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PSYCHO-PHYSIO THERAPY AS A LOCAL WISDOM: AN EMPIRICAL SUFI BASED METHOD

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Abstract

This paper describes several forms of therapy for achieving spiritual well-being and physical health through the values of sufism and spiritual exercise (riyāḍah). The variety of methods contained in these therapeutic forms can be generally found within theoretical sufism though not, specifically, in everyday medical practice. The practical experiences surveyed here are thus part of a 'local wisdom' tradition deserving of study and research. Thus far, the therapies have been performed with patients who suffer from physical ailments such as heart disease, cholesterol excess, hypertension, gout, and kidney disorder, as well as spiritual illnesses such as obsessive-compulsive disorder, anxiety, and phobia. From the perspective of sufism, these conditions arise because of sinful actions committed by the sufferer. Such sins disturb the sufferers' soul, causing it to evince negative traits, thus blocking the soul's 'link' to God - God, who is the Source of All Peace, All Happiness, and All Well-being (as-Salām). The 'further' a person is from God, the 'nearer' that person is to problems, disease, and vice-versa. To attain physical and spiritual well-being is to become closer to God. In practice, to cure illnesses, the therapies take the following forms: Rasa Ruhani (Spiritual Sensation), Salat and Ṭuma'nīnah (Prayer with Concentration), and Terapi Nafas (Breathing Therapy).

Keywords: *Local Wisdom, Sufism, Psychotherapy, Physiotherapy.*

Abstrak

Tulisan ini menjelaskan beberapa bentuk terapi bagi kesehatan jiwa dan kesembuhan fisik yang berdasarkan pada nilai-nilai tasawuf (sufisme) yang muncul dari pengalaman pasca latihan spiritual (riyadhah). Berbagai metode yang diterapkan dalam terapi ini secara prinsip sudah ada dalam sufisme, namun secara praktek belum ditemukan secara jelas. Karena itu penulis sangat yakin, metode terapi ini adalah bagian dari kearifan lokal (local wisdom) yang belum pernah ada secara praktek dan sangat penting untuk dikembangkan. Sejauh pengalaman yang telah dilakukan, terapi ini diberikan kepada para penderita penyakit fisik seperti jantung, kolesterol, hipertensi, asam urat, ginjal serta masalah kejiwaan seperti susah konsentrasi, mudah stress, ketakutan, kecemasan dan kekhawatiran. Dari tinjauan sufistik, penyakit itu muncul karena dosa-dosa yang dilakukan, sehingga mengganggu atau membebani jiwa. Jiwa yang terganggu ini yakni memiliki sifat-sifat negatif, menjadi penghalang untuk “terhubung” pada Tuhan yang merupakan Sumber Kedamaian, Kebahagiaan dan Kesejahteraan (as-Salām). Dengan demikian, ‘kejauhan’ seseorang dari Tuhan berarti ‘kedekatan’ dirinya pada berbagai masalah dan penyakit. Sebaliknya kedekatan (taqarrub) kepada Allah akan mengakibatkan terjadinya kejauhan pada masalah negatif dan penyakit. Karena itu, solusi untuk memperoleh kesehatan jiwa dan fisik adalah kembali menghubungkan diri kepada Tuhan. Dalam aplikasi prakteknya, ada beberapa bentuk terapi yang dijadikan sebagai metode penyembuhan. Keseluruhan metode ini kita bagi dalam tiga bentuk, yakni Terapi Rasa Ruhani, Terapi Shalat dengan Thuma'ninah, dan Terapi Nafas.

Kata Kunci: *Psiko-Fisio-Terapi, Sufisme, Rasa Ruhani, Shalat, Nafas.*

Personal Experience with Sufism as Therapy

Before describing sufistic psychotherapy or psychotherapy based on sufi values, teaching, and practice, let me recount my own experience with sufism. This experience gave me the start and the foundation of a life in sufism.

The first experience was when I had to choose what core subject to teach as a lecturer. In 2001, after I had obtained my position as a permanent lecturer in the Faculty of Syariah in Medan, I was anxious with regard to my core subject specialization. I had graduated from the Comparative Islamic School of Thoughts study program, and I was supposed to teach in the same program, or at least similar or related programs. In my anxiety, I experienced a spiritual longing for our beloved Prophet pbuh. I don't know why, but every time I was reminded of the name “Muhammad”, my heart was awash with a deep urge, a

yearning to be close to the Prophet. Fortunately, I had a ‘recourse’ in the books of sufism I had collected. Thank God, I became less anxious and more convinced that I should teach sufism, as well as deepening my own knowledge in practice.

