

Sufi Healing as a Model of Heart Disease Therapy in the Thought of Ibn Qayyim Al-Jauziyah

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ABSTRACT

This article examines the model of heart disease therapy in the thought of Ibn Qayyim Al-Jauziyah, known as Sufi healing. It aims to purify the heart from disease while enabling a servant to fulfill their worship as commanded by Allah to His Messenger. In life, a person inevitably encounters four conditions: pleasure, sorrow, suffering, and death. This study investigates how Sufi healing impacts the ability to face these four conditions. The author employs descriptive and analytical methods in this research. After conducting a literature review, the author concludes that Sufi healing, according to Ibn Qayyim's thought, is an effective way to treat heart diseases by engaging in remembrance (dhikr) of Allah. This practice leads to human happiness and protection from diseases such as envy, jealousy, malice, and ostentation.

Keywords: Sufi Healing, Heart (Qalb), Remembrance (Dhikr), Ibn Qayyim Al-Jauziyyah, Inner Peace.

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physical illness, leading to profound suffering and even death, as physical illnesses that result from such emotional states tend to be serious (Suwenten & Dewanto, n.d.). Diseases are not only physical but also emotional, social, and economic, all of which require effective treatment (Suwenten & Dewanto, 2019). One way to address these issues is through Sufi healing, which involves healing the heart (Chishti, 1985).

Illness can arise from the heart, leading humans to experience various emotions and conditions, including heart diseases such as envy, jealousy, arrogance, lying, and others (Suitaatmadja, 2014). For instance, we sometimes witness people around us whose hearts are afflicted by jealousy or envy, and even wealthy individuals can suffer from heart diseases and

INTRODUCTION

There are four things we cannot avoid in life: pleasure, sorrow, suffering, and death. Each of these influences the others constantly, and if not managed wisely, they are more likely to cause sorrow and suffering. If these two are left unchecked, they can manifest into

feel unhappy (Arroisi & Azhari, 2021). If left untreated for too long, heart diseases can damage a person's heart and faith. To heal these heart diseases, treatment is certainly necessary.

Healing is a process or method that helps oneself and others receive treatment and recover from illness (Arroisi & Azhari, 2021). Healing does not only involve channeling energy through specific methods; managing one's mindset, behavior, and habits that influence healing and well-being is also an essential aspect of the healing process.

There is a slight difference between self-healing in Islamic and Western views. Jarman Arroisi states: "Transpersonal psychology, identified by the West as spiritual psychology, also has its issues. The therapy conducted by modern psychologists is different from the experiences of the Sufis in their efforts to heal mental health" (Arroisi, 2018).

Said Nursi, a Turkish scholar, also proposed that Islamic psychotherapy or healing directs the soul towards eternal matters (Zarkasyi et al., 2019; Zarkasyi et al., 2020). Moreover, the order of the heart, which is the first element of human happiness, stems from faith, particularly faith in God and the afterlife (Zarkasyi et al., 2020). Thus, the meaning of treatment for heart diseases in Islam is something that can cure the heart's diseases, which could endanger one's heart or emotions. This treatment will certainly help a person recover from their illness, no longer having negative thoughts and feelings, and thus being able to offer good deeds (Ayu, 2017). Given the issues of the human heart, the author discusses the concept of Sufi healing according to Ibn Qayyim Al-Jauziyyah as a solution to heal the heart and cure the diseases attached to it. Ibn Qayyim was a scholar who wrote several works on heart diseases, such as *Tharīq Al-Hijratin wa Bāb al-Sa'ādatin*,

Thibbul Qulub: The Clinic for Heart Diseases, Madārij al-Sālikīn fī manazil al-Sāirīn, and ghātsah Al-Lahfān fī Mashāyid Al-Syaitān.

RESEARCH METHODS

This research is a qualitative study that examines various sources and references from Ibn Qayyim Al-Jauziyyah, including *Tharīq Al-Hijratin wa Bāb al-Sa'ādatin*, *Thibbul Qulub*, *Madārij al-Sālikīn fī manazil al-Sāirīn*, and *Ighātsah Al-Lahfān fī Mashāyid Al-Syaitān*. These books serve as the foundation for the researcher to analyze the model of heart disease therapy according to Ibn Qayyim Al-Jauziyyah. In data analysis, the author uses descriptive and analytical methods. First, the author describes and collects data on Ibn Qayyim's Sufi healing from various sources, both primary and secondary. Then, the author analyzes Ibn Qayyim's concept of healing in comparison with other Sufi figures, particularly regarding Sufi healing, such as Imam Al-Ghazali and Said Nursi.

