

## SPIRITUAL STRENGTHENING OF MAN THROUGH PRAYER OF WORSHIP

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### Abstract

There are both spiritual and physical aspects to every human being. Good spiritual health leads to good bodily health. In order to enjoy a long and prosperous life, these two parts must work together harmoniously. To have a healthy soul or spirituality means to have a strong spiritual component inside oneself. Due to its role as a centre of desires, the soul component is a driving force behind human bodily acts and behaviours. The purpose of this paper is to provide an explanation of the notion and significance of prayer in a Muslim's quest to cultivate a positive character. Through research on book literacy, data were analysed using content analysis methodologies. The study's findings revealed that prayer is one of the elements in the Islamic psychotherapy method that corresponds with *Imān* psychotherapy, *Ibādah* psychotherapy, and *Taşawwuf* psychotherapy. Psychospiritual therapy is one of the ways a Muslim can develop his consciousness as a servant while also serving as a reminder of Allah SWT's limitless power and magnificence. A man might interact with Allah SWT as he prays and gain a sense of serenity in his spirit as a result.

**Keywords:** Psychospiritual; spiritual; psychotherapy; worship; prayer; soul.

### **Khulasah**

Setiap manusia mempunyai gabungan elemen rohani dan jasmani dalam diri. Fizikal yang cergas adalah bersumberkan daripada rohani yang sihat. Kedua-dua elemen ini saling melengkapi antara satu sama lain bagi mendapatkan kelangsungan dan kebahagiaan hidup yang sejahtera. Kekuatan elemen kerohanian dalam diri manusia adalah sinonim dengan pengukuhan spiritual atau jiwa yang sihat. Elemen spiritual menjadi peranan utama sebagai punca segala keinginan dan desakan yang mendorong kepada tindakan dan perilaku fizikal manusia. Artikel ini bertujuan menjelaskan konsep dan kepentingan doa dalam mengukuhkan spiritual seseorang Muslim bagi mendapatkan pembentukan keperibadian yang baik. Kajian ini berbentuk kajian kualitatif dan dianalisis menggunakan kaedah analisis kandungan melalui penelitian terhadap literasi kepustakaan. Hasil dapatan kajian mendapati bahawa doa merupakan salah satu elemen dalam kaedah psikoterapi Islam yang bertepatan dengan kaedah psikoterapi iman, psikoterapi ibadah dan psikoterapi tasawuf. Ibadah doa juga dapat meningkatkan tahap kesedaran seseorang Muslim sebagai hamba dan menyedari kekuasaan Allah SWT sebagai Pencipta. Selain itu juga, melalui doa seseorang dapat berkomunikasi secara langsung dengan Allah SWT, sehingga mencapai rasa reda dalam jiwa akan setiap ketentuannya.

**Kata kunci:** Psikospiritual; spiritual; psikoterapi; ibadah; doa; jiwa.

### **Introduction**

In Islam, the psychospiritual is a subfield of Sufism or the area of spirituality in religion that combines psychology with Sufism. Islamic spirituality encompasses all aspects of a person's life, from the physical, mental, emotional, and spiritual components that lead to the context of

worship to Allah SWT.<sup>1</sup> This discipline also emphasizes the relationship between the mind, experiences, and human personalities and metaphysical knowledge and psychology. Psychospiritual debates in Islamic knowledge led to the concept of devotion and obedience to Allah SWT. The purpose is to cure the psyche or spirituality through heavenly forces capable of developing human self and soul stability.<sup>2</sup> Thus, Islamic psychospiritual is described as an approach and method to soul care, spiritual, mental, emotional, and moral behaviour.

Psychospirituality is a combination of psychological and spiritual disciplines. The term "psycho" is derived from the word "psychology", which refers to the scientific study of mental and thinking processes associated to human behaviour.<sup>3</sup> It is also a science that blends the difficulties that people experience in their daily lives with the treatment of such problems. The spiritual is totally spiritual and is tied to the soul.<sup>4</sup> The American Psychological Association (APA) defines the spiritual dimension as moral precepts, religion, and beliefs that influence the development of a person's behaviour, emotions, and thinking. Spirituality is also defined as the foundation of a feeling focused on the soul, God, and sensitivity in experience for a healthy physical growth.<sup>5</sup>

As a servant, soul and spirit care is based on the manual established by Allah SWT as one of the ways to strengthen a human being's soul and spirit from any

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<sup>1</sup> Che Zarrina Sa'ari, "Psikospiritual Islam: Konsep dan Aplikasi", *Journal of Syarie Counseling* 1(1) (2019), 43-51.

<sup>2</sup> Mohd Shahril Othman, *Isu-Isu Kontemporari Dalam Psikospiritual Islam* (Selangor: Univision Press SDN BHD., 2014), 11.

<sup>3</sup> Dewan Bahasa dan Pustaka, *Kamus Dewan Edisi Keempat* (Kuala Lumpur: Dewan Bahasa dan Pustaka., 2015), 1237.

<sup>4</sup> DBP, "Kamus Dewan", 1521.

