

## **Self-Healing in Teenagers from the Perspective of Badi'uzzaman Said Nursi**

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### **Abstract**

The purpose of this study is to discuss how self-healing among adolescents in the perspective of Badi'uzzaman. This research uses a qualitative method with a literature study approach. The results of this research and discussion show that self-healing is very necessary in daily activities. This study concludes that Badi'uzzaman is a Muslim figure who discusses mental health and psychotherapy in his discussion stating that the best solution in overcoming mental illness is to improve one's faith such as prayer, dhikr, reading the Qur'an, contemplation, muhasabah, sincerity and patience in dealing with problems and eliminating negative emotions.

**Keywords:** Adolescent; Badi'uzzaman; Self-healing

### **Introduction**

Basically, self-healing must be done by getting closer to Allah, such as dhikr, reading the Qur'an and so on. However, in reality, many people who use this self-healing method are not in accordance with the recommendations ordered by the Prophet, such as being alone, overthinking, listening to music and so on. Therefore, it is necessary to study more deeply about good self-healing according to the prophet's recommendations in Badi'uzzaman's perspective.

The results of previous research on self-healing among adolescents have been widely examined. One of them is Bachtiar and Faletahan, (2021). "Self-Healing as a Method of Emotion Control" *Journal An-Nafs: Psychological Research Studies*. This study aims to discuss self-healing as a method of controlling emotions for those who are still in school, including groups that are prone to stress. The method used is quantitative based on pre-test and post-test design. The study concluded that a number of researchers pointed out the need for emotion management to reduce stress levels as well as to improve students' academic performance and help them build positive social relationships in the surrounding environment. Therefore, it is very important for each individual to be able to manage

emotions well because anger and emotions are not something that can be eliminated completely (Bachtiar & Faletahan, 2021).

Current research and previous research have similarities, namely the same discussion about self-healing. However, there are differences between current research and previous research. The current research discusses self-healing among adolescents in the perspective of Badi'uzzaman Said Nursi, while previous research discusses self-healing as a method of controlling emotions.

Self-healing literally means self-healing, because the word healing itself is defined as "a process of cure." Self-healing is meant to be a process of treatment or healing that is done by oneself through a process of healing (Bachtiar & Faletahan, 2021). According to psychology, self-healing is a way to recover past trauma and mental disorders that can be done independently with various methods, one of which is listening to music (Dea et al., 2024).

The concept of self-healing and self-care from the perspective of Badi'uzzaman Sa'id Nursi in *Risalah Lama'ât* is the Twenty-Fifth Light. The twenty-fifth light is Sa'id Nursi's interpretation in providing solutions and medicines for someone who has been hit by a test or disaster. This twenty-fifth light then gave birth to twenty-five medicines that are expected to be one of the medicines for someone's test or disaster (Nursi, 2018). As explained by the hadith in the book of *Sahih Muslim* No. 4832 which means

"I am according to My servant's prejudice toward Me, and I will be with him as long as he remembers Me. If he remembers Me in himself then I will remember him in Myself, if he remembers Me in a group of people then I will remember him in a group that is better and better than him. If he comes to Me an inch I will come to him a cubit, if he comes to Me a cubit I will come to him a fathom, and if he comes to Me walking I will come to him running." Abu Bakr ibn Abu Shaibah and Abu Kuraib both said; Abu Mu'awiyah narrated from Al A'masy with this chain of transmission, but he did not mention the phrase; 'If he draws near to Me a cubit then I will draw near to him a fathom!'" (Saltanera, 2015)

The discussion of self-healing among adolescents from the perspective of Badi'uzzaman Said Nursi involves self-healing efforts from inner wounds that are carried out independently. This process is influenced by a person's internal beliefs, the surrounding environment, and various other external factors that affect a person's mental health (Ariadi, 2019).

Self-healing examines how the hadiths about self-healing, how the concept of self-healing for mental. According to Badi'uzzaman Said Nursi's view, self-healing can be done through several ways, such as self-awareness

as active patience, prayer, and trust (Rahmasari, 2020). Thus this research discusses self-healing according to Badi'uzzaman Said Nursi's theory.

Based on the description above, the researcher will compile a research formula, namely the formulation, questions and research objectives (Darmalaksana, 2020). The formulation of the problem in this study is self-healing among adolescents in the perspective of Badi'uzzaman Said Nursi, then proven by various studies that connect self-healing with hadith. The question in this study is how self-healing among adolescents in the perspective of Badi'uzzaman Said Nursi. This study aims to discuss self-healing among adolescents in the perspective of Badi'uzzaman Said Nursi.