RESULT AND DISCUSSION

Meaning of Sufi-Healing

The term *Sufi healing* can be interpreted as Sufi healing (Chaplin, 2004). This means efforts to heal illnesses using methods commonly practiced by Sufis (Arroisi, 2018), such as dhikr (remembrance of Allah), prayer, reciting the Qur'an, sending blessings upon the Prophet, fasting, and engaging in the processes of *maqamat* (spiritual stations) and *hal* (spiritual states). In the introduction to the book *Atthibu an-Nabawi*, Ibn Qayyim Al-Jauziyyah states that there are two types of diseases: diseases of the heart and diseases of the body. Both of these diseases can be treated through specific stages, one of which is through dhikr (Al-Jauziyyah, 2018)

The basic meaning of healing is recovery. In this context, the healing that occurs is natural healing (Rundell, 2006). Healing is also considered an exchange of energy that benefits both the healer and the recipient, even when it involves “connecting” with the most serious diseases. The healing process utilizes natural resources freely to work as effectively as possible in the healing process (Suwenten & Dewanto, 2019).

Healing can assist with various conditions, sometimes to an extraordinary degree (Suwenten & Dewanto, 2019). It is a process of revitalization, relaxation, and release at a deep level, helping the body to adapt and recover naturally at its own pace and in its own way.

Healing seeks to uncover the underlying causes as well as “present the symptoms.” This can mean that the outcomes of healing sessions may yield unexpected and not necessarily immediate benefits. For instance, you might experience sudden or gradual benefits over time. You may feel emotional releases as part of the healing process. Sometimes the process is clear, while at other times it is more subtle (Ali & Zuhdi, 1973).

Healing is a spontaneous event that occurs through a kind of grace. This healing can happen anytime, anywhere, and through anyone. Healing can occur during the healing session itself or may happen when you see a stranger smile, feel the breeze in the trees, hear the singing of birds, or in any other circumstance. Hamka refers to the healing of the heart and the formation of good character through the bayani method (Al Faruqi et al., 2022, p. 90).

Healing is about restoring balance in your life and your relationships with others. It may involve healing from past conflicts, grudges, heartaches, or feelings of guilt. Healing is a process that you must undergo

yourself. Above all, healing is primarily about helping yourself.

Everyone can be a healer for themselves and for others, as everyone truly contributes to improving the quality of life. You can engage in self-healing not only when you are sick or in pain; many aspects of life and existence can be aligned with self-healing methods.

Healing is not only achieved through therapeutic methods but also through positive thoughts and actions that create positive energy vibrations for us. Negative thoughts and actions, such as anger expressed through shouting and unkind words, will undoubtedly generate negative energy for oneself and the environment. Consequently, you may feel weak or dizzy. Positive thoughts and actions, on the other hand, bring positive energy to yourself and those around you. Happy emotions expressed through smiles will calm your own emotions and those of others. You will also feel more energized and healthy.

Sufi healing, of course, is different from other types of healing. It has its own distinct characteristics based on the teachings of the Qur'an, the Sunnah, and the experiences of those who are truly knowledgeable about God (*ārif billah*). Furthermore, this Sufi healing is merely an introduction to the process of Sufi development, which is then followed by the quest for true humanity toward perfection. The ultimate goal of the journey of Sufism is to become a complete self (being true to oneself) in accordance with His will in the realm of existence.

The most profound uniqueness of Sufi healing is its consistency in self-knowledge (*ma'rifat al-nafs*) (Hayat, 2021a). Therefore, in the Sufi healing process, the one who must heal is ourselves, without the assistance of a therapist. Although there may be a Syaikh Mursyid (guiding teacher) and **robithoh** (spiritual connection), fundamentally, the healing is returned to ourselves. When we

encounter difficulties and challenges during the healing journey or find illusions within it, we may then ask the Syaikh Mursyid for guidance. The Syaikh Mursyid serves as a point of inquiry, especially in the process of Sufi healing. This aligns with His words:

"Therefore, ask or request from the people of remembrance, if you do not know." (Qur'an, An-Nahl: 43)

Ibn Qayyim, in his model of heart therapy, employs the methods of *takhalli*, *tahalli*, and *tajalli*. From these three methods, the process involves humans in eliminating animalistic traits from themselves.

The Heart According to Ibn Qayyim Al-Jauziyyah

The word *qalb* is mentioned in the Quran 168 times as a noun (mashdar, maf'ul, fa'il, singular, and plural) and as a verb (Kamus Dewan, 2013) (Isnaini & Iskandar, 2021). According to Ibn Qayyim Al-Jauziyyah, the heart functions as the center that drives all bodily functions and assists in their performance. The heart is the center of reason, knowledge, gentleness, courage, patience, endurance, willingness, anger, and loyalty.