<sup>5</sup> Emie Sylviana Mohd Zahid, "Pembangunan Spiritual: Konsep Dan Pendekatan Dari Perspektif Islam", *E-Journal of Islamic Thought and Understanding* 2 (2019), 64-87.

deviation.<sup>6</sup> The supplication of prayers is one kind of worship for the care of the soul. This spiritual worship is a form of a servant's petition, hope, thankfulness, and contact with the Creator.<sup>7</sup> Therefore, this approach to worship is an essential element in the development of a pure spirit, love, mutual respect, and a desire for peace in life.<sup>8</sup> Thus, by implementing particular psychospiritual aspects inside the self, a comprehensive intervention measure in terms of emotional, spiritual, and psychological being will be achieved.<sup>9</sup>

### **Differences in Psychospiritual Concepts Among Greek, Western, and Muslim Scholars**

Previous scholars have mentioned the term 'soul' in relation to the psychospiritual issue. The soul is one of the elements of psychology that is intimately tied to one's spirituality. Many distinct hypotheses regarding the concept of the soul in humans have emerged as a result of a paradigm shift in the study of psychology in the West. According to Hatta, Aristotle (384BC) classified the soul into three sub realms: the plant soul, the animal soul, and the human soul. These three categories include various parts of the soul, but the human soul has all of the elements found in the souls of plants and animals, with the

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<sup>6</sup> Aisyah Najibah Ahmad Najmee, Adriana Qistina Tan, Adib Fahmy Awang and Nor Raihan Zulkefly, "Covid-19: Perspektif Psikospiritual Islam Bagi Pelajar", *Insan Junior Researcher Conference, Malaysia* (2019), 302-306.

<sup>7</sup> Rahmat Firdaus, *Doa Nabi Ibrahim AS Dalam Al-Quran: Kajian Tafsir Tematik*, (Disertasi Sarjana, Universitas Islam Negeri Alauddin Makassar, Indonesia, 2019), 45.

<sup>8</sup> Mohd Nasir Masroom and Wan Ismail Wan Dagang, "Peranan Ibadah Terhadap Kesihatan Jiwa", *Seminar Falsafah Sains Dan Teknologi, Fakulti Tamadun Islam UTM Johor Bahru, Malaysia*, (2013), 1-9.

<sup>9</sup> Intan Farhana Saparuddin and Siti Nabilah Che Soh, "Elemen Psikospiritual Dalam Menangani Delinkuensi Remaja", *Human Sustainability Procedia (INSAN E-Proceeding), Johor Bahru, Malaysia*, (2018), 417-422.

difference being that humans have higher level cognition.<sup>10</sup> He considers the human spirit and body to be distinct entities. The soul, on the other hand, is inseparable from the alive body since the human body requires rational instructions directly from the soul. He also said that while the human soul is an immortal component of the human body, it is not totally impacted by the intellect and spirit. This is because, according to him, the intellectual is the most significant component of the human body because it is a part of a human soul.<sup>11</sup>

Thus, it is possible to conclude that Aristotle's psychospiritual idea is pretty complex. According to him, all living beings have a combined body and soul, but only the soul plays a part in moulding a human being into himself since one's behaviour is guided by his soul's commands. He disclosed that the soul of a being has many similar aspects, but the human soul is different from the souls of other beings since it has the intellect.

The famous contemporary Western psychologist Sigmund Freud (1939) then established the theory of psychoanalysis psychology. Freud divides the human soul into three sections to describe its concept: the unconscious, the pre-conscious, and the conscious. Consciousness, according to Freud, is a state of man's knowledge of objects and events going on around him. The pre-conscious state, on the other hand, is a mental state in which humans are unaware of anything unless by paying conscious attention to what is going on. Thus, the unconscious state of mind refers to man's incapacity to be aware of objects and events that occur in his life,

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<sup>10</sup> Mohammad Hatta, *Alam Pikiran Yunani*. Kuala Lumpur (Kuala Lumpur-Dewan Bahasa dan Pustaka, 1982), 101.

<sup>11</sup> Noor Syakirah Mat Akhir, *Al-Ghazali And His Theory of the Soul: A Comparative Study* (Pulau Pinang: Universiti Sains Malaysia, 2008), 132.

particularly during childhood.<sup>12</sup> According to Evi, Freud concluded from his life history that in every human being there is an unconscious aspect including a complicated sexual element that may alter a person's attitudes such as rage, grief, happiness, and others.<sup>13</sup> Meanwhile, conscious human thinking is only a by-product of concepts hiding in the unconscious state.

Freud divides human nature into three contending components; instinctive desires (id), societal expectations (super ego), and the equilibrium between the two (ego). Thus, the human soul is a component of innate drive (id), which solely characterises the condition of desire for evil and the fulfilment of sexual desire.<sup>14</sup> The 'ego' component, on the other hand, is the soul's energy that serves as a controller to an action that is suited to the conditions of the environment, in addition to being able to generate rational thinking in all actions that will occur.<sup>15</sup> Meanwhile, Freud's conception of the soul and human nature is similar to that of animals, who are motivated by sexual and aggressive instincts. However, all human behaviour, according to Freud, occurs for a certain cause. It will not happen by chance or coincidence, but rather via dreams, conversations, and denials.<sup>16</sup>

In conclusion, both Greek philosophers and western psychologists' perspectives on the idea of the soul in humans are more inclined to the cognitive complexities.

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<sup>12</sup> Mohd Abbas Abdul Razak, Maziah Mustapha and Md Yousuf Ali, "Human Nature and Motivation: A Comparative Analysis between Western and Islamic Psychologies", *Intellectual Discourse* 25 (2017), 503-525.

<sup>13</sup> Evi Zuhara, "Konsep Jiwa Dalam Tradisi Keilmuan Islam", *Jurnal Edukasi: Jurnal Bimbingan Kaunseling* 4(1), (2018), 64-87.

