

Sufism Approach Through The Blessing of The Quran in Emotional Recovery

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Abstract

This study examines the problem of emotional disorders and methods for emotional recovery based on the Sufism approach through the blessing of the Qur'an. Currently, emotional disturbances are the main cause of various mental illnesses. The implications of neglecting spiritual and religious demands keep people away from manifesting the image of Islam in line with moral and Islamic demands. In the end, people fell into the problem of emotional disorder with various social symptoms. This study aims to examine the Sufi approach through the blessing of the Quran in recovery from an emotional disorder. The methodology and design of the study is a qualitative study and forms a concept paper. The findings of the study prove that the blessings of the Quran, through a Sufi approach, can heal emotions through the concept of purifying the soul, such as reading the Quran, increasing righteous deeds like prayer, fasting, charity, zikr, contemplation, and seeking blessings through the Quran.

Keywords: Sufi, Blessing of Al-Quran, Emotional Recovery

Introduction

The Sufism approach is an important method in Islam in providing human spiritual treatment. In Islam, this method is discussed in the science of Sufism where this method of knowledge is drawn from the sources of the Quran and Hadith. The Sufi carry out the process of *tazkiyah al-nafs* for the purification of the soul by referring to the al-Quran source. The study of Sufi knowledge is famous in the theology specialist cluster. Nowadays this knowledge has reached maturity and developed rapidly and become an important part of the knowledge in rehabilitation treatment in psychology and counseling approaches.

The challenges of life today make people race to find materialistic and worldly goals. This kind of life goal has successfully poisoned the human mind and soul until the spiritual aspect is seen as no longer valuable. This situation unknowingly leads people to the valley of the weakness of faith. The environment and lifestyle are no longer valuable without a spiritual aspect, which means that people still need spiritual treatment in their lives. The implications

of neglecting spiritual and religious demands keep people away from manifesting the image of Islam in line with moral and Shariah demands. In the end, the people fell into the problem of emotional disorder with various social symptoms (Usman et al., 2020). According to (Yahya & Md. Sham, 2020) uncontrolled emotions such as prolonged sadness can lead to depression and mental problems as well as suicidal actions. Psychologists agree that emotion is like other natural potentials that result from the growth and development process (Sulaiman et al., 2013), and a wise human should be able to recognize, instill, and build positive emotion, as well as organize and control his emotion. But emotional disturbances can change or damage a person's view of himself, his future, and his perception of the world. (Yahya & Md. Sham, 2020).

In Islam, Sufism is one of the disciplines of ethics, the science of knowledge of Allah directly in sincerity, and one of the methods of purifying the human heart (Özden, 2022) In addition nowadays, Sufism has been highlighted as an important element in dealing with human psychological problems known as psychospiritual. This element of Sufism today has reached a development where the combination of Sufism, spirituality, and religion has become the right discipline for dealing with physical, emotional, mental, and spiritual problems. (Yahya et al., 2021).

Problem Statement

The method of soul treatment through a combination of psychological and spiritual elements has been introduced as a superior method to achieve effectiveness in spiritual therapy or known as psycho spiritual. Psycho-spirituality is among the counseling methods introduced in the West through transpersonal psychology. Western psychologists often emphasize conversion theory in dealing with client problems, even though some of them reject religion as a way of psychological recovery such as Sigmund Freud. According to (Khalid and Nor et al 2014). The religious and spiritual approach is seen as a foreign approach, therefore human social life has become accustomed to a secular way of life that is not tied to religion until the integration of religion is created as a proposed approach in psychology.

According to (Richards, 2015), the religion-based spiritual therapy approach was introduced in the West as a spiritual treatment that can treat mental problems according to spiritual therapy whether in Islam, Christianity, or Judaism. This approach is seen as having great potential in treating mental and psychological health. At the same time, aspects of religious and spiritual therapy have been supported as treatments recognized by the American Psychological Association and the American Counseling Association (Ain et al., 2016) The study of the soul was pioneered by Greek philosophers such as Plato and Aristotle. Discussions related to mental therapy and modern psychology now highlight the views of Muslim psychologists less than Western ones (Manawi et al., 2019). In Western behaviorism, the human soul is explained as existing but empty, only experience fills the void of the soul. In addition, in the Western view, the human soul tends towards hedonism such as enjoyment and pleasure alone (Samad, 2015). In Islam, most of the problems stem from emotional aspects such as anger, hate, frustration, and various problems related to the heart (Hamjah, 2008). The weakness of the heart that causes the fragile relationship of the individual with Allah SWT causes his life to become narrow. There seems to be no way out of every inch of the problem (Safe & Nor, 2016).

