

## **Dzikir as a Therapy for Healing Mental Disorders in the Perspective of Imam Al-Ghazali**

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### **Abstract**

Making is based on human mental problems that are difficult or even unable to solve the problems they experience so that they can cause frustration and worse can lead to suicide. According to al-Ghazali, frequent dhikr to Allah SWT can calm the heart or soul and can be a therapy for mental illness. The study in this article is to reveal that dhikr to Allah SWT can be a cure for mental disorders in the review of Imam al Ghazali's theory. This research is a type of descriptive research or library research. Data collection from this article uses clarification, namely collecting all related data from both books and articles and the author examines the clarified data and then presents it in the discussion. From this research the author found several things, namely, the meaning and benefits of dhikr to Allah SWT according to Imam Al-Ghazali is to get closer to Allah SWT by saying istighfar, tasbih, tahlil, tahmid, and others. Dzikir can also be a therapy for people with mental disorders. dhikr remembers Allah SWT, remembers the greatness of Allah SWT, and remembers 'innasolati wanusuki wahmayaya wamamati lillahirobbil alamin' which means that my prayer, my worship, my life, and my death belong to Allah, so the heart will be calm because it surrenders to Allah SWT.

**Keywords:** Dhikr; Mental disorders; Therapy

### **Introduction**

There are no humans who are not affected by problems in their lives, all humans have their own problems so that their souls are disturbed because of the many problems that accumulate in their minds and even in this era of globalisation with the development of sophisticated technology and luxurious lifestyles so that human needs increase rapidly, human desires arise that want a luxurious life without seeing what is needed for

their lives or not. If the desire or desire is not fulfilled, the individual will feel stressed or frustrated and even cause his soul to be disturbed.

Physical health and mental health cannot be separated because if the mentally healthy will radiate the spirit of life from the eyes and the whole body as said by Zakiah Daradjat, which determines the tranquility and happiness of life is mental health, mental health is what determines a person's response to a problem and ability to adjust, mental health also determines whether a person has a passion for life or will be passive and discouraged. (Muchsalmina, 2017). The relationship between mental health and physical health is highly interconnected.

In the treatment of mental disorders, a person often consults a psychiatrist which takes weeks, months, and even years and costs a lot of money. But there is treatment that is free of charge or free of charge and even get help later in the beyond. By doing dhikr or always remembering Allah SWT, a person will feel calm or peaceful and will not feel protracted sadness, there will be no inner conflict, no despair, and self-defeating characteristics. As explained by the verses of the Qur'an below:

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

(That is) those who believe and their hearts are made peaceful by the remembrance of Allah. Remember, that only with the remembrance of Allah will the heart always be at rest." (Qs. Ar- Ra'd : 28).

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَيَسْبِّحُوهُ بُكْرَةً وَأَصِيلًا يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا  
وَمَلَأْكُمْ بِهِ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

"you who believe, remember Allah with remembrance as much as possible and glorify Him in the morning and evening. He is the One who is merciful to you and His angels (ask forgiveness for you), so that He may bring you out of many darknesses into light. He is most merciful to the believers." (Qs. Al-Ahzab: 41- 43).

Dhikr according to Sayyid Sabiq is remembering Allah, namely what is done by the heart and tongue in the form of tasbih or sanctifying Allah Ta'ala, praising and flattering Him, mentioning the attributes of greatness and majesty and the attributes of beauty and perfection that He has (Sayyid Shabiq, 1988). Dzikir referred to by Sayyid Sabiq is one form of getting close to Allah SWT by remembering Him, mentioning His name, and praising His greatness with the verbal and heart.

Several previous studies have discussed themes related to dhikr as a medium for healing the soul, including Emilia Mustary (2021), entitled *Dhikr Relaxation Therapy to Reduce Depression*. This research was published by the Indonesian Journal of Islamic Counseling, the research is a literature study. The results of previous research show that dhikr is beneficial for people who experience mental disorders, one of which is depression. Dzikir can restore individual consciousness and can again contemplate the essence of Allah and all His power over the universe (Emilia Mustary, 2021).

Therapy is an attempt by people to recover the body or soul from the disease suffered, many therapies are carried out using traditional or modern techniques, so therapy is the right means to recover the body or soul affected by certain diseases.

According to Frederick H. Kanfer and Arnold P. Goldstein, mental disorders are individual difficulties that the individual himself has to face towards other people and his views on attitudes while living his life (Zulkarnain & Fatimah, 2019). Mental disorders are caused by the inability of individuals who cannot deal with problems or conflicts that occur within themselves, do not have their needs met, feel less cared for or less loved.

### **Research Methods**

In the review of Imam al-Ghazali's theory, the research conducted in this article aims to prove that dhikr to Allah SWT can help people who experience mental disorders. This research falls into the category of descriptive qualitative research. The data collected for this article was gathered from books and articles as a whole (Fadli, 2021). Then, the author thoroughly examines the clarified data to adjust it to the issues discussed in the article.