<sup>14</sup> Fariza Md Sham, Salasiah Hanim Hamjah and Mohd. Jurairi Sharifudin, *Personaliti Dari Perspektif Al-Ghazali* (Bangi: Universiti Kebangsaan Malaysia, 2017), 38.

<sup>15</sup> Sapora and Ruhaya, *Teori Kaunseling Dan Psikoterapi*, 53-56.

<sup>16</sup> *Ibid.*, 80.

They argued that all human behaviour is a result of physical impulses, as well as viewing humans as mechanical constructs governed by entirely exterior stimuli.<sup>17</sup> Thus, the researchers in this study agreed that the psychospiritual conceptions they carried with them were based only on physical observations through the naked eye as well as the circumstances around them.

In contrast to Western philosophy, one of the distinguishing features of Islamic psychology is the application of the premise that humans have both a physical and a spiritual essence. The Holy Qur'an is a guide and reference for humans, not only in describing the biological and mental order of human beings, religious and moral requirements, but also in discussing spiritual elements. Imam al-Ghazālī (1111M) was one of the Muslim thinkers who wrote about the soul and human nature. According to al-Ghazālī, the soul, or *al-nafs*, has two connotations. The first is desire, which leads to the essence of man's rage and lust. This term is widely used to denote repulsive characteristics. Second, *latīfah rabbānī* is the actuality of human beings and their essences, which differentiates humans from animals.<sup>18</sup>

However, in the discourse of the human soul, it refers to the second sense. According to him, the soul acts as a manager and administrator in order to effect action on the human body. He drew an analogy between the position of the soul with the body and the position of the king with his people, in which the monarch issues commands and instructions to the people, and the people behave in accordance with the king's desire and command. As a result, al-Ghazālī stated that the soul must be well-groomed in order for all of a person's acts and behaviours,

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<sup>17</sup> Malik Badri, *Contemplation an Islamic Psychospiritual Study* (London-IIIIT, 2018), 4.

<sup>18</sup> Abu Hamid Muhammad Bin Muhammad al-Ghazali, *Ringkasan Ihya' Ulumuddin* (Selangor: Pustaka Al-Ehsan, 2017), 246.

both outer and interior, to match with the standards of Islam. He further argues that purifying the human spirit of all cravings that lead to evil is necessary in order to feel a high degree of consciousness as a servant and to move closer to God.<sup>19</sup>

Moreover, Ibn Miskawayh (1030) was one of the Muslim intellectuals who contributed to the golden period of Islamic knowledge. He categorised the human soul into three potentials that might influence persons to perform good or harmful things.<sup>20</sup> The first potential is the rational potential (*al-quwwah al-nāṭiqah* or *al-malakiyyah*), which is the potential that operates via the brain (*al-dimāgh*). Humans can think and discern between the good and the bad thanks to this initial potential. The second potential is lust (*al-quwwah al-shahwāniyyah* or *al-bahīmiyyah*), which is related to the soul (*al-kibd*). This potential influences human to surrender to the demands of want, such as food, amusement, music, and other types of pleasures desired by the human body and senses. The third potential is anger (*al-quwwah al-ghadabiyyah* or *al-sabū'iyyah*), which is related to the heart. This potential leads to negative behaviours such as jealousy, envy, arrogance, slander, and so on.<sup>21</sup>

The balance of these three potentials generates a good state of mind, which subsequently emits great moral behaviours, resulting in enjoyment in this world and the hereafter. These three potentials are crucial in developing the truth, which comprises of four main virtues: wisdom

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<sup>19</sup> Mohd Abbas et. al, "Human Nature and Motivation", 503-525.

<sup>20</sup> Abū 'Alī Aḥmad bin Muḥammad bin Ya'qūb Miskawayh, *Tahdhīb al-Akhlāq*, ed. 'Ammad al-Ḥilālī (Beirut: Mansyurat al-Jamal, 2011), 248-249; Siti Norlina Muhamad, *Psikoterapi Islam: Konsep, Kaedah dan Panduan* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 2018), 23.

<sup>21</sup> Siti Norlina, *Psikoterapi Islam*, 23; Miskawayh, *Tahdhīb al-Akhlāq*, 248-249.



(*al-ḥikmah*), performing virtue (*al-‘iffah*), courage (*al-shajā‘ah*), and justice (*al-‘adālah*).<sup>22</sup>

Finally, the Western view of the soul concentrates solely on the physical and natural qualities of man, as well as the impacts of his surroundings. It is totally focused on external inputs such as conscious or unconscious human behavioural states that might lead to id, super ego, and ego aspects. Furthermore, there are several ideas and lines of thinking concerning the human personality in Western psychology. Religion, according to Freud, is only a delusion and a sort of neurosis or mental imbalance.<sup>23</sup> Al-Ghazālī, on the other hand, touched on both the physical and spiritual components, as well as included all parts of metaphysics in the human soul, while depending on the Qur’an and Hadith and not breaking Islamic law.

Al-Ghazālī is also believed to have defined four spiritual words, namely *al-nafs*, *al-qalb*, *al-‘aql*, and *al-rūh*, using two dimensions. The first dimension pertains to the physical meaning, which each person interprets differently. The second dimension pertains to spiritual meaning, and all of these dimensions are related to the human soul. Furthermore, he emphasised internal (spiritual) issues in his study, such as man’s relationship with his Creator.<sup>24</sup> Therefore, the soul or *al-nafs* remains a vital component in the creation of human character and behaviour, as well as the human substance itself. The same may be said of Ibn Miskawayh, who emphasised the spiritual aspect by emphasising the importance and balance of the soul’s potentials in shaping noble morals and achieving happiness.