Research Objective

This study aims to examine an emotional treatment according to the Sufism approach, and this study will provide the healing of emotional disorder through the blessing of Al-Qur'an as the miracle book revealed to the last Prophet peace be upon him.

Research Method

The study was qualitative research using analysis of the relevant references and literature.

Finding of Study

Al-Quran as the blessing of the book of Allah contains various knowledge and understanding for Muslims to practice their religion correctly, and Sufism knowledge is parallel to the teaching of al-Quran in understanding spiritual healing. According to (Al-Taftazani, 1976) the Al-Quran was the premium source of tasawuf especially relating to ethics and morals. Similar Al-Kaffani said that *tasawwuf* is a way to cultivate good morals (*akhlāq mahmudah*) (Al-Sullami, 1969). While (Al-Ghazali, 1979), proved the *tasawwuf* is a way or special method to purify the soul from reprehensible morals. (Al-Qushayri, 1972) said, the psycho-spiritual development of Islam began around the 3rd / 9th century. This discipline has been highlighted by Islamic scholars in the method of Sufism. The effectiveness of Islamic Psycho-spiritual Therapy is gathered in three discussions which consist of aspects of physical illness, mental illness, and spiritual illness.

Through the definition above, it can be concluded that the priority of the knowledge of Sufism is focused on moral clarity which is discussed as worship of the heart and both definitions of Sufism pay attention to aspects of methods and methods of soul purification as stated by al-Qushairi and al-Ghazali. People will achieve a sense of servitude and the sweetness of worship. The fallen human soul needs spiritual strength that can only be found through worship. The world today is faced with various social problems that are embedded in society. People who distance themselves from God are unable to find the perfect treatment to fulfill spiritual and physical harmony. Awareness of the importance of a spiritual approach in dealing with heart disease and mental disorders is important based on the discipline of Sufism. The appreciation and application of tasawwuf bring a person closer to the appreciation of faith, charity, and kindness.

Next, it needs to be understood that the basic source of the existence of tasawwuf knowledge is based on the source of the al-Quran which is full of blessings. Kalimah *al-Barakah*, a blessing according to the oral dictionary al-Arab means the overflow of goodness and happiness (Al-Azhari, 2002). In Islam, blessings and happiness are found in many forms because they come from Allah. Blessings also carry the meaning of everlasting happiness. Besides, blessing or *Barakah* means something with many benefits and advantages (Manzur, 1979). According to the definition of al-Quran, blessings exist in various types, such as the blessing of the place which is al-Haram mosque (Surah Ali Imran: 96-97) and al-Aqsa mosque (Surah al-Isra verse: 1), The blessing of something like the Quran (Surah al-An'am verse: 92), the blessing of times such as the night of al-Qadar (Surah al-Dukhan verse: 3), the blessing of the Prophet (Surah Maryam verse: 31)

The blessings of the Qur'an were mentioned in The Quran. Allah said: (And this 'Quran' is a blessed reminder which We have revealed (To the prophet Muhammad S.A.W); (Surah al-Anbiya: 50). In al-Quran (al-An'am verse 92): Allah said "And this (Al-Quran), the book that We have sent down with blessings; confirming the books that were sent down before and so that you may warn the people of Umm al-Qura (Mecca) and those around it". Al-Quran also

mentioned the blessing of the Quran was revealed on the blessing night of Ramadhan the night of decree. Allah said: Verily, We have revealed the Qur'an on a blessed night (al-Dukhan verse:3) the process of the Qur'an's descent through three stages of blessing, namely, the blessing of al-Quran, the blessing of the night of Qadar and the blessing of the noble Messenger, namely Prophet Muhammad . (Al-Tustari, 1432)

