

MODEL AND TREATMENT OF RELIGIOUS PSYCHOTHERAPY IN ISLAMIC TEACHING

<https://uia.e-journal.id/alrisalah/article/view/3516>

DOI: 10.34005/alrisalah.v15i1.3516

Abdul Hadi

abdulhadi.fai@uia.ac.id

As-Syafiiyah Islamic University, Jakarta, Indonesia

ABSTRACT: Shortcomings of modern educational and upbringing methods in shaping righteous citizens, prevalent crimes, and deviations in societies as evidence. It highlights the limited success of psychological treatment in addressing personality disorders and mental illnesses. The study aims to explore a recent trend among some psychologists emphasizing the role of religion, particularly Islam, in mental health, it used the qualitative method of study by collecting data from documents of the library related to the topic and used analysis of descriptive explorative to answer the research question. The research findings show the Islamic model for psychotherapy and the transformative impact of the Quran and the Islamic five pillars on individuals who embraced Islam. The question research arises what is the model of Islamic psychotherapy, and how far is the religious function in human normality and stability? The conclusion shows that the Islamic five pillars as a model of treatment for human health and performed Islamic teaching have a huge function in the sense of security and a sense of belonging to the community.

Keywords: *health, psychosis, treatment, ritual, muamalah*

A. Introduction

Despite the numerous efforts made by modern societies in the fields of education and upbringing to guide and teach the youth, and to direct them to become righteous citizens, these efforts have not yielded the desired results in shaping righteous citizens. The crimes and deviations prevalent in all societies are clear evidence of the failure of modern educational methods and their inability to form righteous citizens. Recently, many efforts have been exerted in the field of psychological treatment for individuals suffering from personality disorders and mental illnesses. Different psychological treatment



methods have emerged in this field, but sometimes they have not succeeded in eliminating or preventing mental illnesses.

Recently, there has been a trend among some psychologists emphasizing the importance of religion in mental health and the treatment of mental illnesses. They believe that faith in God is a supernatural force that provides religious individuals with spiritual energy, enabling them to endure the hardships of life and avoid the anxiety that many people face in this era.¹

Some specialized psychologists who are monks state: that Protestant religious men in Europe and America realized the importance of religion in the field of psychological health more than Catholics and Jews did. They became more interested in religious counseling. They began training pastors in Protestant theology schools to take on the responsibilities of psychological therapy and religious counseling. In 1948, the Mental Health Conference for Religious Men gave them a role in the field of psychological therapy. The conference attendees were convinced that psychological disorders extend to the spiritual dimension, which can only be treated by developing faith. These schools developed educational programs to train some psychologists to become pastors and to train some pastors in the clinical psychology field to give them experience in therapeutic and psychological counseling.² They worked in counseling and religious therapy in psychiatric hospitals, schools, youth centers, and other places.

Anyone who reads the history of Islam and follows the stages of the Islamic call from its early days, and sees how the personalities of individuals who learned Islam in the school of the Prophet (peace and blessings be upon him) changed, can clearly understand the tremendous impact that the Quran and the Islamic call had on their souls. In the Quran, there is immense spiritual energy with a profound impact on the human soul. It shakes one's conscience, uplifts one's emotions and feelings, polishes the soul, awakens awareness and thinking, and clarifies insight. When a person is exposed to the influence of the Quran, they become a new person, as if created anew.

B. Literature Review

Religious Psychotherapy:

This type of therapy utilizes religious resources and an individual's faith in the psychotherapeutic process. It involves reorganizing the individual's personality within the framework of religious principles, requiring a thoughtful reconsideration of cases in terms of religious principles and rearranging them from a religious perspective.³ Psychospiritual therapy is a process of guidance, education, and cultivation aimed at restoring human nature and strengthening confidence in oneself and their Creator.⁴

¹ Abdul Hadi, Al-Bu'du al-Dini Fi al-Syakhsyah al-Sawiyah Mandzur Islami, 1st ed., vol. 1 (Kairo: Maktabah Madbuly, 2010).148

² Kamal, Ibrahim Mursi, Madhal Ila Ilmi Al-Sihhah al-Nafsiyah (Kuwait: Darul Qalam, 1988). 58

³ Abdul Hamid, Kafafi, Alaa Gabeir, *Mu'jam Ilmu Annafsi Wa Thibbi al-Nafsi*, 1st ed., vol. 1 (Kairo: Darun Nahdat al-Misriyah , 1088).

