests that daily spiritual practices are essential for maintaining individual and family well-being. Contemporary research on Muslim families confirms that spiritual routines contribute to *sakinah* [24]. Practical applications include:

Family Prayer: Praying together, particularly the five daily prayers, creates shared spiritual experiences and reinforces family bonds. Ibn Qayyim's emphasis on the heart's presence in prayer suggests that quality of prayer matters more than mere ritual performance [31].

Qur'an Recitation and Study: Regular family engagement with the Qur'an provides spiritual nourishment and moral guidance. Ibn Qayyim's thematic approach to Qur'anic study can be adapted for family contexts, exploring themes relevant to family life [27].

Dhikr Practices: Ibn Qayyim's emphasis on *dhikr* as a remedy for anxiety and source of peace suggests that families should incorporate regular remembrance of God into daily routines [32]. This can include morning and evening supplications, gratitude practices, and mindful awareness of God's presence.

Self-Examination: Ibn Qayyim's emphasis on *muhasabah* can be adapted to family contexts through regular reflection on family relationships, identification of areas needing improvement, and commitment to positive change [35].

4.4.4. Child-Rearing and Spiritual Education

Ibn Qayyim's work *Tuhfah al-Maudud* provides comprehensive guidance on child-rearing from a spiritual-psychological perspective [34]. Contemporary applications include:

Early Spiritual Formation: Ibn Qayyim emphasizes beginning spiritual education from before birth, through parents' spiritual states during pregnancy, and continuing through infancy and childhood [34]. This suggests that parents should prioritize their own spiritual development as the foundation for children's formation.

Environmental Design: Ibn Qayyim's emphasis on designing the child's environment to support spiritual and moral development suggests that parents should be intentional about media exposure, peer influences, and family culture [34].

Moral Education: Ibn Qayyim's emphasis on avoiding bad habits like lying and betrayal as more harmful than physical poison suggests that moral education should be a priority [35]. This includes both explicit teaching and parental modeling of ethical conduct.

Heart-Centered Parenting: Ibn Qayyim's framework suggests that effective parenting addresses children's hearts, not merely their external behavior [31]. This means helping children develop God-consciousness, moral discernment, and spiritual awareness, not just compliance with rules.

4.4.5. Addressing Modern Challenges

Ibn Qayyim's principles can be applied to contemporary challenges facing Muslim families:

Long-Distance Marriages: Research on long-distance marriages identifies patience, communication, trust, and spiritual practices as key to maintaining *sakinah* [24]. Ibn Qayyim's emphasis on these qualities provides spiritual-psychological foundations for couples navigating physical separation.

Economic Stress: Ibn Qayyim's emphasis on contentment (*qana'ah*) and trust in God's provision (*tawakkul*) offers resources for families facing economic challenges [31]. Research on family resilience during COVID-19 confirms that spiritual resources help families cope with economic stress [25].

Technology and Social Media: While Ibn Qayyim could not have anticipated modern technology, his principles of guarding the heart from harmful influences and maintaining focus on God provide guidance for navigating digital environments [31]. Families can apply his framework by being

intentional about technology use and protecting family time from digital intrusion.

Cultural Pluralism: Ibn Qayyim's legal theory of change, which recognizes that Islamic law can adapt to different contexts while maintaining core principles, provides a framework for Muslim families navigating cultural pluralism [37]. This enables families to maintain Islamic identity while engaging constructively with diverse cultural contexts.

4.4.6. Family Counseling and Therapeutic Interventions

Ibn Qayyim's spiritual psychology framework offers resources for developing culturally authentic, religiously grounded family counseling approaches:

Integrated Assessment: Counselors working with Muslim families can use Ibn Qayyim's framework to assess both psychological symptoms and spiritual factors, recognizing that family problems often have spiritual dimensions [33].

Spiritually Integrated Interventions: Therapeutic interventions can incorporate spiritual practices such as *dhikr*, prayer, Qur'an recitation, and self-examination alongside conventional therapeutic techniques [32].

Values-Based Counseling: Ibn Qayyim's framework provides a values foundation for counseling that aligns with Islamic principles, addressing concerns that secular counseling may conflict with religious commitments [31].

Preventive Approaches: Ibn Qayyim's emphasis on heart purification and spiritual development suggests that family counseling should include preventive dimensions, helping families develop spiritual resources before crises occur [34].

These practical applications demonstrate that Ibn Qayyim's exegetical insights and spiritual psychology framework remain relevant to contemporary Muslim families. However, careful adaptation is needed to address modern contexts while maintaining fidelity to Islamic principles. Further research is needed to develop and validate specific interventions based on Ibn Qayyim's framework, assessing their effectiveness in diverse cultural contexts.

5. CONCLUSION

This study has examined the epistemological foundations of Qur'anic concepts related to peace of mind and family tranquility through the lens of Ibn Qayyim al-Jawziyyah's tafsir methodology and spiritual psychology framework. The analysis

reveals several significant findings that contribute to Islamic family studies and psychology.