Al-Quran itself is a blessing to all Muslims whereas through it comes healing for various diseases as Allah SWT mentions (And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss) al-Isra: verse 82.(Al-Tabari, 2001). says in explaining the Healing of the Quran saying, that al-Quran is a cure for ignorance, error, and blindness for believers. (Ibn Kathir, 1999) asserts that the al-Quran heals diseases in the heart such as doubt, hypocrisy, polytheism, deviation, and inclination. The blessings of the Quran encompass the aspect of maintaining mental clarity, preventing the onset of forgetfulness or senility in old age, providing inner peace, and facilitating the healing of mental illnesses and emotional disturbances. These advantages are bestowed upon those who consistently read the Quran throughout their lives until they are getting old. These benefits, of course, also come from the blessings of the Quran bestowed upon those who engage in righteous deeds by reading the Quran. In a hadith which states: On the authority of Ibn Abbas - may God be pleased with them both - he said: Whoever recites the Qur'an will not return to the most ignorant, Heage so that he will not know after knowing anything, and that is what He, the Exalted and Majestic, said (Then We turned it back down to the lowest, except for those who believe), He said: Except for those who have recited the Qur'an (Hadith Sahih)

This is an effective treatment of human mental health. To ensure that one's mental state remains safe and healthy, reading the Quran is the best remedy. The sanity of the human mind is the most crucial aspect that can control emotional actions. In discussing the blessing of the Quran in the context of this study, the researchers gave greater focus in terms of healing spiritual and physical diseases. Apart from the discussion of the blessing of the Quran based on the verses of the Quran and the Hadith as discussed just now. The blessing of the Quran also provides the effectiveness of emotional recovery based on the tasawuf approach. Islamic scholars and sufi scholars and Islamic philosophers also highlight the treatment of Quran-based emotional rehabilitation in psychospiritual development.

Islam provides therapies and treatments that coincide in curbing heart and emotional diseases. The figures of Islamic psychology have developed this knowledge in their masterpieces with interesting passages, they consist of Islamic philosophers such as Al-Ghazali, Ibn Sina, Al-Farabi, al-Kindi, al-Razi, Ibn Miskawih and figures Scholars in the field of Usuluddin such as Ibn al-Jawzi and Ibn al-Qayyim(Zawawi et al., 2019). According to Dr Uthman Najati's view, western psychologists often highlight the discussion of biology, habits, and human attitudes, compared to the spiritual aspects that exist in human events. The study of Western psychology is seen to have many shortcomings that need to be perfected by Muslim thinkers. The lack of Western psychology in understanding human nature proves that they are less able to provide appropriate spiritual therapy to restore human psychology (Najati 2001).

Islamic scholars found the treatment of emotional stress by improving spiritual practices and treating diseases that originate from *al-Qalb* as stated by al-Ghazali(Zawawi et al., 2019). An Islamic civilization is seen not to be left behind whether in the field of psychology, science, astronomy, medicine, optics or so on. Ibn Sina and al-Ghazali are among the founders in the field of Islamic psychotherapy, these two great figures have previously highlighted mental or spiritual treatment based on spiritual and religious methods (Kaplick &

Skinner, 2017). Studies related to Sufism methodology have been done for a long time, in the end, Sufism has become the most important and appropriate science in unraveling and treating emotional, soul, and spiritual problems. Islamic scholars in the field of psychology also highlight the concept of Islamic psychotherapy based on *tazkiyah al-nafs* in solving psychological problems. This point gives an understanding that the science that examines the problems of the soul through the Islamic tradition based on the concept of *tasawwuf* is also an alternative to recovery which is seen as a scientific discipline that has a place and guarantees comprehensive effectiveness compared to the Western psychological approach. Al-Ghazali's contribution to developing spiritual treatment can be seen through the discussion related to the concept of *tazkiyah al-Nafs*. The concept of *Tazkiyah al-Nafs* through the *mujahadah al-Nafs* method has been highlighted as a treatment for mental problems, such as anxiety, stress, and other reprehensible traits. According to al-Dihlawi in explanation the secret of pray (solat) properly with *khusyuk* also will give the highest values in recovery the mental illness (Syazana Adam et al., 2021).

