



## Mindset According to the Qur'an: A Study of Tahlili in Surah Al-Fatihah Verse 7

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### ABSTRACT

Surah al-Fatihah is known by various other names. First, Surah al-fatihah, this surah is the opening surah of the Qur'an and is read in every prayer, as explained by Ath-Thabari. Second, Ummul Kitab, which means "Mother of the Book," this surah covers the essence of the teachings of the Qur'an. In this surah al-fatihah, there is also praise to Allah, recognition of His power, devotion to Him, obedience to His commands and prohibitions, and a request to be guided to His pleasure. The name "um" in Arabic is often used to refer to something that encompasses a variety of things. During life, whether consciously or unconsciously, the mind has a great influence in dealing with all situations, and can even affect changes in a person. The outward appearance of a human being is a reflection of his inner world. A person becomes what he thinks, because the mind gives energy to realize what he wants to achieve. The prophets chosen by God to get guidance and guide mankind to the truth, have a special way of thinking. They always say and act correctly, have seriousness, trust, intelligence, and openness, and convey something that must be conveyed. They are awakened from sin and transgression, keeping their identity well. Likewise the story experienced by the prophet Ayyub As.

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### INTRODUCTION

The great Qur'an, in harmony with the power of Allah swt, is the only divine revelation left after the previous heavenly books were mixed with human knowledge. The Qur'an is the source of human law and guidance, the constitution of law, and God's rules for this life. It shows what is halal and haram, and also provides ethical or moral guidance to improve human attitudes. Allah swt. Said: "...there is nothing that We have forgotten in the Bible..." (Al-An'am: 38) and also: "... We have sent down the book (Qur'an) to you to explain everything as guidance, mercy, and good news for those who surrender (Muslims)" (An-Nahl: 89)

As a Muslim, reading the Qur'an is a form of obligation. However, just reading it is not enough, it must be reflected on and understood its meaning. The Qur'an is recommended to be deeply understood and contemplated both textually and contextually. In this way, the content of the Qur'an can be practiced in daily activities. This requires critical thinking skills. Critical thinking is the ability to make decisions based on deep conviction.

In the Qur'an, there are many verses that emphasize us to cultivate our mindset, and even often severely reprimands human limitations in thinking that prevent them from being guided by the truth. The Qur'an, as a miracle to the Prophet Muhammad (peace be upon him), encompasses profound intellectual aspects, different from the miracles of the previous prophets which dealt more with magical things. The Qur'an encourages people to reflect on the greatness of His creation in this universe, the events of the previous people, parables, and so on.

Using a good approach to thinking and reflecting is very important. In general, reason is understood as the potential to receive a science. Islamic teachings and scholars value thinking deeply. Ironically, although Islam encourages its people to continue to think, study, research, and draw lessons from the universe, many Muslims today cannot fully understand this. With their intellect, humans can think. Many Muslims are less aware that thinking is an important aspect of

Islam. Ironically, many Muslims have regressed compared to other Muslims. In fact, Thinking is a source of strength that encourages humans to achieve progress in civilization and get closer to Allah SWT. By thinking, humans can develop their science, technology, and culture that support the progress of civilization. In addition, thinking wisely and thoughtfully also helps individuals understand and practice religious teachings, deepen their faith, and live their lives according to Allah's instructions. Thus, thinking not only enriches worldly life but also strengthens spiritual relationships with Allah SWT.

Mindset according to KBBI is a way of thinking, a point of view. So the mindset in terms is the mindset that will determine actions. In the book *Mindset Revolution: Optimizing the Unlimited Potential of the Brain* (2014: 38), it is explained that "mindset or mindset is the way the brain & intellect receives, processes, analyzes, perceives, and makes inferences about information that comes in through our five senses. This mindset works like a horoscope in our heads. When we are swept away in a sea of information, our minds seek direction by clinging to pre-formed mindsets. This mindset serves to keep the mind on track with our beliefs and support the achievement of the goals we have chosen."

The good mindset expected by the Qur'an is a way of looking at humans to start or process something that will be done before acting. So it can be said that the tree pattern is the same as the foundation or foundation before doing something. This also includes the meaning of critical thinking. What is critical thinking? And what is the difference between mindset and critical thinking? Is it the same for both?

Critical thinking is the ability that allows a person to think appropriately and make accurate decisions. Individuals who have critical thinking skills are able to provide answers as well as logical arguments based on their knowledge.