⁴Talaat Sya'ban, Kaufa Alaja al Islam al-Ittirabat an-Nafsiyyah, <https://tipyan.com/role-of-islam-in-the-management-of-psychiatric-disorders/> accessed May-12-2023

Psycho-spiritual therapy (PST) is an approach that incorporates religion and spirituality into psychotherapy. For centuries, this has been done in many settings, and across different religions. Islamic Psychospiritual Therapy has roots well embedded in the spiritual foundation of the Qur'an and the Sunnah of the Prophet Muhammad [S.A.W], in which it is a healing technique where the individual is transferred from the realm of ill health to the realm of well-being in a Godly manner.⁵

Psychological analyst Eric Fromm expresses the type of religion discussed by Western psychologists, stating: "Religion, as used here, does not mean a system that includes a specific concept of the divine or specific deities, or even a system regarded as a religion. Rather, I mean a system of thought and action embraced by a group of people. It provides each individual in the group with a framework for orientation and a purpose to dedicate their life to."⁶ He adds that the followed religion requires elevation and development of human capabilities: "If the human species cannot act according to instinct and possesses the ability to be self-aware and to use reason and imagination – qualities far surpassing the effective and practical thinking abilities of even the most skilled primates – then the human species needs a framework for orientation and a purpose to dedicate their life to continue living."⁷

Religious therapy is the best and greatest remedy for the human soul, because, just as we do not fully comprehend its reality, we are affected by what befalls it. The one who truly knows its reality is Allah Almighty, for He is its Creator and knows its hidden aspects and what afflicts it. Hence, He revealed the guidance that contains the well-being of people, and He sent messengers to clarify this guidance and refine the souls of humans."

Religious Function for Health and Stability

Carl Jung clarifies that humans possess a natural religious function or role. Their health and stability largely depend on expressing this function appropriately, similar to the expression of instincts. According to Jung, religion serves as a safety valve for the depths of the human psyche, representing the collective unconscious. He emphasizes the psychological benefits of religion, stating that neglecting or excluding religious functions is not just frivolous but perilous. He asserts that a lack of religion is a strong cause of various psychological disorders in adults.⁸ Additionally, he views religion as a valuable tool for individuals in their struggle towards achieving unity and perfection. However, balancing the aspects of the psyche is challenging. Jung believes that achieving this balance is possible only in midlife, requiring integration and harmony between conscious and unconscious aspects of the self. Self-maturation, he suggests, necessitates perseverance and sensory awareness or wisdom.

There is no doubt that some psychologists recognize a strong correlation between certain religious elements and psychological conditions. They argue that the diversity

⁵ Nazrin Asyraf Adeeb M and Rafidah Bahari, "The Effectiveness of Psycho-Spiritual Therapy among Mentally Ill Patients," *Journal of Depression and Anxiety* 06, no. 02 (2017), <https://doi.org/10.4172/2167-1044.1000267>.

⁶ Gabeir, *Mu'jam Ilmu Annafsi Wa Thibbi al-Nafsi*.

⁷ Eric Fromm, *Al- Insan Baina al Jauhar Wa al-Madhar*, ed. Lutfi Fathim, 1st ed., vol. 1 (Kuwait: Alamul Ma'rifah, 1989).

⁸ Ibrahim Eid, *Mukaddimah Fi Al-Irsyad al-Nafsi*, 1st ed., vol. 1 (Kairo: al-Manar li al-Tibaah wa Komputer, 2005).

within religion serves as a fundamental psychological presentation. For instance, individuals inclined towards envy, resentment, or contentiousness may find religion an essential element to curb and channel these tendencies. In such cases, self-conquest should be an integral part of religious elements to maintain psychological well-being, balance, and stability in life.

Religion, in itself, is undeniably a psychological remedy for the soul. It enables a person to change, renew, and repair oneself. As for psychology, it does not see the possibility of fundamentally altering the self because the self takes its final shape in the first five years of childhood. Psychiatric medicine has no role other than bringing the suppressed to consciousness, opening windows for ventilation or change, and relieving internal turmoil. In pursuit of these goals, psychiatric doctors resort to treatments such as hypnotism, suggestion therapy, breathing exercises, and expression through art and play. However, these treatments merely act as palliatives and do not attempt to change anything within the self. They all accept the existence of psychological impurities as they are, then instruct the patient to shout, sing, or dance to release their pain, or place their hand on the impurity, saying, "Here is the impurity." This is the extent of their efforts.⁹

Weatherhead supports Jung's opinion regarding the value of religion in psychological therapy. He highlights the religious aspects that make religion immensely valuable in treating diseases, disorders, and psychological crises,¹⁰ as follows:

1. Recognition and acceptance of forgiveness should assist the soul burdened with guilt. According to Weatherhead, God's forgiveness is one of the most powerful factors in healing in this universe. In religion, recognition is akin to the process of abreaction in psychology, meaning the liberation and release of emotions, thereby reducing the intensity of suppressed pain.
2. Divine love, the individual's sense of being loved by God, and the feeling of acceptance from the religious community, such as the mosque or the church, help individuals who have been deprived of the pleasures of love and social acceptance.
3. One's love for Christ, Jesus, will expel unwanted emotional states such as anger and feelings of guilt.

Dale Carnegie says: "The differences among Christians, their divisions into sects and parties, no longer affect or preoccupy me as much as the mercy and blessings that religion offers. It is just like what it offers in terms of illumination, cars, and modern inventions. My modern perspective on this religion has helped me live a comfortable and peaceful life."¹¹

Carl Jung states: "All the patients who consulted me from all over the world in the past thirty years had the same cause of their illness: a lack of faith and shaky beliefs. They only recovered after regaining their faith."