The second experience came when I was suffering from an acute stomach ulcer in 2008. Accompanied by my wife, I ‘visited’ several doctors in Ciputat and Medan. Even though I had consumed several types of medicine recommended by the doctors, I had not recovered. I still felt ill, weak, and nauseous, with instances of vomiting and diarrhea as well as difficulty in breathing. In this unhappy condition, I was taken to meet a person who provided me with spiritual therapy, with no medication, not even in the form of plain water. And yet I was cured! After the therapy, I became convinced that sufism is some kind of divine therapy capable of bringing a person physical and spiritual calm, peace, happiness, and well-being. Since then, I have considered sufism to be a physical and spiritual ‘medicine’.

Experience in Performing Therapy

After receiving successful therapy from a spiritual guide in Langkat, North Sumatra, I was approached by several people who requested therapeutic services from me. I did my best to accommodate these people, and called my method “Spiritual Therapy”, a term I use to cover a method which is able to cure and heal many diseases related to mental or emotional, or, in other words, spiritual, illnesses. In medical science, these illnesses are usually called psychosomatic illnesses, which indicates a physical disease caused by mental disturbance and spiritual instability. In sufism, the soul is a synergy between body and spirit, which can possess negative qualities (*fujur*) and can become a source of health problems. These negative qualities block a person from becoming ‘linked’ or ‘connected’ with God. The ‘further’ a person is from God, the ‘nearer’ that person is to problems and illnesses, and vice versa.

A cure from these illnesses is thus a return to God (*rujū’ ilāllāh*) - God, who indeed is the Source of All Happiness, All Calm, All Peace, and

All Well-being (As-Salām). In essence, this cure only entails one method, which is being performed so long as one is worshipping correctly - correctly involving the heart (*qalb*) in one's worship activity. Without spiritual involvement, worship can never amount to anything. As such, a simple cure to any mental and spiritual problem is to connect (*wuṣūl*) the self to God. The soul (*nafs*) should always be linked to the heart, because only through this linkage can the spirit (*rūḥ*) know how to connect with God. To achieve tranquility, (*muṭmainnah*), the soul must submit itself to the spirit, as the latter is in possession of God's qualities. A person can thus become calm, peaceful, and happy when his being has submitted (*taslīm*) to God.

This Ruhani Therapy has been conducted since 2009 through spiritual methods which 'activate and enliven the heart'. This method which brings out calm, peaceful, and happy 'feelings' in the mind and the soul, is what, in Sufism, is known as *zawq*. In practice, this therapy takes two forms. First is 'spiritual training' and second is 'personal therapy'. The latter can be conducted at home with one or two participants for as long as 1 to 3 hours, while the former needs to be conducted in a specially prepared place, with many participants, using in-focus and screen, for as long as 8 hours (a day) or 16 hours (two days).

There is no significant difference between the two forms of training. Both use the same method, with a slight difference in technique. In the spiritual training, for example, it is not specifically mentioned while the training is being conducted that the aim is to heal illnesses. Rather, the focus is on the performance of proper worship, that is performed to make the heart fully present and aware in the acts of worship (*ḥuḍūr al-qalb*) so as to attain calm (*ṭuma'ninah*) and concentration (*khusyū'*). The next step is to maintain this calm and concentration within the self.

This spiritual training was first conducted in the hall of Muhajirin Mosque, Villa Bintaro Regency Complex, South Tangerang, on 26 March 2009. At that time, the training was called 'Conscious Breathing' as the method used was just that - 'breathing'. In practice, breathe was manipulated and controlled by participants to cause the 'feeling' (*zawq*) to emerge. This feeling is an important part of attaining calm as well as of the process of healing.

In the subsequent year, 2010, the therapy model used was “Prayer Movement Therapy” which focused more on the improvement of all prayer movements according to the guidance of the Prophet. based on valid hadis. This therapy was continuously being improved as more prayer movements were found that could be included in the therapy. Almost a year later, in 2011, almost all the prayer movements were included in a complete therapy set. The therapy was strengthened by the Calm Therapy, *tuma'ninah* being an important part of prayer. As such, in terms of prayer, there are two therapy models: external (physical) therapy and internal (mind and soul) therapy. Both should be conducted inside two days of practice – that is 2x8 hours.

In the meantime, the Ruhani Therapy in the form of Counscious Breathing later evolved into “The Miracle of Spiritual Sensation”. This evolution occurred as the method itself was evolving. First, breathing was controlled to attain *zawq*, and then *zikr* (remembrance of God) was also performed. This change confused some participants in controlling their breath, even though in practice it should not have been difficult. The evolved form of therapy has been used more often for training, sometimes combined with “Prayer Movement Therapy”.