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<sup>22</sup> Mohd Annas Shafiq, Noor Shahida Md Soh, Mohd Norazri Mohamad Zaini, "Perspektif Ibn Miskawayh dan al-Ghazali Mengenai Kebahagiaan", *International Journal of Islamic and Civillizational Studies* 1 (2021), 45-46.

<sup>23</sup> Badri, "Contemplation", 4.

<sup>24</sup> Fariza et. al, "Personaliti Dari Perspektif Al-Ghazali", 33.

Thus, as compared to Western psychology, Islamic psychology both restores and fosters a discussion of man's spiritual dimensions and soul elements. Furthermore, the spiritual aspects, according to Western mainstream psychology, are fading now as a result of the spiritual aspect's neglect. This is because of the influence of secularism on their lives, which isolates religion from living. Instead, understanding man and his behaviour should include a focus on his spiritual aspect. If the spiritual component is ignored in the discussion, one will not be able to completely comprehend the notion of a human person.<sup>25</sup>

The discussion on spirituality, on the other hand, is founded on the al-Qur'ān and Hadith and aims to build a noble personality, as described by Islamic thinkers such as al-Ghazālī and Ibn Miskawayh.<sup>26</sup> This shows that the true revolution in the science of psychology occurs when a person frees himself from the constraints imposed by scientific and medical models in defining man's exterior and interior nature.

### **Islamic Psychotherapy**

Islamic psychotherapy is a therapeutic approach that combines religious aspects into the treatment of individuals.<sup>27</sup> It is also defined as a practical psychological intervention in the treatment of mental disorders such as emotional, cognitive, and human behavioural disorders based on the Qur'anic teachings, Hadiths, and Islamic scholars practises.<sup>28</sup> Furthermore, Islamic psychotherapy

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<sup>25</sup> Mohd Abbas et. al, "Human Nature and Motivation", 503-525.

<sup>26</sup> Badri, "Contemplation", 4.

<sup>27</sup> Nazrin Asyraf Adeeb M and Rafidah Bahari, "The Effectiveness Of Psycho-Spiritual Therapy Among Mentally Ill Patients", *Journal Of Depression And Anxiety* 6(2) (2017), 1-2.

<sup>28</sup> Che Zarrina, "Psikospiritual Islam", 43-51; Kamarul Zaman et al, "Terapi Rabbani Dalam Merawat Masalah Neurosis," *Afkar-Jurnal Akidah & Pemikiran Islam* 23 (2) (2021):46-47.

is a type of spiritual treatment that employs activities that are not in conflict with Sharia and incorporates a divine aspect. This treatment focuses on soul purifying, the development of a positive self-identity, and spiritual strengthening in order to gain Allah SWT's blessing.<sup>29</sup> In the meanwhile, spiritual and psychological recuperation do require a spiritually based therapeutic technique. This is possible if man's relationship with his Creator is well-maintained.<sup>30</sup>

Therefore, this discussion explains certain psychotherapy methods that may be used in soul healing as well as spiritual therapies that are not against Islam and are based on the Quran and Hadith. This is due to the fact that spiritual harmony and soul well-being lead to physical intellect as well as happiness in this world and the Hereafter. The concept of psyche, according to al-Ghazālī, begins with the strengthening of faith, the completion of worship, and the purification of the nature of *madhmūmah*, which is characterised by the nature of *maḥmūdah*.<sup>31</sup> Therefore, three methods of Islamic psychotherapy can be used. The following are some of the methods:<sup>32</sup>

### **i. *Īmān* Psychotherapy Method**

This method serves as a basis for Islamic psychotherapy, which emphasises the value of faith in Allah SWT. This method is founded on the high level of certainty derived from theoretical understanding, sensory observation, and

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<sup>29</sup> Rosni Wazir, Abur Hamdi Usman, Syamim Zakwan Rosman, Suriani Sudi, "Pencegahan Dadah Golongan Berisiko Menurut Pendekatan Psikospiritual Al-Ghazali", *Journal Al-Irsyad* 5(2), (2020), 391-403.

<sup>30</sup> Muhd Afiq Abd Razak and Mohd Syukri Zainal Abidin, "Psikospiritual Islam Menurut Perspektif Maqasid Al-Syariah: Satu Sorotan Awal", *Prosiding Seminar Antarabangsa Kaunseling Islam*, (2020), 223-232.

<sup>31</sup> Rosni et al., "Pencegahan Dadah", 391-403.

<sup>32</sup> Afiq and Syukri, "Psikospiritual Islam", 223-232.

investigation and appreciation in accordance with Islamic rules,<sup>33</sup> particularly the six Pillars of Faith.<sup>34</sup> To apply this method, an individual must learn, believe, and value the knowledge of faith, as well as practise all of Allah SWT's directives and always surrender to Him in any situation, giving him the strength to confront life's various tests and pleasures.