The understanding of the heart according to Al-Jurjani and Al-Ghazali defines the heart as *the heart* (Al-Jurjani, 1985). However, Sufis emphasize that the physical heart and the spiritual heart have functions related to the human body (Al-Ghazālī, 2011). Javad Nurbakhsy adds that the heart is the intermediary between unity (soul) and diversity (self) (Nurbakhsy, 1998). If the heart can lift the veil of desires, it will be protected by reason (unity), and this is the heart in its true sense. The Prophet Muhammad S.A.W. said, as often quoted by Jalaluddin Rumi, "Allah said that the heavens and the earth cannot protect Me, but the gentleness of the hearts of My trusted servants can protect Me" (Andriyani, 2017). The heart

becomes the dwelling place of all knowledge of truth (ma'rifat) and the perfection of the soul, as well as the place where the manifestations of divinity (musyahadah) are revealed. The heart is the center of human consciousness (latifah rabbaniyyah), consisting of the coagulated blood that forms the outer layer of the heart (Chittick, 2001).

The heart is one of the deepest aspects of the human soul; it always assesses the correctness or incorrectness of emotions, intentions, desires, thoughts, attitudes, and actions of a person, especially concerning oneself (Ihsan et al., 2021). The place to understand and control oneself lies in the *qalb*. It is the heart that reveals true character and identity. The heart enables humans to achieve their potential. If the thoughts are pure and clear, the entire personality will appear pure, transparent, and clear. One day, they will be held accountable for what the senses have done since they entered the world. As found in Q.S. al-Isrā 36, which means: "And do not follow that of which you have no knowledge. Indeed, the hearing, the sight, and the heart about all those [one] will be questioned."

The Role of the Heart

The role of the heart (*qalb*) is significant given the potential it possesses. It is here that the potential lies to always guide humans towards good things. According to Al-Ghazali, humans, with the reasoning of their hearts, can essentially validate the revelation of Allah SWT, even when their rational faculties reject it. Therefore, it is very likely that the potential of the heart functions to guide someone towards correct outward behavior, as depicted by the suprarational revelation (Al-Ghazali, 1975).

The heart plays a crucial role in controlling and directing emotions, allowing individuals to express their inner goodness through positive outward behavior. If

someone is capable of managing positive emotions well, this potential can be used as a means to develop good outward behavior, founded on feelings of love, happiness, and brotherhood. However, if negative emotions remain uncontrolled and there is no effort to manage them, the resulting behavior tends to reject the truth, even if it comes from God. This can occur at any time if a person's psychological state is dominated by feelings of hatred and dissatisfaction, which Imam Al-Ghazali refers to as *al-ghadab* (Al-Ghazali, 1975).

The Quran also emphasizes the need to utilize the *al-Qalb* to feel and experience, in order to improve the quality of oneself, as stated by Allah SWT in Q.S. al-Hadid 16. Meaning:

“Has the time not come for the believers to humble their hearts to the remembrance of Allah and to the truth that has been revealed to them, and not to be like those who were given the Scripture before them, then a long time passed over them, and their hearts became hardened? And many of them are defiantly disobedient.”

This verse emphasizes the importance of using the strength of *al-qalb* to feel and experience. One way to enhance the meaning of *al-qalb*, as required by the Quran, is through *dhikr* (remembrance of Allah), through which one can find inner peace and feel close to Allah SWT. By feeling close to Allah SWT, one's soul will be controlled. Conversely, if one does not operate their heart for *dhikr*, they will feel a dryness of the soul (Abduloh & Ahyani, 2020). As stated in the words of Allah in Q.S. Taha 124: Meaning: “And whoever turns away from My remembrance—indeed, he will have a narrow life, and We will gather him on the Day of Resurrection blind.” (Q.S. Taha 124) The existence and position of *al-qalb* in humans is very important; the Quran pays great attention to it, discussing it extensively.

Understanding the essence of *al-qalb* is vital in human life, and utilizing it properly is the right way to discover truth and goodness. There are several ailments related to the heart that cannot be cured by medical professionals, unlike physical illnesses (Arafat, 2015). Meaning: “*On the Day when wealth and children will not benefit [anyone] except one who comes to Allah with a sound heart.*” (Q.S. Ash-Shu'ara 88-89)

From Ibn Qayyim's perspective, the heart has several dimensions: the spiritual dimension as a place for love, piety, fear of Allah, and spiritual presence. In this dimension, the heart is where the relationship between humans and God manifests. The emotional dimension serves as a place for love, hatred, happiness, sadness, and other emotions. These emotions play a crucial role in influencing human behavior. Lastly, the intellectual dimension helps in understanding truth and beauty, as well as distinguishing between good and evil.