Sometimes it can also take over the whole soul and mislead common sense. Only Allah SWT is able to protect humans who will fall into the temptation of orgasm and misdirection. Therefore, Allah teaches all of us to always ask for His guidance and knowledge to stay on the path of truth and justice, and continue to follow the path of *istiqamah* and also salvation, namely Islam which has been inherited to the prophets, *shiddiiqiin*, and righteous people. This is the attitude that a servant should have who is obedient, has common sense, and understands his essence and the ultimate goal of his life. This is also not the same as those who deny or go astray, they are out of the truth, either because they are hostile to it, because they follow their passions, or because they are also ignorant. Many of them have strayed towards the guidance of guidance and shunned the straight *manhaj*, so they are worthy of receiving the wrath of God.

The importance of having a good mindset in life is that mindset is often considered the most important factor in influencing our lives. What we think constantly about will directly affect our nature and behavior, not the other way around.

Therefore, it is important for us to understand how important it is to cultivate the right mindset.

In the Qur'an, verses that explore the mindset are in surah al-fatihah verse 6:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ  
"Show (us) to the straight path."

First, that is, instinct, is limited to the creation of the impulse to seek out various aspects of basic needs. Instinct cannot overcome something that is outside the body of its owner. When a human being needs something that is outside of him, he needs additional guidance. Allah then bestows His guidance through the five senses. However, although the human senses are very sharp and sensitive, often the results obtained do not reflect the reality they deserve. For example, even though one's eyes were very sharp, he could see a straight stick appearing curved when he was in the water.

The third clue, straightening the five senses is intellect. The intellect is in charge of organizing the various information received from the five senses and also making conclusions that may differ from the information obtained from the five senses themselves. Although reason is also important and even very valuable, it works to a certain extent and the operation of reason is limited to the real world, and even within these limits, reason can be wrong when drawing conclusions, so reason does not always guarantee absolute truth.

Then after humans ask for the guidance of the straight path contained in surah al-fatihah: 6, what kind of straight path is meant? This verse is a request to be guided to the right path in life. This straight path refers to the path that has been set by God, that is, the path that follows His instructions and is in accordance with His teachings.

Then, in surah al-fatihah verse 7, Allah explains further. related to what is meant by the straight road. In this case it is mentioned:

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۗ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

*"(i.e.) the way of those whom You have favored, not those who are wrathful, and not those who go astray."*

The verse explains that the straight path is their path that has been blessed by Allah swt, that is, he follows His instructions and gets that grace. On the other hand, the path intended is not the way of those who are wrathful of God or those who go astray.

Before the Qur'an was revealed, Allah gave His revelation through other holy books and commanded the messengers to guide people. Thus, the "straight path" is to follow teachings that are consistent with previous revelations and do not deviate from God's guidance. This is a way of life that has been explained by Allah through His prophets and books, including the Qur'an. The Qur'an is man's last clue.

Many of the previous ummah including the prophets, the siddiqin who justified the apostles sincerely and obediently, and the martyrs who gave all their souls and treasures to the majesty of the religion of Allah swt, and followed in the footsteps of the righteous who have done good deeds and also stayed away from His prohibitions, is a way to get guidance from Allah. Those who are also mentioned in this verse as people who have been given favors by Him, are those who are happy in faith, practice religious laws, and have noble morals. We are taught to ask Allah to give us taufik and guidance as He gives them. Although our religion has teachings, laws, and guidelines that may differ from those of previous peoples, the main points of its teachings remain similar. The religion of God is essentially one, although there are differences in the details. The one who is wrathful is the one who is reluctant to listen to the call of Allah brought by His messenger, even though the truth brought by the messenger is very clear. This is also part of those who initially accepted the teachings of the apostles but later turned away and abandoned them for various reasons.

In history, there are various examples of people who were wrathful by Allah swt because of their disobedience and bad nature. For example, the 'Ad and the Samuds who were destroyed by Allah swt. as punishment for their behavior. The traces of its relics can still be found in the city of the Arabian Peninsula. Likewise with the pharaoh and his people, who drowned in the Red Sea and the mummy of the pharaoh can also be seen in Egypt museums. "Heretics" are those who have wrong beliefs, or do inappropriate acts of worship, and have corrupted morals. If a person has an incorrect faith, or his deeds of worship and morals are damaged, then he will suffer a loss. Likewise, if a nation is in such a condition, the nation will experience setbacks and destruction. Through this verse, Allah teaches His servants to ask for protection from His wrath and to avoid going astray. This verse contains a command for humans to learn from the history of the previous peoples. Many events in history can be used as lessons and warnings. The Qur'an contains several

verses that describe the story of humans and other nations that have passed. These stories and histories provide profound lessons and can affect the human soul more than anything else.