The approach and appreciation of Allah SWT of His powers and attributes, as well as the names of Allah (*asmā' al-ḥusnā*), is one of the fundamental components of this method.<sup>35</sup> Faith and belief in Allah SWT will take root and become stronger in the individual's spirit. Furthermore, faith and a good understanding of Allah SWT's *qadā'* and *qadar* influences a person to become resilient and not easily discouraged in facing life's hardships and tribulations,<sup>36</sup> wherein the nature of tranquillity and enhanced trust in the soul of a Muslim can be instilled.<sup>37</sup> This is seen through storey of Maryam a.s, who was able to withstand tribulations throughout her life as a result of her great faith and complete confidence in Allah SWT, as well as her awareness of *qadā'* and *qadar* of Allah SWT.<sup>38</sup>

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<sup>33</sup> Siti Norlina, "Psikoterapi Islam", 97-98.

<sup>34</sup> Che Zarrina, "Psikospiritual Islam", 43-51.

<sup>35</sup> Sapora and Ruhaya, "Teori Kaunseling Dan Psikoterapi", 551-554.

<sup>36</sup> Norhafizah Musa and Che Zarrina Sa'ari, "Pendekatan Psikoterapi Islam dalam Menguruskan Tekanan Pesakit Kronik," *Jurnal Usuluddin* 47(1) (2019), 1-34.

<sup>37</sup> Norhafizah Musa, Azahar Yaakub @ Ariffin, Siti Suhaila Ihwani, Adibah Muhtar, Zaharah Mustafa, Mohd Hambali Rashid, "Psikoterapi Islam Menurut Al-Quran Dan Al-Sunnah Dalam Mengurus Tekanan Pesakit Kanser Payudara," *Journal of Social Sciences And Humanities* 13(2) (2018), 131-140.

<sup>38</sup> Najah Nadiyah Amran and Haziyah Hussin, "Wanita dan Pengurusan Emosi Melalui Pengkisahan Maryam dalam al-Quran", *International Journal of Islamic Thought* 17 (2020), 90-100.

Hence, the soul of a Muslim who has faith will always feel peaceful and confident in facing life's hardships and tribulations.<sup>39</sup> Therefore, this method is seen as having the power to promote serenity in an individual's soul in order to continue living properly and, indirectly, to have a happy existence in this world and the hereafter.

## ii. *'Ibādah* Psychotherapy Method

*'Ibādah* psychotherapy method is an effort to bring oneself closer to Allah SWT through worship in order to gain spiritual strength in self and to be able to nurture faith well.<sup>40</sup> This approach is focused on the method of *takhallī* as mentioned by al-Ghazālī which refers to the purification of oneself from vile traits that can lead to emotional disorder. This can be developed by raising an awareness within the individual by identifying the nature of *madhmūmah* present in himself and purifying the heart from that nature to replace it with the nature of *maḥmūdah*<sup>41</sup> so as to build a good relationship with his Creator. Furthermore, this process also requires determination in oneself to form a noble personality by carrying out the commands of Allah SWT and His messenger such as performing optional prayers, doing good deeds, reciting the Qur'an, supplication to Allah SWT and reciting *dhikr* consistently and sincerely<sup>42</sup> as the most effective method of psychotherapy. Therefore, this method is seen to focus more on the practices that need to be observed in order to attain the peace of mind.

There is also a heart therapy method known as the *al-shifā'* method. This method is implemented through

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<sup>39</sup> Rahmadan Ariffin, "Psikoterapi Islam Dalam Mengatasi Gangguan Stres di Saat Pandemi Covid-19", *Spiritual Healing: Jurnal Tasawuf dan Psikoterapi* 1(1) (2020), 33-39.

<sup>40</sup> Siti Norlina, "Psikoterapi Islam", 102.

<sup>41</sup> Che Zarrina, "Psikospiritual Islam", 43-51.

<sup>42</sup> Emie Sylviana, "Pembangunan Spiritual", 64-87; Rahmadan, "Psikoterapi Islam", 33-39.

worship practises such as praying, reciting verses from the Qur'an, and remembrance Allah SWT.<sup>43</sup> This method is also capable of curing the sick soul and achieving positive behaviour and thinking. This coincides with the idea of al-Ghazālī in which he explained that the soul is the manager and director of all human behaviours.<sup>44</sup> Therefore, a soul that is not subject to anything worldly finds it easier to find true peace. Meanwhile, the effort to achieve mental and emotional stability necessitates appreciation in practise and consistency in doing so.

### iii. *Taşawwuf* Psychotherapy Method

Sufis divide Sufism into three parts: the first is based on Islamic law as the law, the second is a spiritual journey method, and the third is the fact that is the goal-of ultimate truth.<sup>45</sup> Sufi psychotherapy is a method of appreciating the Islamic faith, which can influence and affect a person and aid in the creation of good mental health.<sup>46</sup> This method of therapy is related to al-Ghazālī's approach which is the method of *tazkiyyah al-nafs*. This method views soul purification as a spiritual development process, with the approach of soul purification (*tathīr al-nafs*) from the nature of *madhmūmah* through the process of *takhallī* and soul construction (*tanmiyyah al-nafs*) from the nature of *maḥmūdah* through the process of *taḥallī* and *tajallī*, involving four spiritual elements: the heart (*al-qalb*), soul (*al-rūḥ*), self (*al-nafs*), and mind (*al-'aql*).<sup>47</sup>

Furthermore, there are Islamic psychotherapy methods derived from from the discussion of *maqāmāt* according to Abū Ṭālib al-Makkī in his work *Qūt al-*

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<sup>43</sup> Norhafizah and Che Zarrina, "Pendekatan Psikoterapi Islam", 1-34.

<sup>44</sup> Fariza et. al, "Personaliti Dari Perspektif Al-Ghazali", 36.