In Ibn Qayyim's thought, a healthy heart is one that is free from spiritual diseases such as hatred, envy, and malice. A healthy heart is also closely connected to Allah and constantly remembers Him. By keeping the heart clean and connected to God, humans can achieve true peace and happiness in their lives. According to Ibn Qayyim, *al-qalb as-salim* is the pure heart that unites with Allah in all aspects. Its servitude is entirely to Allah, motivated by will, love, submission, repentance, humility, fear, and hope. This heart performs holy deeds solely for Allah, loves only for Allah, and hates only for Allah. Actions are done only for Allah, and prohibitions are observed only for Allah (Al-Jauziyah, 2019).

However, this is not enough; the heart must also be free from submitting to and obeying anyone other than the Messenger of Allah. The heart should bind itself strongly to the Messenger of Allah and not to anyone

else, thus obeying and following the Messenger of Allah alone in every word and action. This includes that a healthy heart or *al-qalb as-Salim* is a heart that possesses safety and is free from desires that oppose Allah's commands and prohibitions, as well as from doubts that contradict His revelations (Najah, 2020). Therefore, it will be safe (free) from worshipping anyone other than Him, safe from obeying anyone other than His Messenger, and safe from loving anyone other than Allah, and from fear, hope, and submission to anyone else. The heart always returns to Him, humbles itself before Him, chooses His pleasure in all matters, and distances itself from His wrath in every path.

The Diseases of the Heart in Ibn Qayyim's Perspective

In the book *Thibbul Qulub* (Shamsuddīn Muhammad bin Abū Bakr bin Ayyūb az-Zar'ī ad-Dimashqī, 1990), Ibn Qayyim elaborates in detail about the heart, including the distinction between a healthy heart and a sick heart. A healthy heart is one that cannot be influenced by Satan, while a sick heart is easily swayed by jinn, leading to disturbances and diseases. Among the diseases of the heart are envy, jealousy, and hypocrisy, among others.

Ibn Qayyim states that a sick heart is susceptible to whispers from Satan, conveyed through words or doubts that infiltrate the heart, resulting in the tribulation of two hearts (one sick and one dead), thereby empowering the living and healthy heart (Diyana, 2021). The healthy heart rejects these influences, detests them, and opposes them. It recognizes the truth and, conversely, its heart submits, finds peace, and obeys the truth. It also identifies falsehoods instigated by Satan to enhance its faith in loving what is true and rejecting and hating what is false.

A heart affected by tribulation will always doubt what Satan presents (Al-

Jauziyah, 2008). Meanwhile, a pure and healthy heart will never be influenced by the things that Satan attempts to implant within it (Nur Adhi, 2023). Such a heart does not recognize its Lord and does not worship according to its Lord's commands; consequently, God does not love it and is not pleased with it. It continues to act solely based on its desires and pleasures, even if that incurs God's wrath and disdain. It does not care whether God is pleased or angry when indulging its desires and whims.

This heart worships something other than Allah—love, fear, joy, hatred, honor, and disgrace. When it loves, it loves for its desires. When it hates, it hates for its desires (Al-Jauziyyah, 1992). When it gives, it does so out of its own cravings, and when it forbids, it does so for its own desires.

It prioritizes love based on its own wishes over the pleasure of Allah. Therefore, its desires become its commander, greed its leader, ignorance its guide, and heedlessness its vehicle. Its heart is preoccupied with thoughts aimed at achieving worldly goals (Arroisi et al., 2021). It is filled with the sweetness of lust and transient worldly love.

Dhikr as a Solution for Healing the Heart

Dhikr, from the Arabic language: *al-dzikr*, means remembrance. Just from this brief meaning, we can already understand that dhikr is directly related to remembrance (thought) (Muhammad ibn Mukarram Ibn Manzur, 1992). Dhikr is a sign of faith that can be associated as a powerful remedy for treating psychological ailments, particularly heart diseases (Arroisi, 2019). Dhikr educates and nurtures the inner soul (heart) through the control of memory. All problems begin with our memories or thoughts, and dhikr is performed to rectify that.