5.1. Summary of Key Findings

Qur'anic Epistemology: The Qur'an establishes a comprehensive epistemological framework for family well-being centered on the concepts of *sakinah* (tranquility), *mawaddah* (affection), and *rahmah* (compassion), particularly as articulated in Surah Ar-Rum (30:21). These concepts are not merely psychological states but divinely ordained principles that integrate spiritual, emotional, and ethical dimensions of marital relationships [1], [2], [14]. The Qur'anic framework positions family peace as emerging from the integration of individual spiritual health (*tuma'ninah*), relational harmony (*sakinah*), and covenantal commitment (*mitsaqon ghaliza*) [17], [18].

Ibn Qayyim's Exegetical Methodology: Ibn Qayyim al-Jawziyyah developed a distinctive approach to Qur'anic interpretation that combines transmitted reports (*tafsir bi-al-ma'thur*) with reasoned interpretation (*tafsir bi-al-ra'y*), employing both thematic (*maudhu'i*) and analytical (*tahlili*) methods [27], [28]. His methodology is characterized by: (1) systematic integration of Qur'anic verses, hadith, and scholarly opinions; (2) careful linguistic and grammatical analysis; (3) thematic organization that reveals conceptual coherence; (4) attention to spiritual-ethical dimensions; and (5) practical application to life circumstances [29], [30]. This comprehensive approach makes his work particularly valuable for understanding integrated Qur'anic perspectives on complex topics like family relationships and mental health.

Spiritual Psychology Framework: Central to Ibn Qayyim's thought is his concept of *qalbun salim* (sound heart) as the foundation for both mental health and family well-being [31]. His extensive treatment of heart diseases and their Qur'anic remedies provides a spiritual-psychological framework that connects inner purification to relational harmony [33]. Key therapeutic interventions in his framework include *dhikr* (remembrance of God), *muhasabah* (self-examination), *tawbah* (repentance), *sabr* (patience), and *taqwa* (God-consciousness) [32], [35]. These practices serve as mechanisms for emotional regulation, moral development, and psychological resilience, with direct implications for family stability and well-being.

Integration of Classical and Contemporary Frameworks: The study demonstrates that Ibn Qayyim's exegetical insights and spiritual psychology can be integrated with contemporary family psychology frameworks, offering several points of convergence with cognitive-behavioral approaches, attachment theory, positive psychology, and family systems theory [31]. This integration provides foundations for developing culturally authentic, religiously grounded family counseling approaches that address spiritual, psychological, and relational dimensions of family well-being.

Practical Applications: Ibn Qayyim's framework offers practical guidance for contemporary Muslim families in areas including premarital preparation, conflict resolution, daily spiritual practices, child-rearing, and addressing modern challenges such as long-distance marriages, economic stress, and cultural pluralism [24], [25], [34], [37]. His principles can be adapted to contemporary contexts while maintaining fidelity to Islamic epistemology and values.

5.2. Theoretical Contributions

This research makes several theoretical contributions to Islamic family studies and psychology. First, it provides epistemological depth to contemporary *sakinah* family models by grounding them in classical tafsir scholarship, addressing a significant gap in the literature [9], [10], [11]. Second, it demonstrates how classical Islamic exegesis can inform and enrich contemporary psychological frameworks, offering a model for interdisciplinary integration [3], [4]. Third, it articulates the relationship between spiritual purification and mental health in Ibn Qayyim's framework, providing theoretical foundations for spiritually integrated therapeutic approaches [31], [33].

Fourth, the study contributes to understanding how Qur'anic epistemology translates into practical guidance for family life, bridging the gap between abstract theological concepts and lived experience [12]. Fifth, it positions Ibn Qayyim's work as a valuable resource for contemporary Islamic psychology, demonstrating the continued relevance of classical scholarship to modern challenges.

5.3. Research Gaps and Limitations

Despite these contributions, the study has identified several significant research gaps that require attention in future scholarship. First, empirical validation of Qur'anic-based family

models remains limited, with most existing research conducted in specific Muslim-majority contexts [23]. Cross-cultural studies are needed to assess the generalizability and cultural adaptability of these frameworks.

Second, operational measures that link Qur'anic epistemic constructs to validated mental health outcomes are underdeveloped [39]. Psychometric research is needed to develop reliable and valid instruments that can assess constructs such as *sakinah*, *qalbun salim*, and heart purification in ways that enable empirical research and clinical assessment.

Third, systematic analysis of classical tafsir authorities in relation to family mental well-being remains scarce [40]. While this study has focused on Ibn Qayyim, other classical exegetes such as Al-Tabari, Al-Razi, Ibn Kathir, and Al-Qurtubi may offer valuable insights that deserve systematic examination.