<sup>45</sup> Che Zarrina, "Psikospiritual Islam", 43-51.

<sup>46</sup> Ahmad A'toa' Mokhtar and Mardiana Mohd Noor, "Zikir Dan Tafakkur Asas Psikoterapi Islam", *Jurnal Pengajian Islam* 14(1) (2021), 204-217.

<sup>47</sup> Emie Sylviana, "Pembangunan Spiritual", 64-87.

*Qulūb*. Al-Makkī touches on nine levels of *maqāmāt*, beginning with repentance, patience, gratitude, *rajā'*, *khawf*, *zuhd*, *tawakkal*, *riḍā*, and *maḥabbah*.<sup>48</sup> All of these *maqām*, he believes, must be worked on in order to achieve peace and happiness in this world and the next. It starts with the *maqām* of repentance, which is to purify oneself of all sins and not commit them again. The second *maqām* is to instil in oneself the nature of patience in all desires. The third *maqām* is to be grateful for all of Allah SWT's blessings and to always think well of Allah SWT by surrendering completely to Him only through *maqām rajā'*.

The emphasis then shifts to knowledge in order to achieve *maqām khawf* in oneself. The following stage is *maqām zuhd*, which is defined as meeting the needs of the world for the benefit of the hereafter. This is followed by *maqām tawakkal*, which is characterised by a strong reliance on Allah SWT. Then, by instilling in oneself a sense of calm in the aftermath of an event. Finally, by instilling feelings of love and affection for Allah SWT through the *maqām* of *maḥabbah*.<sup>49</sup> Therefore, all of these stages are viewed as a spiritual path to obtain *ma'rifah* from Allah SWT for eternal peace in this world and the hereafter. Thus, the discussion over these nine *maqāmāt* serves as a foundation for developing Islamic psychotherapy methods to treat and strengthen the spiritual aspect.

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<sup>48</sup> Sharifah Basirah Syed Muhsin and Che Zarrina Sa'ari, *Kaedah Psikoterapi Islam: Berasaskan Konsep Maqāmāt Abū Ṭālib Al-Makkī* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 2015), 129; Abū Ṭālib al-Makkī, *Qūt al-Qulūb* (Beirut: Dār al-Kitāb al-'Ilmiyah, 1997), 1: 317; Che Zarrina Sa'ari et al, "The Development of Islamic Psychospiritual Scale for Drug Addicts," *Afkar: Journal of Aqidah & Islamic Thought* 22(2) (2020), 286-287.

<sup>49</sup> Sharifah Basirah and Che Zarrina, *Kaedah Psikoterapi Islam*, 130; al-Makkī, *Qūt al-Qulūb*, 317.

## The Concept of Prayer According to the Qur'an and Hadith

The psychotherapy approach of worship, which consists of praying, fasting, *zakāt*, *hajj*, *jihād*, reciting the Qur'an, prayers, reciting *dhikr*, and waking up at night to worship, is one of the approaches to soul purification presented by Muslim scholars.<sup>50</sup> However, only one is discussed in this article, and that is prayer. The term *du'ā'* (prayer) is derived from an Arabic term that means an exhortation, request, or supplication. It is a type of request or supplication made to Allah SWT through the use of words or utterances.<sup>51</sup> While Abū Ḥusayn Aḥmad defines prayer as a desire to express oneself through the voice or speech.<sup>52</sup> The word *du'ā'* (prayer) appears 212 times in the Qur'an in various forms, with six related meanings.<sup>53</sup>

### 1. Prayer Means Request (*al-Ṭalab*)

The words of Allah SWT in *Sūrah Ghāfir* (40:60):

وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ  
عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

Translation: And your Lord said, "Pray to Me, I will grant you. Lo! Those who are arrogant and do not worship Me, I will cast them into Hell in disgrace".

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<sup>50</sup> Anas Aḥmad Karzūn, *Manhāj al-Islām fī Tazkiyyah al-Nafs wa Athāruh fī al-Da'wah ila Allāh* (Beirut: Dar Ibn Hazm, 2007), 41.

<sup>51</sup> Ibrāhīm Mustafā, Aḥmad Ḥasan al-Zayyāt, Ḥāmid 'Abd al-Qadīr and Muḥammad 'Ali al-Najjār, *Mu'jam al-Wasīṭ* (Cairo: Maktabah al-Shurūq al-Dawliyyah, 2004), 287.

<sup>52</sup> Abū Ḥusayn Aḥmad bin Fāris, *Maqāyis Lughah* (Damascus: Itihād al-Kitāb al-'Arab, 2002), 2: 228,

<sup>53</sup> Rahmat Firdaus, "Doa Nabi Ibrahim", 36; Muḥammad Fu'ad 'Abd al-Bāqī, *Mu'jam al-Mufahras li Alfāz al-Qur'ān al-Karīm* (Beirut: Mu'assasah Jamāl li al-Nashr, n.d.), 257-260.



Among the prayers of Prophet Ibrāhīm (a.s.) in the form of a request to Allah SWT is the prayer of the Prophet (peace be upon him) to be granted a righteous offspring, which is found in *sūrah* al-Ṣaffāt (37: 100):

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾

Translation: My Lord, grant me (a child) a righteous one.

## 2. Prayer Means Help or Assistance (*al-Istighāthah*)

The words of Allah SWT in *sūrah* al-Baqarah (2:23):

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّمَّنْ مِثْلِهِ  
وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

Translation: And if you doubt (the Qur'an) that We have sent down to Our servant (Muhammad), then make a *sūrah* similar to it and invite your helpers other than Allah SWT if you are truthful.