In the Sufi paradigm, based on Quranic verses, memory resides in the heart. The heart is the container of memories

(thoughts, memories, knowledge, and so forth). Therefore, Sufi education focuses on the education of the heart and its movement using the therapeutic tool of dhikr to Allah (Hayat, 2021b). The efficacy of dhikr in healing heart diseases is evidenced by the actions of Prophet Muhammad (SAW) at the beginning of his mission when he severed ties with society and isolated himself in the Cave of Hira to meditate and engage in dhikr, directing his heart to Allah (Arroisi, 2018).

Indeed, the heart must be clean if one wishes to be happy, calm, easygoing, and content. If the heart is left dirty, burdened with negative memories and filled with inner trash, one can be sure that life will be filled with suffering. The state of the heart is the true state of being. We may smile and laugh, but if the heart is anxious, we are not truly happy. We carry restlessness behind those smiles and laughter (Frager, 2014).

Sometimes we go to mountaintops, flower gardens, or the beach to find happiness. In this way, we only obtain sensory pleasure, while the state of the heart remains anxious. Later, when we return home and remember the chaos of our lives, that anxiety resurfaces. Therefore, we must seek happiness directly from within our hearts. Initially, we need to cleanse our hearts from various dirty memories. Remarkably, in this process of heart cleansing, we do not need to exert intellectual effort or reasoning, as we have usually done. This is because dhikr has been destined since time immemorial to work on the inner self automatically and digitally (Hayat, 2021a).

In cleansing the heart, this is the unique distinction of dhikr. In the process of heart purification through dhikr, we are not permitted to think, judge, or analyze anything, as thinking will actually hinder the digital workings of dhikr itself. Regarding dhikr for purification, there is a hadith narrated by

Abdullah bin Umar, where the Prophet Muhammad (SAW) said:

"Indeed, everything has a cleanser, and the cleanser of the heart is the dhikr of Allah. Nothing can save a person from the punishment of Allah except the remembrance of Allah." One companion asked, "Not even jihad in the way of Allah?" He (SAW) replied: "Not even jihad, unless he fights with his sword until it is severed." (Narrated by Imam Baihaqi, Ibn Abid Dunya, and Sa'id bin Sinan) (At-Tirmidzi, 1992).

Dhikr strengthens worship. Although dhikr itself can be considered an act of worship, it is more special than other acts of worship. This is clearly indicated in the Prophet's (SAW) saying: *"Whoever among you is weak and finds it difficult to stand or establish prayers at night, and is stingy with wealth to spend it, and is cowardly against enemies to fight them, then let him increase his dhikr of Allah" (Narrated by Thabrani, Bazzar, and Baihaqi) (Isnaini & Iskandar, 2021).*

Dhikr serves to strengthen worship, as clearly stated in the hadith above. Perhaps our past was filled with ignorance. We were not diligent in worship; in fact, we were very far from worship. At the very least, dhikr should not be abandoned, for dhikr will restore all the lost dignity (Iqbal & Sibul, 2018).

When someone says, "I have been lazy in prayer, but I still practice dhikr," we must understand why they are lazy in prayer: because their heart is dirty, possibly harboring memories of hurt, trauma, or other negative memories. This dirty heart drives their laziness in prayer. Therefore, the heart, as the center of their being, must be cleaned first. When the heart is cleansed, it will automatically be moved with enthusiasm and devotion to perform prayers (Syukur, 1999).

In the process of cleansing the heart, it initially goes through a stage called *takhalli*, which involves emptying oneself of all

negative and despicable traits. Once the heart is devoid of these undesirable qualities, it moves to the stage of *tahalli*, which is adorning the heart or oneself with all praiseworthy and noble traits. After both stages are completed, one reaches the stage of *tajalli*, wherein the soul is endowed with light (M. Amin Syukur, 2003). Ultimately, one arrives at a state of tranquility of the heart, free from any impurities or diseases of the heart.

CONCLUSION

Ibn Qayyim Al-Jauziyyah explains the power of the Sufi concept of Islamic healing as the best solution for treating our hearts from various ailments. Nowadays, many in society misinterpret the concept of healing, often adhering to Western healing concepts. The purpose of self-healing the heart is to enable a servant to perform acts of worship solely in accordance with what Allah has commanded His Messenger.

Ibn Qayyim Al-Jauziyyah has clarified to us the essence of the heart and the heart diseases that can be detrimental to oneself. Therefore, one of the methods he uses to heal the heart is through *dhikrullah* (remembrance of Allah). Through dhikr, our hearts gradually awaken and find peace. The benefits of dhikr include strengthening worship; by remembering the Creator, our hearts will be directed solely to Allah, the source of strength, increasing our confidence in that strength.

Thus, it can be concluded that through dhikr to Allah, our hearts will become calm and tranquil, free from all ailments and problems.

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