In addition, the methods for personal therapy continued to increase, such as the “Companionship Method” (Metode *Şuḥbah*), the “Feeling Method”, and the “Repentance Method” (*Istigfār* Method). The last method, initially conducted in personal therapy, was later formatted in a spiritual training session called “Repentance Therapy”. A session was conducted on Ramadhan 1437 or Juni 2016 in Cipunat and in Al-Bukhari International University (AIU) campus in Kedah, Malaysia, 7 February 2017. The entire forms and methods of these spiritual therapies are subsequently elaborated in this paper in brief, such that they can be easily understood and practiced as an effort to obtain physical, mental, and spiritual well-being.

Sufism as Therapy

Sufism is the esoteric half of Islamic teaching, significantly accompanying the exoteric half of syariah. Syariah contains formal

religious laws, detailing what a person should do (*wājibāt*) or should not do (*nāhiyāt*). Sufism, according to S.H Nasr, cannot be practiced without syariah. Practicing sufism without syariah is akin to planting a tree in the sky. The integral and dynamic relationship between these two halves is what separates sufism from Islamic mysticism and is what separates sufism from non-Islamic mysticism. The fulfillment of syariah will entail the fulfillment of *ṭarīqah* and later, *ḥaqīqah*. Sufism explains and illuminates the path towards al-iḥsān, a peak state of worship achievement and communication between a person and God. This state takes the form of close feeling (*qurb*) with God. This closeness is understood as the spiritual experience of *zawqīyah* between man and God, which brings spiritual awareness that everything belongs to God and everything in this world is meaningless before the Absolute. Indeed, to complement the spiritual aspect of syariah, sufism also provides meaning on how to live life well and properly according to God. In this context, sufism emphasizes that life without God is empty and meaningless.

Humans who have discarded their spiritual nature, severing a harmonious relationship with God, are missing out on the norms and direction of goodness. They deem this sense of direction and these norms to be repressions of their freedom of expression. In this situation, humans no longer care about what is religiously legal or illegal, only what is materially comfortable and pleasant. This is hedonism, a belief that pleasure is the main principle of life and living. However, when norms are no longer obeyed, humans lose direction. They experience anxiety and disorder, becoming alienated in society. Their hearts are hollow, their humanity is cast aside. They have forgotten their existence as a slave (‘abd) of God. As a result, life no longer has meaning and they cannot respond to its challenges and problems.

For those who experience anxiety, alienation, and emptiness, *tasawwuf* promises redemption and deliverance. Sufism offers a spiritual antidote in facing life’s trials and tribulations in the modern age. The lack of clarity on life’s purpose can cause many people to suffer spiritually. Sufism is like an oasis which quenches the human thirst for certainty and peace, making life more alive.

Elements of Human Self

From the perspective of Islamic Psychology, humans are composed of three major elements: the physical, the mental/emotional, and the spiritual. In Islamic terminology, these elements are known as *al-jasad*, *al-rūh*, and *al-nafs*. *Jasad* covers the biological or physical aspects of human life, and *ruh* covers the psychological or mental aspect of human, while *nafs* covers the psychophysical aspect of human life – a synergy between *jasad* and *ruh*. As such, the human being is God’s most perfect creation, a three-dimensional being, possessing the physical-material element (*jasmānī*), the psycho-social element (*nafsānī*), and mental-spiritual (*rūḥānī*) qualities simultaneously. In terms of the *jasmānī* dimension, the human being has rational intelligence obtained by analysis of information processed by the physical senses. In terms of the *nafsānī* dimension, the human being has emotional intelligence obtained by the interactions within the human self, and with the seen and unseen environment. The human being has feelings of sympathy, empathy, and antipathy. In terms of the *ruhānī* dimension, the human being has spiritual intelligence obtained by holistic thinking and the interactions of all the life elements (*jasmānī*, *nafsānī* and *rūḥānī*). The *jasad* is worldly, it has a poor nature and it acts as a prison for *ruh*. *Jasad* always ‘disturbs’ the peace of *ruh* during worship and, as such, it could never attain the state of *ma’rifah* (*ma’rifatullāh*). In the physical dimension, the creation of all human beings (except Adam) was similar to the creation of animals and plants, which are composed of soil, air, fire, and water. These four abiotic (non-living) elements will only live when given the energy of physical life (*taqah al-jismīyah*). This energy is commonly known as ‘soul’. Ibn Miskawaih called it *al-ḥayah* (life potency), while al-Ghazali called it *al-rūḥ al-jasmānīyah* (material spirit). This material spirit can be found within the human physique, a very fine substance which originates from the heart, the centre for all blood arteries. It can render humans alive, able to move and feel. This material spirit is akin to a lamp which lights up all human organs within the soul (*nafs*). The natural state of *jasad* is death. Life has the quality of accident (*‘araḍ*) as it depends on the soul. As such, the *jasad* has life because of the *nafs*, which renders it alive, makes it move, and gives it power.