### **Research methods**

This research is a qualitative research with a literature study approach. This research was conducted by collecting primary and secondary data materials (Darmalaksana, 2022). The primary data of this research are the books of hadith from their parent books. Researchers also use programs such as Hadith Shof, Encyclopedia, Kutubut Tis'ah to find hadith relevant to the research topic. The secondary data of this study include books, scientific journals and various other sources related to the issue. This data collection technique is done by library research (Rahardjo, 2018). Data analysis techniques are carried out by collecting, categorizing and interpreting the data obtained. At the level of interpretation, self-healing is needed by teenagers and can also be a medicine, as discussed by Badi'uzzaman Said Nursi in his perspective (Agustina, 2023).

### **Results and Discussion**

#### **1. Definition of Self-Healing**

Self-healing comes from English, and is a combination of two words which are taken from English, namely the words self and healing (Rahmawati, 2021). In the dictionary, self is also defined as self, while healing refers to the process of healing (Untara, 2010). Thus, self-healing means self-healing efforts that involve the process of recovering from inner wounds independently. This process is influenced by one's internal beliefs, the surrounding environment, and various other external factors that affect one's mental health (Sikki et al., 2022). Some examples of challenges that can be faced in self-healing include fear experienced by a person, emotional instability, stress, depression, loss of enthusiasm in life, often despairing of a problem experienced, and various psychological disorders that attack adolescents today because of the problems they face in their lives (Hamidan & Agustina, 2021).

It is important to remember that inappropriate self-healing efforts can be harmful to oneself. Examples of such risks include excessive social distancing, constant mourning, trying to hate and forget, and self-harming in various ways to feel satisfaction in self-harm. In some cases, excessive despair can even lead to a desire to end one's life (Hamidan & Agustina, 2021).

Usually, someone who has thoughts of ending life is due to weak faith and it will also be discussed in self-healing using the perspective of Badi'uzzaman Said Nurs (Mohamad Sahide et al., 2022). As explained in the prophet's hadith:

عَنْ أَبِي مَالِكٍ الْحَارِثِيِّ ابْنِ عَاصِمِ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :  
: الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأُ - أَوْ تَمْلَأُنِ - مَا بَيْنَ  
السَّمَاءِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ . كُلُّ النَّاسِ يَعْدُو  
فَبَايِعْ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُؤْبِقُهَا [رواه مسلم]

"Abu Malik, Al Harith bin Al Ash'ari': Purity is part of faith, (the recitation of) alhamdulillah fills the scales, (the recitation of) subhaanallaah and alhamdulillah both fill the space between heaven and earth. Prayer is nur, charity is a defense, patience is light, and the Qur'an is your defense or your enemy. Every man works, then he sells himself, then that work may save him or harm him." (HR. Muslim)

The hadith explains that a person's faith is very important in him. Increasing faith can be done by praying, reading the Qur'an and giving alms. This is also very related to the discussion of self-healing which will later be explained more specifically in its healing according to Badi'uzzaman's perspective with the main sources, namely the Qur'an and hadith (Nursi, 2017).

## 2. Badi'uzzaman Said Nursi

Badi'uzzaman Said Nursi is a Turkish Muslim scholar who was born in 1877 in the village of Nurs, Bitlis, Eastern Anatolia. Said Nursi was a young man born to devout parents and a simple farming family. Sufi Mirza was Said Nursi's father, who kept himself away from haram goods and always recited dhikr to Allah Swt. In fact, Sufi Mirza's cows were not allowed to eat grass that was not clearly halal or haram. Mirza came from the Tigris River area and died in the 1920s and was buried in Nurs. Meanwhile, his mother was named Nuriye (Nuriyyah) a woman who memorized the Qur'an, always kept herself in a state of ablution, and always performed night prayers except during menstruation. Nuriyyah

came from the Balkan Peninsula and died during the outbreak of World War I, and was buried in Nurs.

Said Nursi is the fourth of seven children, namely Durriyah, Khanim, Abdullah, Said (Said Nursi), Muhammad, Abd al-Majid, and Mariam. Said Nursi has a lineage of Kurdish scholars who go back to Ali bin Abi Talib and the Prophet Muhammad. Said Nursi was born during the reign of Sultan Abdul Hamid II, at the end of the reign of the Turkish Daulat Uthman. At this time intensively tore apart the Turkish nation and state, for thirty years Sultan Abdul Hamid II ruled and ruled Turkey. The various efforts that were mobilized did not produce maximum results, because the weak points in the state body were already known.

Said's childhood was known as a child who liked to fight with his peers and elders. This was none other than his way of expressing himself and because of the incompatibility he often felt with both his friends and his teachers. He is also considered a modern and contemporary Islamic reformer. At first, he studied with his older brother, Abdullah. Then he moved from one village to another, from one city to another, with great diligence, acquiring knowledge from many teachers and madrasas. At this time, learning about tafsir, hadith, nahwu, kalam, fiqh, mantiq, and other fields related to Islam. He was able to memorize almost ninety titles of reference books due to his exceptional intelligence, which was recognized by all his teachers. He could even memorize the ushul fiqh book *jam'ul jawami'* within one week. He deliberately memorized all the knowledge he read (Syauqi, 2017).