Perhaps one of Jung's most important therapeutic concepts is the concept of 'individuation as commented by Ibrahim Eid.' The complex arises from the disintegration

⁹ Amier Annadjar, *Tasawuf Al-Nafsi*, 2nd ed., vol. 2 (Kairo, 2000).375

¹⁰ Annadjar, *ibid*: 377

¹¹ Dale Carnegie, *Dail Qalaq Wabdail Hayat*, 1st ed., vol. 1 (Bairut: Maktabah al-Tsaqafiyah, 2000).192

of personality elements and the lack of harmony in the organization of personality, especially between the ego, the persona, and the collective unconscious. According to Jung, illness is the disintegration and fragmentation of personality elements, and treatment is the process of assembling these elements to make the individual cohesive again. This is achieved through self-exploration and the discovery of one's unique symbols. It helps the individual rebuild harmony and coherence among the elements of these unique symbols. If the individual discovers the spiritual aspects of their composition and manages to achieve cohesion and harmony among the elements of their personality, healing is achieved. They then move forward expressing their potentials and abilities filled with richness and vitality."¹²

Psychological Treatment Practiced in Moslem Society:

Islam has integrated various forms of psychological treatment to be practiced in the daily life of the community before being applied by psychological therapists in clinics and hospitals. The following are some examples¹³ :

1. Group Therapy:

Takes the form of educational sessions in mosques and homes where individuals learn about their religion. Among the things they learn are moderation, avoiding extravagance, and adhering to instincts.

2. Psychoanalysis:

Takes the form of worship where individuals stand before Allah, supplicate, confess their sins, seek mercy and forgiveness, and apologize for any shortcomings in gratitude for blessings. This is observed during the five daily prayers, nightly prayers, remembrance of Allah, recitation of the Quran, and during Hajj. It also takes the form of mutual advice and consultation among believers, spouses, siblings, and friends.

3. Hydrotherapy:

Takes the form of ablution and full-body bathing. Ablution and bathing are regularly renewed in the life of a Muslim at close intervals. This is in addition to the general practice of cleanliness whenever needed. The cleanliness of visible body parts or the entire body is a recurring ritual.

4. Work Therapy:

Takes the form of engaging in lawful, honorable work chosen by the individual. When a Muslim realizes that work is a form of worship and understands the virtue of work and professionalism, they dedicate themselves to their work with diligence and sincerity. By doing so, they find joy and comfort in their work, and they do not see the time spent as wasted. Through this work, they provide for themselves

¹² Eid, *ibid*, 104.

¹³ Muhammad, Izzudin Taufiq, *Al-Ta'sil Islami Liddirasaat al-Nafsiyah*, 1st ed., vol. 1 (Kairo: Darul As-Salam, 1998). 340

and their families, contribute to the community, and participate in various forms of goodness and charity.

5. Play Therapy:

Takes the form of sports, nature walks, or any permissible hobby. Islam only permits hobbies that are beneficial for the mind and body and prohibits those that harm them. Play is an instinct in humans, practiced by both children and adults. Islam, being the religion of nature, never prohibits play outright but allows for permissible forms of recreation. This recreation should have an educational purpose rather than merely passing the time or filling a void.

6. Social Therapy:

Takes the form of interactions among believers, cooperation, mutual assistance, and advice. If one is ill, they are visited. If one is in need, they are helped. If one makes a mistake, they are corrected. If one seeks advice, they are advised. If one passes away, they are mourned and their family and wealth are left in good condition. In the bonds of friendship, cooperation, and sympathy, they resemble a single body. If one part fails, the rest of the body responds with vigilance and care. Each individual chooses their companions wisely, as they reflect each other's qualities and act as a repository for each other's secrets and a place for mutual consultation.

7. Environmental Therapy:

Takes the form of camps, clubs, and trips filled with activities of virtue and piety, devoid of sinful actions and aggression. Participants spend enjoyable times, alternating between nourishing the body and nourishing the soul. They spend peaceful and pleasant days, refreshing their hearts and bodies. In this way, they attain psychological well-being, and balanced moods, and fulfill the objectives of achieving mental health in Islam.

This holistic approach to psychological well-being and therapy, as outlined by Islam, integrates various practices into the daily lives of individuals, ensuring a comprehensive and balanced approach to mental health.

C. Research Method

This research used qualitative methods to explore the truth behind the existence of a being of narration and explanation. This research was variants of the library by collecting documents that are related to the research issue. According to Glenn Bowen,¹⁴ collecting document data is very useful for understanding the background, and context, providing additional material for questions, as a complement to the data already obtained, for changes and development, to verify findings from other data sources. Moreover, the most urgent function of collecting data is when a phenomenon is no longer studied or when informants

¹⁴ Dede Rosyada, *Penelitian Kualitatif Untuk Ilmu Pendidikan* (Jakarta: : Kencana, 2020).54

no longer remember the issues in depth. In this case, the researcher gathers a significant amount of data to verify the findings obtained through interviews and observations. The primary sources gained from al-Qur'an and al-Hadits and some Moslem Scholar books and papers. The secondary source refers to some Western classical scholars in the psychological field, such as Eric Fromm, Jung, and Carnegie, and so on. The researcher after accomplishing data collection used analysis descriptive and explorative to find the answer to the research question.