Nafs or soul or life potency, resides within. When it is expelled without, it becomes breath. This life potency depends very much on the physical condition, such as the nerve order, gland function, digestion tools, central nervous system condition, muscles, vein, blood, flesh, bone, marrow, skin, and hair. It exists since the first stage of cells (sperm and ovum). The sperm and ovum cells are alive and they can match to form an embryo. Even though it is unseen, *nafs* by nature is not pure. It is tied with the physique, and as such it tends towards the worldly life. *Nafs* has a time limit which is called *ajal*. When the limit is reached, no matter the reason, it will experience death (*al-mawt*). This death is caused by two things. First is *al-mawt al-ṭabi‘ī*, natural death due to old age. The *jasad* has functioned for many years and becomes weak, the physical senses lose their vitality, some even become immobile. Second, *al-mawt al-arḍi*, death due to some corrupt agent, as happens when a person experiences illness, is murdered, or commits suicide.

Emotion is one of the soul's potent agencies, it is a complex reaction related to a higher stage of activity and the deep changes which accompany it, involve feelings and affect occurrence. Feeling is a lived experience activated by external stimuli or various physical conditions. Emotion is sometimes awakened by motivation. There is an interactive relationship between emotion and motivation. There are positive and negative emotional potentials. These potentials can be actualized through intellectual, sensational, ethical, social, economical, and by religious feelings, among other feelings.

The third element within the self is spirit. In general, the word *ruh* means an element in which life, movement, and effort occurs. This element always seeks beneficial states and avoids harm and danger. Muhammad Ismail Ibrahim in *Mu'jam* stated that *rūḥ* is an element which renders *nafs* alive. It complements the soul of living beings. Ibn Manẓūr in *Lisān al-‘Arab* states that *rūḥ* makes *nafs* alive. Similarly, Abu Su‘ūd in his exegesis, also stated that *rūḥ* is the controller of the body and the beginning of human life. *Rūḥ* is more specific than *nafs*, as *ruh* has a pure origin, while *nafs* tends towards the material, worldly, and ugliness. *Rūḥ* is a vertical radiance, in which God's light (*nūr*) is given directly to humans.

Ruh comes from the universe of commands ('ālam al-amr), and as such it has a different nature from either *jasad* and *nafs*. According to Ibn Sina, *rūḥ* comes from God, although it is not of the same essence. *Rūḥ* is something fine (*latīfah*) and spiritual in nature. It can think, remember, know, and feel. It can also move the body (*jasad*). According to Ibn Qayyim al-Jawziyah, the word *rūḥ* in the Al-Qur'an is mentioned on its own, without relation to the body. *Rūḥ* has the nature of light (*al-nūrīyah*), the spirit (*al-rūḥānīyah*) and the divine (*al-laḥūṭīyah*).

Source of Problem: Uncontrolled Soul

The soul has two simultaneous, ambiguous natures. It is neither pure light nor pure darkness, alive nor dead, wise nor foolish, awake nor asleep. Every soul is the combination of all those qualities that may ascend to acquire all the qualities of God, or else descend to acquire all the qualities of animals. The Al-Qur'an states that humans can descend to a level lower than the animal. (QC. al-A'raf, [7] 179).

In the view of Ṣūfī scholars, the soul is the root of poor character. It is very different from the spirit which is always clean and pure, a root of noble character. Inside the human person, there exists not only the human soul (*al-nafs al-naṭīqah* or *al-nafs al-insānīyah*), but also the vegetable and animal souls, where poor characters reside. These poor characters are the cause of many diseases which originate with the *nafs*.

1. *Hawā* (desire) is attached to *nafs*. *Nafs* likes to express its desire and will, urging the human to follow these urges, even exceeding their appropriate limit. The physical location of *nafs* is in the chest.
2. *An-nifāq* (hypocrisy). Physically, the condition of *nafs* does not reflect its spiritual state. The presence or absence of a human being has different effects on *nafs*. With human presence, *nafs* lauds human beings, but where there is human absence, the opposite occurs.
3. *Ar-riyā'* (pride). Proudful human beings like to stress their material status: wealth, position, and possessions. Many feel themselves to be self-sufficient. In psychiatry, this is called 'delusion of grandeur' This poor *nafs* is akin to an old woman with heavy and colorful makeup. She may appear beautiful to children, but revolting to adults.