The prayer of Prophet Ibrāhīm as in the form of asking for help from Allah SWT is the prayer of the Prophet for the state of Mecca to be safe. Allah SWT says in *sūrah* Ibrāhīm (14:35):

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَتَنِيَّ أَنْ  
تَعْبُدَ الْأَصْنَامَ ﴿٣٥﴾

Translation: And (remember) when Ibrahim prayed, "O God, make this country (Mecca) a safe country, and keep me and my descendants away from worshipping idols".

## 3. Prayer Means Praise (*Tahmīd*)

The words of Allah SWT in *sūrah* al-Isrā' (17: 110):

قُلْ اذْعُوا لِلّٰهِ اَوْ اذْعُوا الرَّحْمٰنَ ۗ اَيًّا مَّا تَدْعُوْنَ فَلَهُ الْاَسْمَاءُ  
الْحُسْنٰى ۗ وَلَا يَجْهَرُ بِصَلَاتِكَ وَلَا يَخَافُ بِهَا وَابْتَغِ بَيْنَ  
ذٰلِكَ سَبِيْلًا ﴿١١٠﴾

Translation: Say (Muhammad), "Call on Allah or call on Al-Rahman. By whichever name you can call, because He has the best names (*Asmā' al-Husnā*), and do not raise your voice in prayer and do not (also) lower it and take the middle path between the two."

Among Prophet Ibrāhīm's prayers in the form of praise to Allah SWT is the prayer of the Prophet to be spared from the slander of the infidels, and the prayer concludes with praise to Allah SWT. Allah SWT says in *sūrah al-Mumtahanah* (60: 5):

رَبَّنَا لَا جَعَلْنَا فِتْنَةً لِّلَّذِيْنَ كَفَرُوْا وَاغْفِرْ لَنَا رَبَّنَا ۗ اِنَّكَ اَنْتَ  
الْعَزِيْزُ الْحَكِيْمُ ﴿٥﴾

Translation: "O our Lord! do not make our position and confidence deviate because of the oppression of the disbelievers, and forgive us our sins, for indeed You alone are the Almighty, the Most Wise".

#### 4. Prayer Means Devotion or Ritual Worship

Allah SWT says in *sūrah Yūnus* (10: 106):

وَلَا تَدْعُ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۗ اِنْ  
فَعَلْتَ فَاِنَّكَ اِذَا مَنَّ الظّٰلِمِيْنَ ﴿١٠٦﴾

Translation: And do not worship anything that does not benefit you and does not (also) harm you other than Allah SWT, because if you do (that), then you are of the wrongdoers.

Among Prophet Ibrāhīm's prayers as ritual worship is the prayer of the Prophet (a.s) with his son, Prophet Ismā'īl (a.s.), they built the Kaaba. Their prayers are for Allah SWT to accept all good deeds. Allah SWT says in *sūrah* al-Baqarah (2: 127):

وَأِذْ يَرْفَعُ إِبْرَاهِيمُ الْمَوَاقِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

Translation: And (remember) when Ibrāhīm (a.s.) raised the foundation of the House with Ismā'īl (a.s.) (while praying), "Our Lord, accept (deeds) from us. Lo! Thou, only Thou, art the Hearer, the Knower".

### 5. Prayer Means Call, Invitation or Encouragement

Allah SWT says in *sūrah* al-Naḥl (16: 125):

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِبْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

Translation: Call (mankind) to the way of your Lord with wisdom and good instruction, and argue with them in a good way. Lo! Thy Lord knoweth best who strayeth from His Path, and He knoweth best who is guided.

Among Prophet Ibrāhīm's (a.s.) prayers in the form of a call is the Prophet's (peace be upon him) prayer to send a messenger to mankind to teach the book and wisdom. Says Allah SWT in *sūrah* al-Baqarah (2: 129):

رَبَّنَا رِنَّا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

Translation: "Our Lord, send among them a messenger from among themselves who will recite to them Your verses and teach them the Book and Wisdom and purify them. Indeed, You are the Almighty, the Most Wise."

## 6. Prayer Means Call (*al-Nidā'*)

The words of Allah SWT in *sūrah* al-Isrā' (17:52):

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا  
قَلِيلًا ﴿٥٢﴾

Translation: That is on the day (when) He calls you, and you obey Him while praising Him and you think only a short time (in the grave).

The prayer of Prophet Ibrāhīm (a.s.) in the form of a call is the prayer of the Prophet as when he surrendered to Allah SWT and asked for repentance to Him. Allah SWT says in al-Mumtahanah (60: 4) that every believer should follow the example of Prophet Ibrāhīm (a.s.) to supplicate to Him:

... رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبَأْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٤﴾

Translation: ... (Pray, O you who believe as Prophet Ibrāhīm (a.s.) and his followers prayed when they were enemies of his disbelieving people, saying), "O our Lord! To You alone we submit, and to You we repent, and to You is the place of return".

## The Relationship Between Prayer of Worship and Psychospiritual Strengthening

Prayer of worship is a spiritual worship in Islam that refers to a servant's earnest supplication to Allah SWT with a

sense of humility before Allah SWT.<sup>54</sup> This spiritual worship is also seen to have a strong connection to spiritual strength or the human soul. According to al-Ghazālī, when a Muslim constantly remembers Allah SWT through worship and prayer by always mentioning His name, the reprehensible nature that exists within him is erased, resulting in a positive effect and peace for their souls.<sup>55</sup> This proves that prayer can help provide freedom and peace in one's soul when they are in trouble.