As asserted by al-Harbi (2020), people's actions and behaviors are associated with emotions. In addition, emotions play an important role in determining the way people behave. Thus, the type of emotions according to the behavior associated with them may be divided into; Positive emotions will result in positive effects like happiness, love, and calmness. Negative emotions will result in negative effects like sadness, hatred, and anger. Emotional control is very vital in human life as it will reduce the conflict that may occur. In this context, the Quran and the sunnah of the prophet Muhammad (peace be upon him) has guided people on how to control their emotion and lessen their physical and psychological tension and its negative effect (Diana, 2015). For example, Abu Huraira reported: A man came to the Prophet and he said, "Advise me." The Prophet, peace and blessings be upon him, said, "**Do not be angry.**" The man repeated his request and the Prophet said, "**Do not be angry.**" (Sahih al-Bukhari) Whereas al-Quran also teaches humans to look at everything occurring around them from a positive angle, even though the event appears to be bad or worse in his opinion. As mentioned by Allah SWT in the holy Quran (Al-Nisa': Verse 79). What comes to you of good is from Allah, but what comes to you of evil, [O man], is from yourself. And We have sent you, [O Muhammad], to the people as a messenger, and sufficient is Allah as Witness.

Currently, Islamic psychologists have discovered an emotional recovery treatment based on Sufi methods, manifested from the Quran, which is described as a Sufi approach to mental health recovery. Some of these methods include *taqarrub* (drawing near to God), *tafakkur* (contemplation), *taubah* (repentance), and purification practices. The meditation approach to reduction is seen as an Islamic spiritual therapy capable of restoring emotional stress and bringing individuals closer to the practice of *taqarrub* in solving mental problems. The psychological study of the meditation approach seems not to have been studied much. While the practice of *tafakkur* can treat the thoughts of the mind and the mind to positive reflection by thinking about the power of God and presenting a sense of servitude to God Muhammad Wahab (2018). The *tafakkur* method in the process of Islamic psychotherapy presents many pieces of evidence from the Qur'an that encourage the mind to think, observe and study God's creation such as the creation of the sky, clouds, the occurrence of rain, mountains, the alternating state of night and day, the occurrence of animals and flora and fauna. The concept of *tafakkur* is a psychotherapeutic and psychospiritual medium capable of increasing faith, self-motivation, the nature of piety and the concept of *tazkiyah al-Nafs*. This practice is very different from the practice of Yoga in Hinduism which aims to achieve freedom and the concept of being united with God. Rahim (Nasir,2019).

In recovering from mental problems, Islamic psychologist al-Ghazali introduced cognitive spiritual therapy through the method of opposite therapy as well as imaging techniques in spiritual treatment. For example, the disease of ignorance needs to be cured by seeking knowledge. Through this method, the client can apply mind therapy such as reading, studying, observing, interacting, or communicating in the field of knowledge with the closest people or experts themselves. In the therapy of emotional problems such as feelings of hatred or dislike for an individual's attitude, the technique that needs to be carried out is through the reflection of feelings of hatred toward the nature of love, sympathy through the technique of mastery of the mind even through the image of the imagination (Yaacob, 2013). This technique will give awareness to the mind so that it acts according to the image of the mind. The method of reading and studying knowledge is a method that can restore emotional stress.