4. *Al-'id'ā' al-ilāhī* or claiming for oneself the exercise of God's power, stubborn, and egotistical. Humans who want others to praise them, obey their will and live under their command, loving them above others, fearing them and ever hopeful of receiving their love.
5. *Aṭ-ṭama'* (greed). The desire for luxury and accumulated wealth arises because of greed or the fear of becoming poor at some future date. This desire causes jealousy, resentment, misery, and spite towards others.
6. *Al-ḥirṣ* (avarice and never ending demand). *Nafs* is always filled with desire, unable to limit itself. It will never feel sufficient, akin to the moth who always approaches the flame not knowing that it will get burnt upon contact.
7. *Al-'ajlah* (reckless and hurried). *Nafs* never stops desiring. When desire increases, it becomes impatient, always wanting to act and move. The wise has likened *nafs* to a ball on a playing field, always needing to move around.
8. *As-Sa'mah wa al-milal* (easily bored and burnt out). *Nafs* quickly feels bored, unhappy with what it has already attained, always wishing for something more. When it succeeds, then it tends to look down on others.
9. *Al-gaflah* (heedless). If *nafs* wishes to quickly fulfill its desires, the opposite will occur in worship. It will procrastinate in worship and in doing good.

On one hand, the list above contains the despicable qualities of *nafs* which should be recognised and avoided. On the other hand, there are many problems encountered by the *nafs* in daily life. Almost all of these problems are caused by two things: first, there are memories of a difficult past, causing regret, guilt, trauma, and inner wounding. The Al-Qur'an calls this *ḥuzn*. Secondly there is imagination about a future which may or may not come to pass. This causes fear, anxiety, either untoward pessimism or untoward optimism, panic, anticipation, and false hopes. The Qur'an calls this *khawf* (QC.Al-Baqarah, 2:112).

When the *nafs* surrenders, submits, and obeys its desires, it is called the evil *nafs* (*nafs al-ammārah bi al-sū'*). "Verily such a soul always demands to do evil." (QC.Yusuf, 12: 53). When the *nafs* fights against these desires, it is called the critical *nafs* (*nafs al-lawwāmah*),

as it always criticizes humans who fail to obey God. This is stated in His command, “And I swear by the critical soul” (QC. Al-Qiyamah, 75: 2). However, when the soul goes beyond being critical, it becomes the tranquil soul (*nafs al-muṭmainnah*). This last soul is guaranteed by Allah to enter heaven directly. It always connects to the divine spirit, a source of goodness.

Sufism: Therapy to Heal the Mind and Soul

To heal the mind and the soul is to connect with God. *Nafs* should always be linked with the *rūḥ* such that connection with God can be made, as only the *rūḥ* knows how to connect to Him. *Nafs* must submit to *rūḥ*, the radiance of which comes from God, to achieve tranquility (*muṭmainnah*). When tranquil, the *rūḥ* will return to God and surrender (*taslīm*) to Him. In practice, there are five ways to do this: Spiritual Sensation Therapy, Prayer Therapy with Concentration, *Senam Rasa* Therapy, Touch Therapy, and Breathing Therapy.

1. Spiritual Sensation Therapy

The phrase Spiritual Sensation is composed of two words, ‘sensation’ and ‘spiritual’. Sensation refers to *ḥawq* which means feeling or experiences of something directly, not just through writing or descriptive analysis. Spiritual refers to the activity of *rūḥ* or something that is related to *rūḥ*. As such, Spiritual-Sensation is something spiritual that is felt or experienced by the *rūḥ* through the heart. This sensation comes from within by the highest awareness to return *rūḥ* to its primordial origin of God. Through it, humans are reminded that they are spiritual beings who come from God and will return to God (QC. Al-Baqarah, 2: 156). In other words, Spiritual Sensation is a free translation of *ḥudūr al-qalb*.

Through Spiritual Sensation, humans can perceive all the dark areas within themselves, calming their ego and finding the light of *rūḥ*. Through a combination of purifying experience, they can clean and make their inner heart shine. The longer the *qalb* is clean, the more it can shine and reflect the light of God it receives. If humans can reflect this light, they can use it not only to benefit themselves, but also others. In general, the method used for Spiritual Sensation therapy is *ẓikr* (remembrance of God).