Man is a noble creature in the sight of Allah, the nature He gives to man includes reason, which distinguishes man from animals. Humans are also called *al-insân hayawân nâthiq*, i.e. thinking beings. This means that the ability to think is an innate trait that is inherent in every human being.

The problem is that the human ability to think will not develop on its own without stimulation or encouragement. Empowerment of the intellect can be done through external factors, such as creating a supportive environment, or internal factors that involve personal efforts to hone and expand understanding, self-awareness through education is an important process to develop one's thinking abilities gradually. Education plays a role in stimulating and guiding individuals to be able to utilize their intellectual potential more effectively. Through education, a person not only acquires knowledge and skills, but is also trained to think critically, analytically, and reflectively. Thus, the educational process helps individuals in developing the ability to think more deeply and also structured, allowing them to understand complex concepts and make good decisions on various aspects of life. According to al-Washilah. That mindset more or less affects a person's success. Changing the mindset, namely by choosing a good and relevant mindset, will give birth to change, not only self-change, but further social change. Even if accompanied by the accuracy of momentum, integrity and strong learning discipline, a change in mindset will be followed by real success.

The daily life of human beings often shows various things that reflect the weakness of the perpetrator's thinking and reasoning. For example, acts of violence against chicken thieves, sexual crimes by a father against his own child, quarrels among political elites, murders between security forces, and dependence on shamans or psychics by artists. These events show a lack of use of reason and reason. One of the main causes of this phenomenon is the lack of influence of education in shaping and developing people's thinking. Inadequate education can result in limitations in critical and rational thinking, so individuals are unable to make wise decisions or understand the consequences of their actions.

The Qur'an emphasizes the importance of using reason and rational thinking in understanding the truth and staying away from ignorance. There are many verses that encourage humans to use their intellect, such as in surah al-baqarah (2): 264, Allah swt. said: *"O you who believe, do not ruin your alms by talking about it and hurting the hearts of its recipients. This is similar to someone who gives his wealth only to be seen by others and not out of faith in God and the last day. The person who shows off is like a slippery stone that hits the ground and then becomes hard, and then there is no benefit to be taken from the stone. They are not given guidance to the right path."*

The above verse insults people who do not use reason and also think well in charity, especially in terms of charity. The Qur'an often says that those who do not use reason and also think correctly will suffer losses, as stated in surah al-a'raf verse 179: *"And indeed, We have made for the contents of Hell most of the jinn and humans. They have a heart but they are not used to understand (the verses of Allah), they have eyes but they are not used to see (signs of Allah's power), they have ears but they are not used to hear (the verses of Allah). They were like farm animals, even more misguided. They are the negligent people."*

This verse explains how important it is to use reason in understanding and contemplating the greatness of Allah swt. People who refuse to use their intellect properly are considered worse than animals because they do not fully apply the intellectual potential that has been bestowed by Allah swt.

Overall, the Qur'an views thinking as an obligation that must be done by every individual. Education and learning are a means to hone the ability to think, which in turn will guide humans

to make the right decisions, act wisely, and live according to whatever instructions from Allah swt. Then how does the Qur'an view thinking and also how does it explain? So a change in mindset is a must if a person wants positive progress in himself and his community. QS. Al-Ra'du: 11 emphasizes the importance of change so that a people can change their situation.

"God will not change the condition of a people unless they themselves change what is in them." The choice of mindset from the mindsets available in the context of the above letter is to follow the teachings of the prophet, the path of guidance and the sharia of Allah SWT. When a person believes in a mindset, imprinted in him, his mind, his feelings, and then becomes the character of his mindset, he must achieve such maximum results. Therefore, as mentioned by QS. Al-Ra'du: 11 above, and then affirmed by QS. Al-Anfal: 53.