In certain cases, the approach of Islamic psychospiritual theory has been successful as an alternative treatment in the rehabilitation of drug abusers for drug rehabilitation of individuals facing drug addiction problems. This study proves that individual drug addicts can be treated through spiritual elements and the strength of self-dependence on God. With this method, it can strengthen and awaken a person's faith and spiritual strength. Among the Islamic psychospiritual therapies that are organized in this treatment is through the application of *guided al-Taubah*, where this treatment needs to be guided by a counsellor, then the application of *Tazkiyah al-Nafs*, the application of *akhlak*, the application of knowing the purpose of life *ubudiyah* and the concept of servitude to God and the therapy of *zikrullah*, prayer, recitation of the Quran and others (Jalani & Bukhari 2015). Diana has theoretically stated three models for controlling emotion, one of them is displacement. It means to displace one emotion into another object and such a method taught by al-Quran is through *zikrullah* (remembering Allah SWT). Second, is a cognitive adjustment comes in three ways; cognitive attribution, empathy and altruism. These three ways will change someone's way of thinking as he is controlling and coping with his emotion and situation. And third is coping strategy, which means someone's action in accepting his condition or situation. Being *Sabr* (patient) and forgiveness are the best coping strategy taught by Islam (Diana, 2015). This proves that psychospiritual can prevent and treat and become a strong fortress inside the individual's soul and can provide effectiveness to spiritual treatment.

(Abdullah & Zaki, 2020) states that mental problems such as depression, chronic diseases, lifestyle changes, toxic social spaces, stress, defamation, and loss can be treated through eight methods of Prophetic medicine such as confidence in healing, *zikrullah*, recitation of the Quran, nutritious food, meditation, reading *ruqyah*, fasting and prayer. Emotional stress also can be healed by giving others happiness such as giving charity (*sadaqah, infaq*). Situations that make others happy are associated with an increase in the hormone endorphins. Helping others, giving alms, giving gifts, and so on can give a sense of happiness (Syafi & Yunus 2016). Remembrance and meditation are important elements in Islamic psychotherapy that can provide healing for social problems and psychological problems, emotional stress (Mokhtar & Mohd Noor, 2021).

In addition, the treatment of emotions based on the blessings of the Quran is advocated by scholars as a chosen *ruqyah* healing method based on the *Tib al-Nabi* (Prophetic medicine). This aligns with the recommendation of the Prophet Muhammad (peace be upon him) for his ummah (community) to turn to the Quran as a remedy for spiritual and physical ailments. It becomes a recommended practice (*sunnah*) to recite the blessed verses of the Quran as a chosen method of healing, as mentioned in the following hadith:

Narrated by Aisha (may Allah be pleased with her), she said: "Indeed, when the Prophet (peace be upon him) fell ill, he would recite the Mu'awwizatain (surahs of seeking refuge) upon himself and blow (on his hands). So, when his pain intensified, I would recite them and wipe his hands, seeking blessings from those verses." (Hadith narrated by al-Bukhari)

The *ruqyah* method is one of the practices that seek blessings from the Quran or seek intercession through righteous deeds. The treatment with the Quran involves starting with recitations of Surah al-Fatihah, sending blessings upon the Prophet Muhammad (peace be upon him), and reciting supplications during the treatment. This practice is a chosen method of treatment, but true healing only occurs when those supplications are accepted by Allah (Haron Din, 1997). Also reading and listening the Quran affect brain activities, reduce tension and enhance relaxation (Saged et al., 2022). (Muhammad, A 1974) says al-Quran cures those diseases are divided into two types: false belief and reprehensible morals, and al-Quran heals both. As for false beliefs, the most corrupt of them are corrupt beliefs in the Essence, Attributes, Prophecies, Destiny, Predestination, and Resurrection after death. the Qur'an was a cure for what is in the hearts of this kind. Al-Tabari (2001) says in the healing of the Quran including a cure for ignorance and blindness for believers.

Conclusion

Based on the above discussion, it can be formulated that the Sufi approach to emotional recovery is built on the blessing of the Book of the Quran which is a miracle book. The healing and rehabilitation aspects of physical and spiritual diseases have been discussed by Sufi scholars in solving the problems of the human psyche, this knowledge has been developed in the discussion of tasawuf knowledge. However, the knowledge of tasawuf, which is sourced from the Quran and Sunnah, today has gained a place in the community so that it is used as a method of healing mental problems, stress, and emotional disorders, it is also an alternative to the restoration of the tension of social problems that hover in society. This proves that the Book of Miracles of the Quran is a book of Divine revelation with a lasting blessing that can lead the community to find a way out of the impasse of life. It can also help Islamic psychologists highlight the module of psyche rehabilitation therapy in developing the motivation of Muslims to manifest the blessing of the Quran.

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