### **Results and Discussion**

Before discussing dhikr as a healing therapy for mental disorders, the author wants to tell a brief biography of Imam Al Ghazali. Al-Ghazali's full name is Abu Hamid Muhammad ibn Muhammad ibn Tha 'us Ath-Thusi Al-Syafi 'i Al-Ghazali (Mu'allim, 2023). Al-Ghazali was born in 450 AH or 1058 AD in Ghazlah. He is called Ghazali because his birthplace was in Ghazlah, Iran (Anshari, 1994). After his marriage, Al-Ghazali had a son who was named Hamid. Since then, he is often referred to by the name Abu Hamid Al-Ghazali, which refers to his father Hamid (Riyadi, 2016). Al-Ghazali, who learnt from his father's friend, went to a religious school in Thus, where he learnt fiqh from a scholar named Ahmad bin Muhammad ArRazakani Ath-Thusy. Then he went to Jurjan to learn from Al-Imam Al-Allamah Abu Nashr Al-Isma'ily. After a few years, Al-Ghazali taught at the Nidhamiyah higher education institution. As a master teacher, his name

soared and he was considered a respected scholar and jurist both among the Nidhamiyah community and the Baghdad government. After ten years of self-exile, Al-Ghazali returned to his hometown and established a khanaqah (hut) for Sufis and a madrasa for his adherents, according to Amin Syukur (Amin Syuku, 1997). Al-Ghazali died in Thus on 14 Jumadil Akhir 505 AH (19 December 1111 AD), in the city where he grew up (Zaprulkhan, 2019).

It has been described about a brief biography of Imam Al-Ghazali then goes to the core of the general problem for Religion is very important for religious people because it is a belief, a foundation for life, values, and morals. Therefore, religion encourages, prompts, and controls humans to perform actions that enable them to live life well (Zaki, 2015). The relationship between morals and religion is very close, because people who adhere to religion will follow religious teachings in their daily lives, while people with bad morals usually have no religious beliefs at all. People who do not follow the teachings of religion in their daily lives will act and do according to their own desires, and they will do anything just to satisfy their lust. On the other hand, people who practice religious teachings will get peace, joy and happiness in life because they feel that everything they do has meaning and they can feel the joy of life. This happens because his heart is filled with the belief that God does everything that he does, and God will always protect and help him in all that he does. As said by Kh. S. Djam'an, the treatment of psychosomatic illnesses or mental disorders caused by mental tension can only be done through religious therapy (Djam'an, 1975). One of the treatments for psychiatric therapy is dhikr. One way to get closer to Allah is through dhikr, where you can remember Him all the time and chant His name through things like fingers or prayer beads.

Dhikr comes from the word dzakara, which means to remember, pay attention to, recall, take lessons, recognise, and remember (Engel & Salma, 2024). Dhikr means trying to fill and shade the heart and mind with holy words, because the word 'dhikr' comes from the word 'remembering'. According to the term, dhikr is a human effort to get closer to Allah by remembering His greatness by remembering Him. In another sense, dhikr is an effort to remember Allah by praising Him, reciting His words, asking for His knowledge, and invoking Him. Abu Bakar Atjeh describes dhikr as speech performed with the tongue or remembering God with the heart, with speech or remembrance that purifies God and cleanses him of inappropriate attributes, and then praises the perfect attributes, which show God's greatness and purity. Although Alkalabadzi said that true dhikr is forgetting everything except the One, Hasan al-Bana, an Egyptian Muslim Brotherhood leader, said that all that draws near to God and all remembrance that draws near to God is dzikr.

Based on the above understanding, dhikr is just one-way communication between the creature and the Creator. However, the remembrance of Allah is more active and creative because this communication is not just one-way, but reciprocal. According to Al-Ghazali, dhikrullah means remembering that Allah is watching all his thoughts and actions (Kurniati, 2018). Hence, dhikr is not just remembering an event; it is remembering Allah with full conviction of the greatness of Allah with all His attributes, and realising that he is under the supervision of Allah, by chanting His name with the heart and the tongue. Amin Shukur explains that the Qur'an hints that dhikr is not just an expression of remembrance demonstrated by the clicking of the tongue while sitting in contemplation; it can also be used in a variety of active and creative ways.

Likened to a human being, dhikr is the water of a fish. People cannot live well or die without dhikr. If it is not in its habitat (water), it is just like a fish. As a result, the human need for dhikr is far greater than the human need for food and drink, which only fulfils physical needs. Many people are negligent and do not realise that remembering Allah can heal the soul. So, according to Imam Al-Ghazali, the meaning and essence of dhikr is to bring the self or heart closer to everything that is not related to Allah by saying tasbih, tahmid, tahlil, istighfar, and so on.