The change in mindset is related to belief in the blessings of Allah in the form of the teachings of the Prophet Muhammad (saw), his instructions and the sharia of Allah, then with complete resignation a person is willing to follow it well. Doubts about following the teachings of the Prophet, his guidance, and the sharia of Allah that he brought, because he does not want to change his mindset by continuing to follow the Jahiliyah tradition, will have bad consequences. Doubt is a bad mindset. In general, any progress in ideas and concepts can be referred to as thinking. Suriasumantri defines thinking as the development of ideas and concepts. The existence of thinking is a definite aspect of human life. According to Ma'ruf Zuraiq, there are four elements that must be present before the thinking stage can begin, namely: 1) Events or Problems. An event or problem that requires thinking or a solution. 2) Impact. Experiences or impressions received from the event or a problem. 3) (Functioning of the senses). The use of the senses to receive information from the surrounding environment. 4) Prior Knowledge. Information or knowledge that has been possessed beforehand, which serves as a basis for analyzing and understanding the events or problems faced. These four elements play an important role in the thought process, as events or problems trigger thoughts, impressions provide initial data, the senses gather information, and prior knowledge provides context for analysis and judgment. Then one of the explanations of part of the mindset is surah al-Fatihah verses 6-7. This verse describes a man who asks his god for guidance. Allah gives a straight path to whoever He wills, one of which is the prophets, shiddiqin and righteous people.

## METHOD

*Library research* is a method that focuses on the analysis and study of literature or written sources. In this study, data was obtained from certain materials such as manuscripts, documents, books, photos, and also other relevant sources. This literature research aims to explore the content of these sources, ensure their conformity with the Qur'an, and understand the various theoretical, conceptual, and ideological aspects contained in the literature studied.

This literature research is an important approach in the study of literature and theory, especially when exploring topics related to religious and theoretical texts. Meanwhile, the approach used in the study is a textual and contextual approach. Namely collecting verses of the Qur'an that mention mistakes in processing the mindset at a low price and correlated with the context of the mindset expected in the Qur'an.

## RESULTS AND DISCUSSION

Surah Al-Fatihah has several other names, including: 1) *Al-Fatihah*. The name was given because this surah is the opening of the Qur'an. In Ath-Thabari's opinion, this name also reflects that this surah is recited in every prayer. 2) *Ummul Kitab*. This name means "Mother of the Book" because the surah covers the core of the teachings of the Qur'an. In it there is praise to Allah, recognition of His rububiyah nature, servitude to Him, obedience to His commandments and

prohibitions, and requests for guidance to be in His pleasure. In Arabic, "um" means something that gathers or encompasses everything. 3) *As-Sab'u Al-Matsani*. It means "Seven verses that are repeated." The name refers to the number of verses in surah Al-fatihah which consists of 7 verses, as agreed by qiraah experts and scholars.

Regarding the good mindset that the Qur'an expects, humans must first have a positive thinking or *positive thinking* towards Allah. Because human perspectives are different in responding to a problem or disaster. For example, when we are in a calamity, people will look at it from two sides, the first is that they tend to complain and are never patient in facing the test that has been given by Allah, and the second is that they sometimes feel happy and grateful because with a test, they will be elevated by Allah as exemplified by our previous prophets.

During life, whether consciously or unconsciously, the mind influences the way we deal with things, and can even change ourselves according to what we think. A person's outward appearance often reflects the condition of their internal world. In life, positive thinking reflects an attitude or behavior that is always optimistic. Positive thinking can bring about big changes, because a good attitude starts with a positive thought, while a bad attitude usually comes from a negative thought.

Wahbah Az-Zuhaili emphasized the importance of thinking positively towards Allah SWT, stating that Allah highly appreciates every good, even small one, including intentions and constant prayers. Therefore, it is not appropriate for a person to feel desperate from the mercy of Allah swt. only because of his negligence of His rights. Wahbah Az-Zuhaili supports his view with a verse that teaches to always think positively towards Allah SWT:

*"Say, 'O my servants who overstep their limits against themselves, do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, He is the Forgiving, the Most Merciful'" (QS Al-Zumar [39]: 53).*

Shaykh Abdul Halim Mahmud, a former professor and supreme leader of al-Azhar, wrote that logic, formulated by Aristotle, aims to prevent a person from making mistakes. However, while the knowledge is useful, it cannot always prevent mistakes in both its creators and others. In this case, reason can be considered a buoy that helps a person who is not good at swimming not to drown in difficulties. However, when facing waves and large waves, both those who can and cannot swim will experience a similar situation. In these extreme conditions, they need more than just a buoy; They need clues that go beyond common sense to guide and straighten out their confusion. These instructions are religious guidance, which provides more direction and protection in facing life's challenges.

So in conclusion, man is just a creature who needs his god in everything, not only asking for guidance on the intellect given by Allah, but also asking for Allah to provide guidance through his intellect. Wahbah zuhaili in tafsir al-munir explains the guidance of reason. The guidance of the intellect is higher than the inspiration of fitrah and the guidance of the senses. The intellect serves to protect against errors and deviations, and also corrects sensory errors as well as preventing being trapped from lust.