D. Result And Discussion

The Role of Faith in Human Outlined in the Quran:

The Quran was revealed primarily to guide people, invite them to the belief in monotheism, teach them new values and new ways of thinking and living, and guide them to righteous behavior that leads to the well-being of individuals and the goodness of society.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

"O mankind, there has come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers" (QS,10:57). It also say:

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

"And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss." (QS, 17:58

In Islamic teaching, faith or belief has played an important role in human life, here are some roles as shown by al-Qur'an and al-Hadits:

The role of iman/belief in human life as shown in al=qura'an as below:

a. Sense of Security

All psychological therapy schools agree that anxiety is the main cause of the emergence of symptoms of mental illnesses. However, they differ in identifying the factors causing anxiety. These schools also agree that the primary goal of psychological treatment is to eliminate anxiety and instill a sense of security in the individual. Nevertheless, they follow different therapeutic methods to achieve this goal, and these varied therapeutic methods do not always succeed in achieving complete recovery from mental illnesses.¹⁵

In the history of religions, especially in the history of the Islamic religion, there is evidence of the success of faith in healing the soul from its illnesses and achieving a sense of security and protection from anxiety and the resulting psychological disorders. It is worth noting that treatment usually intervenes after the occurrence of mental illness, while faith in God if instilled in a person from childhood, provides immunity and protection from mental illnesses.

The Quran describes the sense of security that arises from true faith in God:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

¹⁵ Muhammad Najati, Al-Qur'an Wa Ilmu al-Nafsi, vol. 1 (Kairo: Darul Syuruq, 2005). 270

"Those who believe and do not mix their belief with injustice, for them there will be security, and they are [rightly] guided." (QS,6:82)

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

"Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah, hearts are assured." (QS, 13:28)

The believer experiences the tranquility of the soul and its security because their sincere faith in God provides them with hope and trust in God's help, care, and protection. The true believer always turns to Allah in worship and every action, seeking His pleasure. Therefore, they feel that Allah is always with them, and He is always their support. The believer's sense of Allah's support instills in them a feeling of security and tranquility. True believers do not fear anything in this worldly life because they know that no harm or injury can befall them except by the will of Allah. They do not fear lack of provision because they believe that their sustenance is in the hands of Allah, the Powerful and Mighty Provider. They do not fear death because they look at death realistically, knowing that it is an inevitable reality and that every person has an appointed time that cannot be delayed or hastened.¹⁶ The believer does not fear the adversities of life, disasters, or the challenges of days. They do not fear diseases, accidents, or disasters because they believe in destiny and preordainment. They do not experience the anxiety that arises from subconscious guilt, as many psychologically ill patients suffer because they seek forgiveness from Allah for any mistakes committed. They do not hold onto sorrows or live burdened with memories of the past. They do not worry about missing out on good, and they do not become envious if they are blessed with goodness.¹⁷

Faith in Allah, following His guidance outlined in the Quran, is the only way to overcome worries and anxiety. It is the only path that leads to achieving the security and happiness of individuals. Losing faith in Allah and not following His path in life leads to worry, anxiety, and misery, as stated in the Quran:

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

"He said, 'Descend from it, all of you enemy each others. And indeed, there will be for you in the earth a place of settlement and enjoyment for a time.'" (QS,7:24)

b. Sense of Belonging to the Community:

Henri Bergson attributes religious belief to two sources: one social, for the benefit of society or the benefit of the entire species, and the other individual,

¹⁶ Jusuf Qardhawi, Al-Iman Wa al-Hayat (kairo: Maktabah Wahbah, n.d.) 138.

¹⁷ Najati, ibid, 270-277

characterized by the uniqueness of individuals with insight and gifted intelligence.¹⁸ The Quran urges believers to love their fellow believers, treat them well, extend a helping hand to them, and encourage cooperation and solidarity to form a united community. In such a community, the believer feels like a cohesive part of an integrated structure.

The Quran defines the essence of brotherhood in a set of obligations that each Muslim has towards their fellow Muslim, as stated in a hadith of the Prophet Muhammad (peace be upon him): "The Muslim is a brother to the Muslim, he does not wrong him nor does he surrender him. Whoever fulfills the need of his brother, Allah is in his need. Whoever relieves a Muslim from a hardship, Allah will relieve him from a hardship on the Day of Resurrection, and whoever covers a Muslim, Allah will cover him on the Day of Resurrection."¹⁹

In conclusion, faith in Allah, following His guidance in the Quran, and adhering to His teachings in life are the only paths to overcoming worries, and anxiety, and achieving the security and happiness of individuals. Faith instills in the believer a sense of security and tranquility, and it strengthens the sense of belonging to a united community. Losing faith and not following Allah's path in life leads to worry, anxiety, and a sense of isolation.