According to al-Qusyairī, *zikr* begins with the outward recitation, by mouth, of God's name (*zikr al-lisān*) repeatedly with regular and controlled breath. This outward recitation then shifts deeper to inward recitation by the heart (*zikr al-qalb*). At the end, the *zikr* shifts even deeper to the level of spirit (*zikr al-rūh*). According to Qushairy, the third *zikr* is also called secret remembrance (*zikr al-sir*). *Zikr* is a multi-level process in which all the levels must be passed before reaching the highest one. First through the tongue/voice, then through the heart, the soul, and the spirit. The last produces the deepest awareness and intelligence. The performance of *zikr* with the heart is not difficult, but it is not easy either. However, if *zikr* is performed involving all the parts of the self, tongue, heart, and spirit, it becomes necessary to practice seriously. The three types of *zikr* (tongue, heart, spirit) are most often practiced in the therapy.

Why is *zikr* a method in the spiritual therapy? It has been stated earlier in this paper that uncontrolled mind and soul can often be the source of many a disease. According to al-Gazālī, *zikr* is a vital and sometimes the only technique to focus oneself to reach God. To Aus ibn 'Abdullāh, *zikrullāh* is light for the heart. It is calming and soothing, helping the self to become tranquil (*sakīnah*), bringing peace in life. Both physical and spiritual activities must be performed. Al-Ghazali even emphasized that *zikr* has a lasting effect when being performed as *zikr dawām* with *ḥuḍūr al-qalb*. This *zikr* is a cleanser of the heart from the lack of concentration in involving the heart (*ḥuḍūr al-qalb*) in the continuous worship of God.

In general, the cure for many a physical disease involves the heart, cholesterol, hypertension, gout, kidney, mental diseases such as lack of concentration, stress, phobia, and anxiety is through psychosomatic treatments. It is usually said that such a person has been treated by this or that doctor for a period of time but to no avail. Spiritual treatment needs from two and a half to five hours of training, divided into 5 sessions according to prayer times, to cure all these diseases. There are 7 steps to achieve Spiritual Sensation (*ḥuḍūr al-qalb*). The first is to perform *zikr* in the heart (*zikr al-qalb*), be it reciting the Qur'an,

tasbih, tahmid, salawat or prayers. In this step the mouth does not move or vibrate according to the *zikr*. Only the heart is active.

The second step is to listen with the heart. What the heart recites, the heart listens to with attention, word by word, even letter by letter. It will be known that the recitation and the listening is performed simultaneously by the heart. This step would bring calm and peace, as stated in the Qur'an, chapter of ar-Ra'd verse 28: "Verily, remembering Allah will bring peace to the heart....".

The third step is to see with the heart inwardly. See the calm and peace in the heart and with the heart. Enjoy this condition until the body feels its benefits. Then, slowly lift up the head, such that the eyes can see clearly to the front. This step will cause the patient to possess inner strength. What the eyes see does not matter to the heart. The heart continues to feel peace and calm whatever the eyes see. This third step is good to "cure" men or women who are easily seduced by others. It is also useful to curb women's shopping tendencies, or help indigo kids overcome fear of sights.

The fourth step is to feel with heart. This step is performed by "feeling" with all bodily organs slowly and calmly. This is to bring the heart "closer" to the body. The effect of this step is to bring energy (electrical or body heat) present within the body.

The fifth step is to move with the heart, that is moving the body starting from the head, hand, feet, and the rest with heart, not only physically. In this context all prayer movements are performed, such as *takbīr*, *rukū'*, *i'tidāl* and *sujūd*, such that all these movements are guided by the heart.

The sixth step is to speak with the heart. This step is performed by speaking aloud. The difference is the speech is accompanied by the heart such that there is no excess emotion or expression. Through this step, performing *zikr* or reading the Qur'an can be conducted aloud. The result is different from merely performing *zikr* as usual.

The seventh step is to bring the heart to God. This is what meant by *ḥuḍūr al-qalb* (the presence of Allah in the heart) which is an inner

condition in which the heart is on stand by. This condition causes the heart to always be aware. This heart awareness, in the term of Charles Le Gai Eaton, is akin to the sharp attention of an animal in the forest towards any movement, even the break of the twig. The heart is in full “consciousness” like an archer aiming at a target. The archer’s orientation is towards the target. In this condition, silence and movement is in one single action. There is no past or future, only the present. In the presence of the heart, the mind concentrates on the present. The mind focuses on a target, calm and focused. The heart becomes “alive”, aware, conscious, and mindful. All these steps are performed consecutively as one step is interrelated to the others.