## A. The Way of Thinking of the Prophets, Shiddiqin, Martyrs' and the Righteous

Pleasure is the pleasure and comfort of life that is in harmony with needs and desires. Pleasure creates conditions that are pleasant and free from negative impacts, both material and immaterial. Blessings include worldly and ukhrawi goodness. In the view of scholars, the basis of favor is "excess" or "increase." Favor is something that is better than what has existed before. One can meditate on the blessings of Allah that he has received by considering what he had before his coming into this world. Before its existence, humans had nothing. As written in the Qur'an:

"Has not come upon man, a time from time, when he is not yet something to be called (because he does not yet exist)?" (QS. Al-Insan [76]: 1)

Human existence itself is a blessing or addition from Allah, Everything that humans have now is a gift from God. This is in accordance with the verse of the Qur'an which states: "He (Allah) has bestowed upon you all that you ask (need) and if you count the blessings of God, you will not be able to attain it" (QS. Ibrahim [14]: 34). That is, Allah's favor is infinite and incalculable.

Allah's blessings are very diverse and have various levels, both in terms of quality and quantity. There are abundant blessings and there are fewer; Some are very valuable and some are relatively insignificant. However, according to the last verse of Surah Al-Fatihah, the most valuable blessing is "the pleasure of obtaining the guidance of Allah and obedience to Him and His Messenger," For example, in Surah ali iImran [3]: 103, Allah says:

"Hold fast to the rope of Allah and do not scatter, and remember the favor of Allah upon you when you used to be enemies, so Allah united your hearts, and then you became the favor of Allah of the brothers, and you were on the edge of the abyss, and Allah saved you from it. Thus Allah expounded His verses to you so that you might be guided."

The bounty of Allah swt. in the verse refers to the guidance of Islam that unites the people and saves them from destruction. Likewise in Surah adh-Dhuha [93]: 11, Allah says: "And to the favor of your Lord, you should convey it." The meaning of this verse is that the Divine favor in the form of religious guidance that has been received by the Prophet Muhammad PBUH must be conveyed and taught to humans, so that they do not get lost and can feel the blessing. This group is asked to be followed in the seventh verse of this surah.

The first *group* are the prophets, chosen by God to guide people to divine truth with sincerity and integrity, and to be awakened from sin. The *second* group is the shiddiqin, who are always right and honest, never tainted by corruption, and receive divine guidance even though they are inferior to the prophets. The *third* group is the martyrs, who bear witness to the truth and virtue with words and deeds, even if they sacrifice their lives, witnessed by Allah, their angels, and their environment. The *fourth* group is righteous people, who are consistent in their virtues and strive to make them happen, even though they sometimes make small mistakes that do not diminish their overall virtue.

Wealth, children, beauty, and power can be problematic if not balanced with religious guidance. On the other hand, if one has truth and religion, then material shortages such as poverty will not mean much, because truth and religion will bring eternal happiness and enjoyment. As 'Umar (ra) stated, "All calamities (shortcomings) are mild as long as they are not related to religion."

The connection of surah Al-fatihah verse 7 is surah an-nisa' verse 69 which discusses the way of thinking of the Prophets, Siddiqin and the Righteous People.

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ  
وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ذَلِكَ الْفَضْلُ مِنَ اللَّهِ ۗ وَكَفَىٰ بِاللَّهِ عِلْمًا

"And whoever obeys Allah and His Messenger will be with those who have been blessed by Allah, namely: the Prophets, the Shiddiqin, the martyrs, and the righteous. And they are the best friends. Such is a gift from Allah, and Allah is All-Knowing." (Q.S. An-Nisa': 69-70)

This verse confirms that being friends and being with the group mentioned is a gift from the great God. Allah is Merciful and All-Knowing, giving appropriate rewards for every deed. Although some may not know or fully understand, there is no need to worry because God will never waste the good deeds of His servants.

In this context, the word "together" indicates that obedient people will remain in the same environment or group as the prophets, shiddiqin, martyrs, and pious people. This means that they

will benefit from the proximity to this esteemed group and benefit from their existence. However, their position and honor do not have to be the same as those groups. The important thing is that they will be with highly respected groups, and this reflects the value and respect given to them, while their position remains dependent on their respective deeds and standing before God.