He went to Van City in 1894 CE. There, he was busy reading literature on mathematics, astronomy, chemistry, physics, geology, philosophy and history. He thoroughly studied all these fields until he was able to write about them. Because of this, he was later nicknamed "Badi'uzzaman" (the inimitable person of his time) by scholars and scientists in recognition of his intelligence, vast knowledge, and broad insight (Amanda, 2023). At that time, local dailies reported that Gladstone, the British Minister of Occupation, told British MPs, "As long as the Qur'an is in the hands of the Muslims, we will not be able to control them. Therefore, we must either throw it away or stop the Muslims having anything to do with it."

This news shook Said Nursi so much that he could not sleep. He said to those around him, "I will prove to the world that the Qur'an is the true sun whose light will never be extinguished and whose rays cannot be obliterated." After that, many problems happened to him from the beginning of his project, his appointment as Darul Hikmah al-Islamiyyah, to the uprisings of the first and second wars.

Badi'uzzaman felt the impact of the uprising, although he was not involved in it. In the winter of 1926, he was exiled with many others to Western Anatolia. Later, he was exiled alone to Barla, a remote place. Those

opposed to religion believed that Said Nursi's history would end in that remote area, his popularity would wane, his name would be forgotten and his proselytizing power would also diminish.

History has shown otherwise. Most of the *Risalah Nur*, Said Nursi's collection of writings, were written in remote areas. Subsequently, many of the hand-copied treatises were distributed throughout Turkey (Syauqi, 2017). He later passed away in the city of Urfa at the age of 83. He left behind a robe that had 100 patches, some clothes, a teapot that he used to make tea and a few other items. From a worldly point of view, he had nothing, but he left behind a monumental work, *Risalah Nur* and his students. *Risalah Nur* has been translated into more than 60 languages and is read and studied all over the world (Pedia, 2023).

### 3. Self-Healing Thought in Badi'uzzaman's Perspective

Actually, he never wrote a work specifically to discuss self-healing. However, some sources can provide his views on self-healing because Said Nursi has several works on mental health and psychotherapy.

Badi'uzzaman Said Nursi argues that the best solution in overcoming mental illness is to improve one's faith such as prayer, dhikr, reading the Qur'an, meditating, muhasabah, being sincere and patient in dealing with problems and eliminating negative emotions. As in the Qur'an explained in surah Al-Ankabut verse 45:

أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

Meaning: "Recite the Book (Qur'an) which has been revealed to you (Muhammad) and perform the prayer. Verily, prayer prevents from evil and forbidden deeds. And (know that) the remembrance of Allah (prayer) is greater (in virtue than other acts of worship). Allah knows what you do."

The above verse instructs Prophet Muhammad to always read and understand the Qur'an that has been revealed to him to get closer to Allah. By understanding the messages of the Qur'an, he can improve and build himself in accordance with the demands of Allah. This command is also addressed to all Muslims to continue reading because it will affect the attitude, behavior, and character of the person who reads it.

After commanding the reading, study and implementation of the teachings of the Qur'an, Allah commands Muslims to perform the obligatory five daily prayers. The prayer should be performed according to its pillars and conditions, and with great solemnity. It is highly recommended that the prayer be completed with its Sunnahs. If done

perfectly, the prayer can prevent and deter the person who performs it from committing heinous and unlawful acts.

Praying is a way for the one who performs it to show his strong belief in and dependence on Allah. As a result, he tries his hardest to follow Allah's commands and leave His commands, as mentioned in surah Al-Fatihah in prayer, "Show us (O Allah) the straight path, the path of those on whom You have bestowed favor; not the path of the wrathful nor the way of those who go astray". He always remembered that prayer, so that he was not attracted to commit heinous and unlawful acts. Thus, self-healing is needed in everyday life because the example above can help a person deal with problems, and increase awareness and faith in Allah Swt.

In relation to self-healing, Badi'uzzaman Said Nursi does not directly comment on this topic. However, his views on health and faith can be linked to the concept of self-healing. By praying, one can pour out their feelings and thoughts to Allah and dhikr can be used as a way to deal with problems. This is self-healing in a very easy way and can result in a variety of effective ways.

### **Conclusion**

Self-healing is the healing of inner wounds or emotions that occur within a person but not with drugs, but by releasing feelings and emotions that are pent up in the body. Badi'uzzaman is a Muslim scholar from Turkey who is known for his excellent memory ability in memorizing religious books and is also known as an Islamic reformer. He also has works on mental health related to self-healing, which argues that the best solution in overcoming mental illness is to improve one's faith such as prayer, dhikr, reading the Qur'an, contemplation, muhasabah, sincerity and patience in facing problems and eliminating negative emotions. This research is expected to be able to provide an understanding of the thought of self-healing according to Badi'uzzaman Said Nursi and can increase knowledge about self-healing among adolescents. So the researcher recommends for further researchers with the observation method.

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