Psychological Treatment in Qur'anic Approach:

To bring about a change in someone's personality or behavior, it is essential to modify or change their thoughts and attitudes. Human behavior is significantly influenced by one's thoughts and attitudes, and psychological treatment primarily aims at changing the thoughts of mentally ill individuals about themselves, others, life, and the problems they previously struggled to confront. When the thoughts of a mentally ill patient change through therapy, they become better equipped to face and solve their problems. Often, they realize that the problems that used to cause them intense worry in the past, leading to their illness, were not as significant as they had imagined. In reality, there was no justification for the extreme anxiety they experienced due to these problems.²⁰

The Quran was revealed to change people's thoughts, attitudes, and behaviors, guide them, and redirect them from misguidance and ignorance. It aims to direct individuals towards what benefits and is best for them, providing them with new ideas about human nature, and life's purpose, and introducing new values and ethics. The Quran has been immensely successful in influencing and changing people's personalities, laying the foundation for a new way of life on a personal level and in human relationships, whether within families or society at large. In a short period, the Quran succeeded in shaping a well-rounded, balanced, secure, and reassured individual, managing to treat the souls of the Arabs and alter their characters.

The Quranic approach to psychological treatment and personality change is based on the following steps:

¹⁸ Abbas Aqqad, Allah, 1st ed., vol. 2 (Kairo: Darul Ma'arif, 2004).22

¹⁹ Muhammad, Syahat Al-jundi, Mukawwinat Al-Amni Mujtima'i Fi al-Islam, 1st ed., vol. 1, 2008.119

²⁰ Najati, *ibid*, 280.

1. Belief in the Doctrine of Monotheism (Tawhid):

Believing in the doctrine of monotheism is the first step in treatment and results in significant changes in one's personality. It generates tremendous spiritual energy in individuals, altering their understanding of themselves, others, life, and the entire universe. It provides a new meaning to life and its purpose, filling the heart with love for God, the Prophet, the people around them, and humanity in general. It instills a sense of security, tranquility, and peace in the heart and promotes overall well-being.²¹

2. Piety (Taqwa):

Piety involves safeguarding oneself from the anger and punishment of God by avoiding sinful acts and adhering to the path outlined by the Quran. In this sense, piety becomes a directed force in individuals toward better and more virtuous behavior, self-growth, and avoiding negative and deviant behavior. Achieving piety requires individuals to strive against their desires, gaining control over them and guiding them. Thus, piety is a key factor in achieving maturity, completeness, and balance in one's personality, driving individuals to elevate themselves and aspire to attain human perfection.²²

3. Worship and Good Interactions:

The human heart constantly feels the need for Allah, a genuine and profound sentiment that cannot be fulfilled by anything in existence except by fostering a good relationship with the Lord of existence. This is precisely what worship accomplishes when performed sincerely.

Ibn Taymiyyah, may Allah have mercy on him, stated: "The heart is inherently in need of Allah in two aspects: in terms of worship and in terms of seeking assistance and reliance. The heart cannot be corrected, achieve success, enjoy blessings, find joy, experience delight, gain tranquility, or be content except through the worship of its Lord alone, with love for Him and turning to Him in complete submission and repentance." Even if one were to obtain everything enjoyable from creatures, the heart would not find tranquility or contentment. There is an inherent need, by nature, in the heart for its Lord, as the one it worships, loves, and seeks.²³

By following a practical and effective approach to thoughts and new behavioral habits that it aims to instill in people's minds, the Quran guides the upbringing of individuals and the transformation of their behaviors. Thus, Allah has prescribed various acts of worship: prayer, fasting, almsgiving, and pilgrimage.

Performing these worship acts regularly at specific times teaches the believer obedience to Allah, compliance with His commands, and constant devotion to Him in complete servitude. It also provides qualities such as patience, endurance of hardships, self-struggle, and control over one's desires and appetites. Furthermore, it teaches love for people, and benevolence towards them, and nurtures a spirit of social cooperation

²¹ Muhammad Najati, *Al-Qur'an Wa Ilmu al-Nafsi*, vol. 1 (Kairo: Darul Syuruq, 2005). 283

²² Jusuf Qardhawi, *Madhal Limakrifatil Islam* (Kairo: Maktabah Wahbah, 2001).82

²³ Jusuf Qardhawi, *Madhal Limakrifatil Islam* (Kairo: Maktabah Wahbah, 2001).82

and solidarity. All these virtues characterize a sound personality. Undoubtedly, these virtuous qualities possess the elements of psychological well-being and protect against mental illnesses. The following will clarify the impact of worship on the Muslim's personality:

a. Prayer (Sholat):

Prayer, with its subsequent organic effects, has a unique nature. Firstly, it does not concern the self, as the individual presents themselves to Allah, standing before Him as an artist's canvas stands before a painter or a sculpture stands before a sculptor. In prayer, one offers oneself to Allah, seeking His mercy, and then Allah, glorified and exalted, reveals to them His demands and the demands of their brethren in times of illness. Typically, a person who does not pray for themselves but prays for someone else to recover from illness. This type of prayer necessitates total self-denial, a complete renunciation – a poisonous kind of asceticism and austerity. The humble, ignorant, and poor person is more capable of total self-denial than the rich and educated person.²⁴ When prayer acquires such characteristics, it can lead to a strange and disturbing phenomenon. Prayer is worship that Allah has entrusted with numerous secrets and even greater lights, as the departed Sheikh Abdel Halim Mahmoud, may Allah have mercy on him, used to elaborate on extensively, citing evidence from the Quran.