2. Prayer Therapy with Calm

Physical prayer is the most suitable activity for human autonomy. The movements are in accordance with natural human gestures. There are scientific reports which claim that prayer is like a store of medicine for many a human disease. All prayer movements performed by the Prophet pbuh. contain much wisdom and benefits to human health. However, a number of requirements must be fulfilled. These movements must be performed by THIB. This word means healing, and is also an acronym of the words *ṭuma'nīnah* (calm), *istiqāmah* (consistent) and correct.

Performing prayer does not only entail physical movements, but also spiritual movements as shown by the Prophet pbuh., that is with concentration and calm. Prayer can bring the soul peace and connect a human with God.

In hadith, it is narrated that a companion was praying in the vicinity of the Prophet in the Nabawi Mosque. The Prophet had finished leading a prayer, and he was facing the congregation for a short sermon (tauṣīyah). Suddenly, a companion came to the mosque, and performed prayer quickly. When he was done, he came to the Prophet pbuh. and greeted him. The Prophet said, “My companion, you have not prayed.”

The companion was very surprised to hear the Prophet’s words. He returned to his original position and repeated his prayer in the

same manner as he had recently completed it. The Prophet smiled at his prayer, and when the companion came to meet him again, he said, “My companion, please repeat your prayer! You have not prayed!”

The companion was shocked. He felt he had prayed properly. However, he obeyed the Prophet cheerfully, with the same rapid prayer movements. As before, the Prophet asked him to repeat his prayer. He was confused, and then asked the Prophet, “O Prophet, by God who has sent you in truth, I cannot perform a better prayer. Teach me.”

“My companion,” the Prophet said, smiling, “If you stand up to perform prayer, glorify the Lord, then read al-Fātiḥah and another chapter of the Qur’an you find easy. Then, bow calmly (*ṭuma’nīnah*), and come back up straight. Afterward, prostrate calmly, and then sit straight, also calmly. Do this in your every prayer.”

This story from Maḥmūd bin Rabī‘ al-Anṣārī narrated by Imam Bukhari in his Ṣaḥīḥ showed that valid prayer does not only consist of “correct” movement, but also “calm” movement, with concentration. In other words, prayer involves two aspects of human self, the physical, in the form of bodily movement, and the spiritual, in the form of the presence of heart and concentration of mind towards worshipping Allah. Inner concentration is difficult to achieve without outer concentration. Rapid prayer movement makes it difficult to appreciate prayer recitation, as well as preventing proper movement, breaking the connection with God. When this occurs repeatedly, the function of prayer as the prevention of vile and defiant acts is lost. Thus, it can be understood why the Prophet considered prayer with lack of calm and concentration as “invalid”.

Linguistically, *ṭuma’nīnah* means calm and peaceful. There is no doubt or worry, no disturbance of the heart and mind as the highest level of spiritual cleanliness has been achieved. According to al-Sarraj, *ṭuma’nīnah* means the slave of Allah is very strong in reason, proper in faith, deep in knowledge, healthy in memory, and grounded in reality (*ḥaqīqah*). A person who has achieved this status can communicate directly with God.

Ṭuma'nīnah as one of the requirements of prayer, is a tool to achieve the highest level of prayer to awaken self-consciousness before the All Powerful. *Ṭumanīnah* in prayer is divided into three, movement (*ṭuma'nīnah bi al-fi'l*), recitation (*ṭuma'nīnah bi al-qawl*), spirit (*ṭuma'nīnah bi al-qalb*). The first and second *ṭuma'nīnah* can be achieved by slowly performing prayer movements and recitation. The peace and pause in these actions is a method to control the mind. A calm and peaceful mind is full of energy as it is only focused on a single purpose. Indeed, classically, one of the requirements of perfect prayer is *ṭuma'nīnah*.

The last *ṭuma'nīnah* is concentration during prayer. These two commands of God will show a strong correlation between prayer and *khusyū'*, the verse of al-Baqarah (2): and al-Mu'minūn: 1-2. The first verse offers an effective method to face problems in all aspects of life, through prayer and patience, and obeying His commands and avoiding His prohibitions, such that real happiness can be achieved. Quraish Shihab has stated that prayer and patience must be integrated as reflected by the use of pronoun (*ḍamīr*) in the singular form (*mufrad*) - "*innahā*" - to indicate both at once (prayer and patience). This means that when someone is performing a prayer, he must be patient, and when he faces any difficulties, he must also be patient and pray to God. However, both actions are not easy to apply except for those who concentrate during prayer.