## B. Implementation of Mindset Related to the Story of Prophet Ayyub in the Qur'an

In life, Allah gives guidance and guidance to achieve the goals that He has set for humans. Allah presents a test that must be faced, with the aim of strengthening determination and encouraging people to keep going. While it can sometimes seem like there is a door that closes the pursuit of success, and causes feelings of restlessness, fear, or sadness, it is important to realize that these feelings will not lead to success on the way to achieving the goal. In this way, any problem or test encountered will not stop the journey, but rather it will help in the steps towards achieving the goal.

In this context, it is important for humans to learn to read and understand the content of the Qur'an, because in it there is a story that becomes a lesson material. The purpose of the Qur'an is so that the story in it can be used as an *ibrah* to strengthen faith and can guide in the direction of better things. This is expressed in Surah Yusuf verse 111:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةً لِّأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى  
وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

"*Sesungguhnya pada kisah-kisah mereka itu terdapat pengajaran bagi orang-orang yang mempunyai akal. Al-Qur'an itu bukanlah cerita yang dibuat-buat, akan tetapi membenarkan (kitab-kitab) yang sebelumnya dan menjelaskan segala sesuatu, serta sebagai petunjuk dan rahmat bagi kaum yang beriman.*"

This verse shows that the story in the Qur'an is not just an ordinary story, but a source of deep learning, to strengthen faith, explain the principles of life, and provide guidance of mercy to believers. One prominent example is the story of the Prophet Ayyub. In the Qur'an, Prophet Ayyub is described as a righteous figure, always grateful for the sustenance and health given by Allah, and patient in the face of adversity and disease. The piety and patience of the Prophet Ayyub made him an exemplary example in the Qur'an. Despite being tested with illness, the prophet Ayyub remained patient and realized that all of this was a test from God.

In the story of Prophet Ayyub AS, he is a figure who was initially given an abundance of blessings by Allah. However, God tested him with destruction and destruction, even with the sickness he suffered. Allah SWT said:

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَيُّ مَسَّنَى الْأَصْرُ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرِّهِ ثُمَّ آتَيْنَاهُ  
أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَعِذًا لِّلْعَابِدِينَ

"*And Ayyub, when he called out to his Lord, 'O my Lord, I have been afflicted with sickness, and You are the Most Merciful Lord of all.' So We granted his call, and We took away the sickness that was in him, and We restored his family to him, and We multiplied their number, as mercy on Our part and as a warning to all who worship God.*" (QS. Al-Anbiya' [21]: 83-84)

This verse describes the patience of the Prophet Ayyub in the face of illness and suffering. When he asked Allah, Allah granted his prayers, healed his illness, and restored his family with additional blessings and warnings for the believers. This story shows that trials and trials are part of God's plan to test the patience and faith of His servants and to provide grace and lessons for mankind.

Allah SWT commanded the Prophet Muhammad to remember the story of the Prophet Ayyub AS as an example of patience and steadfastness in facing trials. In this story, the Prophet

Ayyub did not complain or complain to anyone other than Allah, but was patient and prayed to God who is the Most Nurturer and His Guide, as explained in Surah Al-Anbiya' verses 83-84: "*And (remember the story) of Job, when he called out to his Lord, 'O my Lord, indeed I have been afflicted with sickness and You are the Most Merciful Lord of all the mercifuls.'*" "*So We granted his call, and We took away the sickness that was in him, and We restored his family, and We multiplied their number, as a mercy on Our part and as a warning to all who worship God.*" After the Prophet Ayyub prayed, Allah commanded him to stomp his feet on the ground, which then emitted cold water. The Prophet Ayyub bathed and also drank the water, which cured all his ailments.

In the face of trials and illnesses, the Prophet Ayyub AS showed an extraordinary optimistic attitude. Despite the drastic change from wealth to sickness, he still showed three main aspects of optimism: 1) Turning bad prejudice (su'udzon) into good prejudice (husnuzan). The prophet Ayyub always thought positively about God, even in very difficult conditions. He believed that all trials were part of God's wise plan. 2) Be patient in times of pain, sadness, and loneliness. Prophet Ayyub's patience in the face of prolonged illness and grief shows his mental resilience. He did not give in to pain or feel hopeless. 3) Gratitude. Despite being tested, the Prophet Ayyub was still grateful to God, showing that gratitude and steadfastness in faith are part of a strong attitude of optimism. The optimistic attitude of the Prophet Ayyub AS in facing these various tests teaches us the importance of positive thinking, patience, and gratitude in every situation.