It is noticeable that prayer leads to the same results achieved by successful psychological treatment. The sense of security and liberation from anxiety that prayer imparts helps unleash the psychological energy within a person, which was previously useful in suppressing anxiety. As a result, individuals feel a flow of activity and vitality within their beings.²⁵

b. Fasting:

Fasting has numerous psychological benefits; it serves as a means of educating and refining the soul, addressing many mental and physical illnesses. Modern doctors often treat various psychological disorders through fasting, and the decisive impact of this treatment has become evident in many cases. Fasting is a spiritual, mental, and physical exercise that disciplines the soul and mind, promotes well-being, enhances physical strength, an active life, and indicates patience and faith.

Fasting is prescribed to act as a barrier between a person and forbidden inclinations and other reprehensible behaviours. It restrains the soul from evil desires, instills qualities of patience in struggles, steadfastness in adversity, honesty in secrecy and openness, and reflects the person's complete submission to the wisdom of fasting. The Prophet Muhammad, peace and blessings be upon him, said about the one who fasts: "Allah says, 'Look at My servant, he has left his desires, food, and drink for My sake.'" ²⁶

²⁴ Alexis Carol, *Al- Insan Dzalika al-Majhul*, 2008. 159

²⁵ Mustafa Ala' Amir, "Assholatu Fi Kulli Ahwal," *al-Ahram*, September 2008.

²⁶ Athiah, *al-Ibrisi Al-Ibrisi, Adhamatul Islam*, 1st ed., vol. 1 (Kairo: Maktabah Usrah, 2002).116

Additionally, fasting also breed a sense of hunger in the rich, prompting feelings of mercy and compassion towards the poor and needy. This motivates individuals to do good and show kindness to strengthen the spirit of cooperation, solidarity, and social support in society. Besides the psychological benefits of fasting, it also has medical advantages for preventing physical illnesses. It is well-known that physical health has an impact on mental well-being, and there is a common saying: "A sound mind in a sound body."²⁷

c. Zakat (Almsgiving):

The obligation of Zakat, where a Muslim is required to give a specified portion of their wealth annually for the benefit of the poor, serves as training for Muslims to show compassion to those in need. It strengthens in the Muslims the feeling of emotional participation with the poor and needy, instills a sense of responsibility towards them, and motivates them to work towards their happiness and relief. It teaches Muslims to love others, and eliminate selfishness, self-love, stinginess, and greed.

The individual's ability to love others, do good to them, and work towards their happiness strengthens the sense of social belonging, making them feel an active and useful role in society. This, in turn, leads to a sense of satisfaction, which is crucial for psychological well-being. Allah says: "Take from their wealth a charity to purify them and sanctify them with it." Zakat purifies the soul from the impurities of stinginess, greed, arrogance, self-love, and harshness towards the poor. It uplifts and purifies the soul through divine blessings and practical acts, making it worthy of both worldly and eternal happiness.²⁸

d. Hajj:

Hajj also holds great psychological benefits. The Muslim's visit to the Kaba in Mecca, the Mosque of the Prophet in Medina, the places of revelation, and the sites of Islamic heroism provides the Muslim with immense spiritual energy that alleviates the sorrows and worries of life, engulfing them in a profound sense of security, tranquility, and happiness. Moreover, Hajj serves as training for humans to endure hardships and fatigue, teaching humility as individuals shed luxurious attire for simple Hajj garments. In these garments, all people, rich and poor, master and servant, ruler and ruled, are equal. This strengthens the bonds of brotherhood among Muslims of different races and social classes. Hajj trains individuals in self-discipline and control over their desires and impulses.²⁹ Pilgrims, while in a state of Ihram, refrain from direct interaction with women, arguing, quarreling, backbiting, and engaging in sinful behaviors. This acts as training for self-discipline, refined behavior, treating people with kindness, fostering good conduct, and performing acts of kindness.

Hajj is a form of psychological jihad, where individuals strive to refine themselves, resist their desires and impulses, and train themselves to endure hardships while performing acts of kindness and love toward people. Muslims understand that a

²⁷ Najati, *Al-Qur'an Wa Ilmu al-Nafsi*. 294

²⁸ Sayyid Sabiq, *Fiqhul Sunnah* (Kairo: Darul Kitab al-Arabi, n.d.). 326

²⁹ Najati, *Al-Qur'an Wa Ilmu al-Nafsi*. 296

successful Hajj forgives sins, and the pilgrim returns from Hajj as pure as the day they were born. As narrated by Abu Huraira: "Whoever performs Hajj and does not indulge in obscenity or transgression, shall return cleansed of sins as on the day his mother gave birth to him." (Bukhari and Muslim).³⁰