Fourth, interdisciplinary methodological integration combining rigorous tafsir analysis, psychometric scale development, and clinical outcome evaluation is rare [23], [16]. Future research should employ mixed-methods designs that integrate textual analysis, instrument development, and empirical testing to build a robust evidence base for Qur'anic-based family interventions.

Fifth, the relationship between Ibn Qayyim's spiritual psychology and contemporary neuroscience and mental health research remains unexplored. Investigating potential neurobiological mechanisms underlying spiritual practices such as *dhikr* and their effects on mental health could provide valuable bridges between Islamic and contemporary scientific frameworks.

5.4. Implications for Practice

The findings of this study have several important implications for practice in family counseling, Islamic education, and community programming:

Family Counseling: Counselors working with Muslim families should consider integrating Ibn Qayyim's spiritual psychology framework into their therapeutic approaches, assessing both psychological symptoms and spiritual factors, and incorporating spiritual practices alongside conventional therapeutic techniques [32], [33]. Training programs for Muslim family counselors should include study of classical Islamic scholarship on family and psychology, not merely contemporary psychological theories.

Premarital Education: Premarital education

programs should incorporate Ibn Qayyim's emphasis on spiritual readiness, heart purification, and intentionality, helping couples develop both practical skills and spiritual foundations for marriage [22], [34]. Programs should address realistic expectations, role clarity, communication skills, and conflict resolution within a framework of Islamic values and spiritual practice.

Islamic Education: Islamic educational institutions should integrate Ibn Qayyim's insights on spiritual psychology and family ethics into curricula, helping students understand the connections between spiritual health and family well-being [34], [35]. This includes both formal instruction and practical training in spiritual practices that support mental health and relational harmony.

Community Programming: Muslim communities should develop programs that support family well-being through spiritual education, counseling services, and peer support networks grounded in Qur'anic principles and classical scholarship [22], [25]. These programs should address contemporary challenges while maintaining authentic Islamic foundations.

5.5. Future Research Directions

Several promising directions for future research emerge from this study:

1. **Empirical Validation:** Conduct empirical studies testing the effectiveness of interventions based on Ibn Qayyim's spiritual psychology framework, using rigorous research designs and validated outcome measures to assess impacts on mental health and family well-being.
2. **Instrument Development:** Develop and validate psychometric instruments that assess constructs such as *qalbin salim*, heart diseases, *sakinah*, *mawaddah*, and *rahmah*, enabling quantitative research on these Qur'anic concepts.
3. **Comparative Tafsir Analysis:** Conduct systematic comparative analyses of how different classical exegetes interpreted Qur'anic verses related to family and mental health, identifying points of consensus and divergence that can inform contemporary understanding.
4. **Cross-Cultural Studies:** Investigate how Qur'anic-based family frameworks function in diverse cultural contexts, including Muslim minorities in Western societies, to assess cultural adaptability and identify context-specific applications.
5. **Neuroscience Integration:** Explore potential neurobiological mechanisms underlying spiritual practices emphasized by Ibn Qayyim,

such as *dhikr* and *muhasabah*, using contemporary neuroscience methods to investigate their effects on brain function and mental health.

6. **Longitudinal Studies:** Conduct longitudinal research tracking families over time to assess how spiritual practices and Qur'anic principles relate to long-term family stability, child development, and mental health outcomes.
7. **Intervention Development:** Develop and test specific therapeutic interventions and family education programs based on Ibn Qayyim's framework, creating manualized approaches that can be disseminated and evaluated.
8. **Interdisciplinary Dialogue:** Foster dialogue between Islamic scholars, psychologists, family therapists, and neuroscientists to develop integrated frameworks that honor both Islamic epistemology and contemporary scientific knowledge.

5.6. Concluding Remarks

This study has demonstrated that Ibn Qayyim al-Jawziyyah's tafsir methodology and spiritual psychology framework offer valuable resources for understanding the Qur'anic epistemology of peace of mind and family tranquility. His comprehensive approach, which integrates scriptural exegesis, spiritual psychology, and practical guidance, provides foundations for developing culturally authentic, religiously grounded approaches to family well-being that address contemporary challenges while maintaining fidelity to Islamic principles.

The Qur'anic concepts of *sakinah*, *mawaddah*, and *rahmah*, as understood through Ibn Qayyim's exegetical lens, offer a holistic framework that integrates spiritual, emotional, and ethical dimensions of family life. His emphasis on heart purification as the foundation for both mental health and relational harmony provides a distinctive contribution that enriches contemporary family psychology.

As Muslim families navigate the complexities of modern life, the integration of classical Islamic scholarship with contemporary psychological frameworks offers promising pathways for supporting family well-being. Ibn Qayyim's work, with its sophisticated methodology and practical orientation, deserves greater attention in contemporary Islamic family studies and psychology. By bridging classical exegesis and modern science, scholars and practitioners can develop approaches that honor Islamic tradition while addressing contemporary needs,

contributing to the flourishing of Muslim families and communities.

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