Ali as-Ṣābūnī, in his exegesis, also refers to the singular pronoun as prayer. As such, the verse means: "Verily prayer is difficult especially to be performed qualitatively except by those who concentrate in their prayer, that is those who lower themselves completely before God."

Muhammad Abduh also considers the singular pronoun (*innahā*) as prayer. Abduh stated that praying for help to God (*isti'ānah*) is an efficient and effective media to obtain everything requested as well as to bring a person closer to God. However, this action is difficult to realize for intent on committing evil. For those who concentrate during prayer though, this action will be done cheerfully and easily. Abduh then explained that people who are *khusyū'* can use prayer as a means to build patience and to treat others well. Prayer instills the feeling that

the self is being guarded, paid attention to, and monitored by Allah. To Abduh, prayer can make a person patient and less anxious, prevent vile and defiant acts, and become generous and selfless. People who really pray with concentration, to Abduh, will not ignore truth just to fulfill his or her desire or fear other creatures in his life.

The second verse (QC. Al-Mukminūn, 23: 1-2) stated the beneficial effects of prayer with concentration such as real wealth and happiness in here and the hereafter, without sadness and difficulty. Allah will greatly value those who concentrate in their prayers. Those who concentrate can feel the presence of God and show their weakness before God, submitting all their physical and spiritual being to God. This is the highest of concentration. The lowest is the sincere worship towards Him punctuated by negative thoughts or actions.

The presence of concentration in prayer produces a spiritual calm, happiness, and ability to feel the presence of God, during or after prayer. Muslims will become convinced of their meeting and communication with God.

3. Breathing Therapy

Breath is a special gift from God. It brings oxygen to the blood to maintain life. It has energy and power in al-ḥayāḥ (life potency, power, or energy). When a person breathes, that person is clearing up his mind and soul (psycho aspect). This automatically helps the harmony between nerve and brain (neuro aspect), resulting in the balance between the glands and hormonal systems (endocrino aspect). This domino effect will be beneficial to maintain the immune system (immuno aspect).

Conscious breathing will help bodily movement as well as help focus attention to the now. As such, breathing is the best therapy to relieve stress, calm the heart, and clear the mind. It is like pressing the 'reset' button on the body, mind, heart, and soul systems, much like resetting a computer hang. A person who can breathe properly possess a high degree of calmness to settle life problems.

When breathing deeply and regularly, respiration will slow from 15 breaths to 4 breaths in a minute. The pulse and heart will slow

down, lowering the blood pressure. Hence calm and deep breathing is very useful in reducing stress. More oxygen can enter the brain. The nervous system is more calm and peaceful. Insomnia can also be treated through controlled breathing..

There are three words embedded in this breathing therapy, “calm”, “deep” and “soft”. “Calm” means breathing is relaxed and not rushed. “Soft” means that breathing is done softly, without any sound from the nose or throat. “Deep” means breathing is done by inhaling and exhaling as deeply as possible. In the beginning, this method is started by adopting a good sitting position, near or far from the wall. The head is bowed a little, while the eye sees straight to the bottom, without looking to the left or to the right. However, later when the method is mastered properly, breathing can be conducted while standing or walking.

The breathing therapy can be conducted anytime and anywhere, as long as the condition is peaceful and comfortable, without hunger, sleepiness, or noise.

All the therapies stated in this paper in essence aim to activate “feeling” within the self, what is called *zawq* in sufism. This activation will enable the body to heal itself, as it has been naturally equipped with the proper immune system by God. Attention needs to be paid to the fact that *zawq* will only be present if the *qalb* is present. Without the involvement of the *qalb*, this method will be difficult to succeed.

Concluding

The variety of therapeutic methods covered in this paper is taken from sufism. Some has been regularly practiced in society to heal illnesses. The main hope of this method is to create awareness that all diseases actually come from God and thus their cures are also from God. The recovery from these physical, mental, and spiritual diseases can only be achieved by connecting oneself to God. Hence, these therapeutic methods are an effort to return humans to their source, God, as well as to be healthy physically, mentally, and spiritually.

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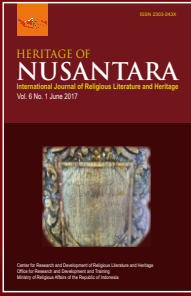
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في كتابه آداب العالم و المتعلم

Min Malāmiḥ al-Fikr al-Tarbawī al-Islāmī 'inda Kiyāḥai al-Haj

Hāsyim Asy'arī fi Kitābihi Ādāb al-'Ālim wa Al-muta'allim

Syahrizal and Syabuddin Gade

الجذور الفكرية للتطويع وحل مشكلاتها

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