Undoubtedly, the knowledge that a successful Hajj forgives sins and allows the pilgrim to return with an expanded heart, filled with happiness, security, and peace, provides a tremendous spiritual capacity that makes one forget the worries and troubles of life. It helps in relieving nervous tensions and anxieties, offering a feeling of happiness and security that alleviates the burdens of life. Through all these methods mentioned, the Quran succeeded in addressing the weaknesses in the personalities of Muslims and instilling virtuous qualities in their souls. This has contributed to the formation of well-balanced, integrated personalities, and had the greatest impact in bringing about significant changes in all aspects of life in Arab society, the Arabian Peninsula, the Islamic world, and the entire globe.

e. *Marriage/Nikah:*

It is well known that marriage is one of the types of transactions in Islamic law. Marriage is a collaboration between spouses to bear the burdens of life, form a bond of affection and support between families, strengthen family ties, and assist each other in their interests. The primary purpose of this legislation is not merely to fulfill pleasure and lawfully satisfy sexual instincts but is rather for reproduction, preserving the human species, and finding spiritual companionship that brings comfort amid life's challenges. This union between spouses fosters love and mercy, as mentioned in the Quran: "Among His signs is that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has placed love and mercy between you. Verily, in this are signs for those who reflect." (Quran 30:21)

Marriage eliminates the mystery and confusion surrounding love relationships. It creates a sense of security, stability, permanence, and continuity. It teaches both parties the precise boundaries of their roles. To understand the purpose of marriage in Islam, it is evident that it goes beyond satisfying sexual desires. It serves various social, psychological, and religious purposes, including:³¹

f. *Establishment of Stable Families:*

Marriage is the cornerstone of stable and firm families, where rights and duties are sacred. Individuals feel that they are part of a holy bond that elevates their humanity. It is a spiritual and psychological relationship befitting human dignity, transcending the animalistic instinct found in the relationship between males and females based solely on carnal desires. According to Al-Ghazali, the marital relationship is a spiritual and psychological rest, raising individuals beyond the animalistic nature of mere sexual desire to a sacred bond of companionship and mutual respect.

³⁰ Sabiq, *Fiqhul Sunnah*.626

³¹ Harold Fink, *Liman Turhihiimul Hayat*, 1st ed., vol. 1, n.d.227

- a. Protection of Human Dignity: Marriage ensures the protection of human dignity by providing a lawful means to satisfy sexual needs, preventing the violation of sanctities. It allows each person to fulfill their sexual needs through a permissible and lawful avenue. Marriage is not harmful to the community; rather, it contributes significantly to its vitality by curbing immorality, preventing deviation, and preserving the youth. The Prophet Muhammad (peace be upon him) emphasized this point when he said: "Whoever can guarantee me the chastity of what is between his jaws and what is between his legs, I guarantee him Paradise." (Bukhari and Muslim)
- b. Preservation of the Human Species: Marriage ensures the survival of the human species by serving as a means of reproduction and the emergence of successive generations. It allows for the continuity of life and the establishment of generations that will populate the earth. This cannot be achieved through illegitimate relationships, which are detested by Islamic teachings. Illegitimate relationships lead to injustice, bloodshed, and the loss of lineage due to the mixing of lineages like animals.³²

In summary, marriage in Islam serves as a comprehensive institution that addresses social, psychological, and religious dimensions. It establishes stable families, protects human dignity, and ensures the continuity of the human species through lawful means, guided by the teachings of Islam.

Ethics:

The history of divine messages throughout its various stages indicates that the happiness that comes to nations is achieved through good character. It emphasizes that faith is not merely acknowledging the oneness of Allah, worship is not limited to forms and rituals, and a system is not solely based on legal rules and memorized jurisprudence. Life's joy is not confined to its outward appearance. The historical guidance of these messages indicates that a disconnection from ethical values or a detachment of ethics from these messages undermines both souls and life. Good character is not limited to knowing that honesty is virtuous lying is vice, and sincerity is noble while deceit is degrading. Instead, good character is the soul's response and its influence on what one should or should not do. If one wants to be a "true Muslim," one must possess complete faith and good character, as belief without character is like a tree without shade or fruit, and character without belief is like a ghost without stability. Hence, Islam's concern for character exceeds all other concerns, with Muhammad (peace be upon him) stating, "I was sent to perfect good character."³³

The Prophet's recommendations in this regard were abundant. He mentioned, "The heaviest thing to be placed in the Balance on the Day of Resurrection will be the fear of Allah and good character." A man once came to him and asked, "What is religion, O Messenger of Allah?" The Prophet replied, "Good character." The man repeated the question from different directions, and the answer remained consistent. It has been noted that the philosopher Herbert Spencer interpreted every good character trait as a

³² Lajnah Fiqih Kuliah Syariah wal Qanun, Al-Ahwalul Syakhshiyah Lil Muslimin, 1st ed., vol. 1 (Kairo: al Azhar Unuversity, 2004).8-9

³³ Mahmud Syaltut, Al-Islam Akidah Wa Sari'ah, 2nd ed., vol. 2 (Kairo: Darul Syuruq , 2001).464

manifestation of strength or evidence of strength. For instance, patience is a form of strength as the weak succumb to impatience, kindness is a strength as they generously trust in their ability to give, and courage is a strength as it rejects cowardice and submission. Justice is strength as the just person overcomes selfish desires and motives.³⁴

Good character encompasses both visible and internal aspects. External good conduct must be accompanied by internal righteousness because internal rectitude is the foundation of external righteousness. There is no sustainability for external righteousness unless it is rooted in and a result of internal rectification. As the Prophet (peace be upon him) said, "In the body, there is a piece of flesh. If it is sound, the whole body is sound; if it is corrupt, the whole body is corrupt. It is the heart."