The Prophet Ayyub AS showed optimism and deep confidence in the trials he was experiencing. When he was sick, his prayers and prayers to Allah were not based on despair or sadness over his condition, but by concern for people's prejudice against Allah. The prophet Ayyub understood that his illness was a test from God to test his patience and steadfastness of faith, not a sign of hatred or anger of God. His prayer also serves as a clarification of misconceptions about the nature of God, who has infinite mercy and compassion, not as an angry or vindictive god. The courage and positive attitude of the Prophet Ayyub AS in facing the test reflected a firm faith and sincerity in his relationship with God. The Prophet Ayyub's perception of his illness and related parties, such as others and the devil, reflects a righteous and correct attitude. In surah Sad verse 41, Allah swt says:

وَأَذْكُرُ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ

"*And remember Our servant Ayyub when he called out to His Lord, 'Surely I am troubled by the devil with toil and torment.'*"

This verse shows that the Prophet Ayyub understood his illness as a disturbance from the devil and not as a form of direct punishment from Allah. His perception of the test was very accurate, indicating the depth of his understanding and faith, as well as the belief that the test was part of God's plan to test and strengthen faith.

According to M. Quraish Shihab in his commentary on Al-Misbah, the verse shows that the Prophet Ayyub (AS) did not grumble or blame Allah for the suffering he experienced. On the contrary, in his speech, the Prophet Ayyub affirmed that the disturbances and afflictions he faced came from Satan, not from Allah. Thus, the Prophet Ayyub showed a right and wise attitude in facing trials.

The Prophet Ayyub AS maintained a good prejudice against Allah and did not attribute evil to Him. He realized that all the trials and sufferings he experienced were part of Satan's interference, and did not reflect the negative nature or wrath of God. This reflects his sincerity and sincerity in faith, as well as his awareness of God's infinite goodness and compassion, which he always hoped for even in very difficult situations.

### C. Interpretation Related to the Imperative Verse of Mindset According to Several Mufasssir

#### 1. Q.S Al-Muddassir [29] verse 17-18

إِنَّهُ فَكَّرَ وَقَدَّرَ سَأَرَ هَيْهَ صَعُودًا

"I'm going to burden him with a tough climb. Indeed, he has thought and established (what he has set)"

وَقَدَّرَ سَأَرَ هَيْهَ صَعُودًا

(I'll burden him with a daddy climb)

The explanation refers to the picture of suffering and extreme hardship. In the context of the verse, the term "*al-irhaaq*" describes a very heavy and difficult burden, such as climbing a steep and scary mountain top. "*Shu'ud*" is often interpreted as a type of mountain in hell that symbolizes extreme suffering. The narration from Abu Said al-Khudri shows that this explanation is related to the consequences of bad actions or sins that will cause heavy burdens and difficulties in the hereafter. Allah SWT said { سَأَرَ هَيْهَ صَعُودًا }

The Prophet said,

هُوَ جَبَلٌ فِي النَّارِ، مَنْ نَارٍ، يُكَالِفُ أَنْ يَصْعُدَهُ، فَإِذَا وَضَعَ يَدَهُ ذَابَتْ، وَإِذَا رَفَعَهَا عَادَتْ، وَإِذَا رَفَعَهَا عَادَتْ

"It was a mountain in hell made of hell. He was burdened to ride it, When he put his hand on it it would melt. When he lifted it, the hand was full of tears. When he puts his foot on it it will melt, when he lifts it it will come back again"

The hadith narrated by Tirmidhi describes [الصعود] as a mountain of fire that can be climbed for thirty years, then descends again, and this cycle continues endlessly. This illustrates the severity of the torment and the eternity of suffering in hell. Furthermore, the verse describes how Walid, with his decisions and opposition, faced the consequences of his choices. Allah SWT tells about Walid's thought and decision process to emphasize the importance of decisions in determining someone's fate.

إِنَّهُ فَكَّرَ وَقَدَّرَ

"(Indeed, he has thought and determined what he has set)"

In the context of the Qur'anic verse, Walid bin Mughirah's explanation shows that he has thought deeply about the situation of the Prophet Muhammad PBUH and the Qur'an. He drafted a speech to defy revelation and seek ways to discredit the Qur'an. The result of this bad decision is the threat and torture from Allah SWT. This verse teaches that the decision to the truth after contemplating it will receive severe threats and torment from God.

Muslims are reminded to accept Allah's revelation with sincerity and not to reject after understanding the truth, because such rejection will bring serious retribution.

## 2. Q.S Al-A'raf [8] verse 176

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصِصْ الْقِصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ

"And if We want Him to be exalted with those verses, but he is inclined to the world and follows his desires, then his parable is like a dog, if you drive him out with his tongue and if you let him stick out his tongue. Such is the parable of those who deny Our verses. So tell them the stories so that they think."