The six meanings of prayer, which are request (*al-ṭalab*), help or assistance (*al-istighāthah*), praise (*al-tahmīd*), devotion or ritual of worship, call and invitation and call (*al-nidā'*), are the concepts of prayer of worship and show that prayer is one of the methods of worship psychotherapy for psychospiritual strengthening, and as a way to draw closer to Allah SWT. Prayer is one of the *nawāfil* acts of worship that must be performed in order for worship to become a habit and *malakah* in humans, as well as to strengthen faith and dependence on the Creator.<sup>56</sup>

When viewed through the lens of the Sufi psychotherapy method, the underlying *maqāmāt* debate for the stated purpose of the prayer contains three elements. First, there is the element of hope's dependence (*rajā'*) on Allah SWT, which is reflected in the meaning of *du'ā'* in the forms of 'request', 'help', and 'ritual of worship'. Second, in the form of 'praise', there is an element of gratitude in the meaning of prayer. Third, there is the element of *tawakkal*, which takes the form of 'invitation and persuasion' and 'call' in the context of prayer. Similarly, to the *Īmān* psychotherapy method, the concept of prayer coincides with the appreciation of faith

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<sup>54</sup> Rahmadan, "Psikoterapi Islam", 33-39.

<sup>55</sup> Al-Ghazali, "Ringkasan Ihya' Ulumuddin", 143.

<sup>56</sup> Karzūn, "Manhaj al-Islam", 230.

and belief in Allah SWT's power as the Creator and man's weakness and lack as a servant. As a result, studying and appreciating Prophet Ibrāhīm's a.s. prayers have the potential to be a method of psycho-spiritual strengthening derived from Islam's primary sources.

However, two conditions must be met in order for prayer of worship to be effective in spiritual strengthening. First, insistent on abandoning disobedience, since it is impossible for a servant to obtain mercy, enjoyment of worship and be drawn closer to Allah SWT in his state of negligence and wallowing in unlawful things. This is due to disobedience that brings harm to the heart and soul of the perpetrator like a poison that has a detrimental effect on the body. The greatest harm is to make his heart and soul hardened thus preventing him from being devout in worship. Among the main sins that cause such things is the consumption of forbidden property.<sup>57</sup>

Second, presence of the soul or appreciation in worship. When a servant abandons disobedience sincerely and immediately repents to Allah SWT, his heart will be mellow and motivated to be obedient by increasing obligatory worship as a cure and purifier for the heart defiled by disobedience. The practises performed and followed by *tadabbur* and *khushū'* such as *dhikr*, reciting the Qur'an, glorifying, reciting *tahlīl*, intensifying supplication, and more are among the main acts of worship as food for the soul. This is consistent with al-Nawawī's view who emphasised the importance of soul appreciation in worship by emphasising the understanding of meaning and discovering the implicit meaning behind it through *tadabbur* and *tafakkur*.<sup>58</sup> Similarly, al-Muḥāsibī

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<sup>57</sup> Abū al-Ḥasan al-Qushayrī al-Nisābūrī Muslim bin al-Hajjaj, *Musnad Saḥīḥ al-Mukhtaṣar*, ed. Muḥammad Fu'ad Abd al-Bāqī (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, n.d), 703; Karzūn, "Manhaj al-Islām", 236-240.

<sup>58</sup> Karzūn, "Manhaj al-Islām", 236-240.

mentioned that a servant's awareness (*al-yaqazah*) of his integrity is the source of all good, while his neglect of his integrity is the source of all evil.<sup>59</sup> This proves that the concept of prayer, as understood from the meaning of Prophet Ibrāhīm's a.s. prayer, can be used as a guide in the healing of emotions, behaviours, and minds, as well as strengthening a person's psycho spiritual or soul.

### **Conclusion**

Finally, the prayer recited by Prophet Ibrāhīm a.s. is a psychotherapy concept based on the three methods of Islamic psychotherapy, namely *Īmān* psychotherapy method, *'Ibādah* psychotherapy method, and *Taşawwuf* psychotherapy method. Therefore, prayer is seen to play a role as an Islamic psychotherapy method that should be used in dealing with all problems in human life, including soul problems. A Muslim can raise his level of consciousness as a servant by praying in order to supplicate for healing from illnesses or to ask for something he desires with humility and earnestness while supplicating. This prayer of worship psychotherapy method is also seen to be capable of increasing awareness of Allah SWT's power as the Creator in order to achieve a sense of calm in the soul of each of His provisions. Every Muslim who suffers from mental disorders or emotional instability can benefit from this method of psychotherapy. This method possesses spiritual strength that can boost optimism, as well as confidence and self-belief in one's ability to recover, both of which are critical in the process of healing spiritual illnesses. Furthermore, through prayer of worship, a person can gain spiritual peace in his soul as well as physical well-being, which can lead to happiness in life.

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<sup>59</sup> *Ibid.*, 236-240; Abū 'Abd Allah al-Ḥārith bin Asad al-Muḥāsibī, *Ādāb al-Nufūs*, ed. 'Abd al-Qādir Aḥmad 'Aṭā' (Beirut: Mu'assasah al-Kutub al-Thaqafiyah, 1991), 85-85.

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