E. Conclusion

After presenting the Qur'anic guiding and experiences of some scholars, especially Moslem scholars, it becomes clear that religiosity is a fundamental condition in people's lives to avoid mental illness, health collapse, and unrest. Moreover, it also serves as a remedy for these ailments. As the Qur'an shows us in many verses every obliged ritual of Islam as noted as the five pillars of Islam and human life relations named "muamalah" and ethics as strategy and model of Islamic psychotherapy and it assured ability to breed a sense of security sustainability, sense of belonging, and love to others without considering any material and worldly benefit.

³⁴ Abbas Aqqad, *Falsafah Qur'aniyah* (Kairo: Nahdatu Misra, 2006).21

References

1. Al-Ibrisi, Athiah, al-Ibrisi. *Adhamatul Islam*. 1st ed. Vol. 1. Kairo: Maktabah Usrah, 2002.
2. Al-jundi, Muhammad, Syahat. *Mukawwinat Al-Amni Mujtima'i Fi al-Islam*. 1st ed. Vol. 1, 2008.
3. Amir, Mustafa Ala'. "Assholatu Fi Kulli Ahwal." *al-Ahram*, September 2008.
4. Annadjar, Amier. *Tasawuf Al-Nafsi*. 2nd ed. Vol. 2. Kairo, 2000.
5. Aqqad, Abbas. *Allah*. 1st ed. Vol. 2. Kairo: Darul Ma'arif, 2004.
6. ———. *Falsafah Qur'aniyah*. Kairo: Nahdatu Misra, 2006.
7. Asyraf Adeeb M, Nazrin, and Rafidah Bahari. "The Effectiveness of Psycho-Spiritual Therapy among Mentally Ill Patients." *Journal of Depression and Anxiety* 06, no. 02 (2017). <https://doi.org/10.4172/2167-1044.1000267>.
8. Carol, Alexis. *Al- Insan Dzalika al-Majhul*, 2008.
9. Carnegie, Dale. *Dail Qalaq Wabdail Hayat*. 1st ed. Vol. 1. Bairut: Maktabah al-Tsaqafiyah, 2000.
10. Hadi, Abdul. *Al-Bu'du al-Dini Fi al-Syakhsiyah al-Sawiyah Mandzur Islami*. 1st ed. Vol. 1. Kairo: Maktabah Madbuly, 2010.
11. Eid, Ibrahim. *Mukaddimah Fi Al-Irsyad al-Nafsi*. 1st ed. Vol. 1. Kairo: al-Manar li al-Tibaah wa Komputer, 2005.
12. Fink, Harrot. *Liman Tarhaquhul Hayat*. Mesir: Darul Maarif, n.d.
13. Fromm, Eric. *Al- Insan Baina al Jauhar Wa al-Madhar*. Edited by Lutfi Fathim. 1st ed. Vol. 1. Kuwait: Alamul Ma'rifah, 1989.
14. Gabeir, Abdul Hamid, Kafafi, Alaa. *Mu'jam Ilmu Annafsi Wa Thibbi al-Nafsi*. 1st ed. Vol. 1. Kairo: Darun Nahdat al-Misriyah , 1088.
15. Lajnah Fiqih Kuliah Syariah wal Qanun. *Al-Ahwalul Syakhsiyah Lil Muslimin*. 1st ed. Vol. 1. Kairo: al Azhar Unuversity, 2004.
16. Mursi, Kamal, Ibrahim. *Madhal Ila Ilmi Al-Sihhah al-Nafsiyah*. Kuwait: Darul Qalam, 1988.
17. Najati, Muhammad. *Al-Qur'an Wa Ilmu al-Nafsi*. Vol. 1. Kairo: Darul Syuruq, 2005.
18. Qardhawi, Jusuf. *Al-Iman Wa al-Hayat*. kairo: Maktabah Wahbah, n.d.
19. ———. *Madhal Limakrifatil Islam*. Kairo: Maktabah Wahbah, 2001.
20. Rosyada, Dede. *Penelitian Kualitatif Untuk Ilmu Pendidikan*. Jakarta: : Kencana, 2020.
21. Sabiq, Sayyid. *Fiqhul Sunnah*. Kairo: Darul Kitab al-Arabi, n.d.
22. Syaltut, Mahmud. *Al-Islah A kidah Wa Sari'ah*. 2nd ed. Vol. 2. Kairo: Darul Syuruq , 2001.
23. Taufiq, Muhammad, Izzudin. *Al-Ta'sil Islami Liddirasaat al-Nafsiyah*. 1st ed. Vol. 1. Kairo: Darul As-Salam, 1998.