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ

"(And if We want Him to be exalted with those verses, but he is inclined to the world and follows his desires, then his parable is like a dog."

Shaykh Wahbah Az-Zuhaili emphasized that the parable in this verse describes a person who knows the truth but does not practice it. It is like a snake that sheds its skin and leaves it without benefit. This illustrates the hypocrisy of knowing but not practicing. Example of Bal'am bin Ba'ura. Bal'am bin Ba'ura is an example of a person who was given knowledge but failed to use it properly, similar to a snake that left its skin. Despite having knowledge of revelation and truth, he did not practice what was known and was ultimately misled. This verse describes a person who has received the knowledge of revelation but chooses not to practice it. After rejecting and

abandoning God's teachings, he fell victim to Satan's incitement that whispered temptation and eventually fell into falsehood. This man, as mentioned, is Bal'am bin Ba'ura, some narrations mention that he is from the Yemen people. He is an example of a person who, despite having knowledge, eventually fell into disbelief and disobedience because he followed the lust and temptation of Satan.

This story illustrates how Bal'am bin Ba'ura, despite being known as a scholar with a mustajab prayer, finally chose to oppose the truth and pray for the evil of the Prophet Moses and his people at the insistence of the infidels. After initially refusing, he was finally willing to pray for the evil of the Prophet Moses. His prayer was answered by Allah, which caused the Prophet Moses and the Children of Israel to experience difficulties and get lost while in the desert. It shows the dangers of using spiritual knowledge and power for wrong purposes and the ill effects of following worldly passions and pressures.

Malik bin Dinar mentioned that Bal'am bin Ba'ura, a scholar of the Banu Israel with obligatory prayers, had a great influence among his people. When the Prophet Moses sent him to call the king of Madyan to Allah, the king instead gave property and office to Bal'am. Bal'am was tempted by the offer and eventually abandoned the teachings of the Prophet Moses, followed the king's religion and stayed away from the truth. This story highlights the dangers of the temptations of wealth and power that can distract a person from the path of righteousness. This verse shows that if a person is willing to make the right use of God's instructions, he can achieve high degrees and virtues. However, because he prefers the pleasures of the world and follows his passions, he does not pay attention to the benefits of the hereafter and the guidance of Allah. As a result, he experienced severe humility, likened to a despicable dog, which sticks out its tongue under any conditions. This reflects how bad the attitude of those who turn away from God's teachings and do not appreciate His favor.

True, this parable confirms that those who reject or turn away from God's verses show bad qualities. By likening them to dogs that only follow basic instincts, God describes how they only pursue worldly gratification without considering spiritual values. In reality, they themselves are wronging themselves by ignoring Allah's instructions and commandments, not Allah who wronged them. In the sahih hadith contained in the poles of sittah, narrated from Ibn Abbas ra. The Prophet (peace and blessings of Allaah be upon him) said:

لَيْسَ لَنَا مَثَلُ السُّوءِ الْعَائِدُ فِي هَيْبَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْبِهِ

*"We should not be bad. A person who retracts his gift is like a dog licking back his vomit."*

This hadith illustrates how bad it is to withdraw a gift or promise after it has been given, by comparing it to a dog that licks its vomit. This shows how inappropriate and lowly such behavior is, similar to the ill-conceived parable in the Qur'an about a person who rejects or turns away from the verses of Allah.

The warning of this verse is indeed very profound. The substance of the verse teaches that a person who ignores the verses of Allah and prefers to follow worldly desires and pleasures will suffer great losses, both in this world and in the hereafter. This verse reminds people of the dangers of following the temptations of lust and the world, and ignoring divine guidance. The parable used in this verse, as well as the explanation in the hadith and commentary, emphasizes how bad it is to turn away from the truth and make lust a guideline. That way, they can learn useful lessons and live their lives according to Allah's instructions, so as to avoid loss and error.

## CONCLUSION

That mindset more or less affects a person's success. Changing the mindset, namely by choosing a good and relevant mindset, will give birth to change, not only self-change, but further



social change. Even if accompanied by the accuracy of momentum, integrity and strong learning discipline, a change in mindset will be followed by real success. The daily life of human beings often shows various things that reflect the weakness of the perpetrator's thinking and reasoning. For example, acts of violence against chicken thieves, sexual crimes by a father against his own child, quarrels among political elites, murders between security forces, and dependence on shamans or psychics by artists.

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