*La ilaha illallah* (There is no God but Allah), salawat to the Prophet, istighfar, some of the names of Allah, the word 'Allah', and other formulas are cures for diseases of the heart and soul. This medicine comes from the pharmacy of the Qur'an and hadith. The Sufi murshids the doctors of the heart and the heirs of the Messenger of Allah in preaching, guiding and educating allow their disciples to recite certain dhikr according to their circumstances and needs in order to increase their degree of spirituality on the way to Allah's pleasure because the formulas of dhikr are numerous and have a special influence on the heart and soul. This is similar to a doctor giving a patient medicine and treatment appropriate to his illness, and then changing the medicines according to the progress of the patient's recovery. Therefore, a salik disciple should always communicate with his murshid to be able to consult and express what he gains from his dhikr, such as spiritual value, peace of mind, and changes in the state of the heart. By doing so, he has the ability to ascend to the next ladder in the process towards perfection of character and the realisations of God. Dikir has a starting point and an ending point. Love is the beginning and the end of dhikr. In the beginning, it is sometimes difficult to keep the heart away from Allah Ta'ala. However, if dhikr has become a habit, i.e. performed in a quiet place and away from crowds, there will be no confusion; Allah will give love to the one who does it. Consequently, dhikr performed regularly (on a regular basis) will result in love for Him, and thus His love for Him will increase. As a result, dzikr will become a habit.

'I have been reciting the Qur'an for twenty years and now feel its favour,' said a scholar of wisdom. Without purity of heart and love, favour

cannot be attained. Today, charity has become a habit. People become subject to habits and eventually habits become behaviour. When he is drawn to the remembrance of Allah Ta'ala, he abandons everything except Him, and he continues to do so until death. value. Therefore, 'Ruhul Qudus inspired into my heart, "Love whatever you love, but remember that you will eventually leave it," said the Messenger of Allah. In other words, we must remember that our relationship with the world will end in due course. Therefore, do not doubt that the remembrance of Allah will be with us even after we leave this mortal world.

Some of us may wonder why the dhikr of Allah, which is so easy to say with our tongues and does not require much energy, is a better practice and produces greater results than other practices. No spiritual knowledge (ilmu mukasyafah) can fathom the answer. Among all worldly occupations, constant dhikr with a tawadhuk heart is the most important and most beneficial. If we do not dhikr with our tongue to Him and our heart is negligent, the reward we receive is useless. Dhikr has little benefit if our hearts are not focused. However, dhikr done carefully at all times has greater value than any other act of worship. Every act of worship is done with the purpose of remembering and reminding Allah Swt.

Dhikr is a spiritual experience that can be enjoyed by the one who does it, which is intended by Allah as a pacifier for the heart. The division of dhikr broadly includes: a). Oral and heart dhikr, namely by saying the words of dhikr, and contemplating and remembering Allah with the heart. b). Dhikir of deeds, namely by doing good and doing deeds by remembering the greatness of Allah. Some experts explain dhikr in Sufism. Dividing dhikr into four types, namely: Dhikr to awaken memory, dhikr to divine laws, dhikr to take lessons or warnings, dhikr to examine natural processes (Widianengsih, 2022).

According to Amin Shukur, there are many forms of dhikr in Sufism. The first is the jahr dhikr, which is a reminder of Allah with clear words to guide the heart. The second is dhikr khafi, which is a vague dhikr and is done specifically through memory, either orally or not. Third, dhikr haqiqi, which means it is done with the whole body and soul, both physically and mentally, anytime and anywhere. The recommended recitations in oral dhikr according to Hawari are as follows: Reading tasbih (*subhanallah*). Reading tahmid (*alhamdulillah*). Reading tahlil (*la ilaha illallah*). Reading takbir (Allahu akbar) which means Allah is great. Reading hauqallah (*la haula wala quwwata illa billah*), *hasbiallahu wani'mal wakil*, Istighfar and reading lafadz baqiyatussalihah (*subhanallah wal hamdulillah wala illaha illallah Allahu akbar*) which means Glory to Allah and all praise to Allah and there is no God but Allah and Allah is great.

In most cases, people who experience mental disorders, such as uneasiness, restlessness, anxiety, or indecision in daily life, often forget

God. He feels that no one is protecting him or helping him. In such a situation, he tries various ways to get out of the condition, but all of them end fatally, such as taking tranquillisers, getting drunk, getting addicted to heroin, or even committing suicide. As a religion, rahmatan lil alamin offers the idea that divine values can be developed in a person. Prayer, for example, can be considered a refuge amidst the storms of modern life. This is where Islam aims to soothe the human heart. Among its many benefits, functional dhikr can increase happiness, calm, and cure heart ailments. Allah Swt says in Surah Al-Baqarah:10

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ۖ وَهُمْ عَذَابٌ أَلِيمٌ ۖ بِمَا كَانُوا يَكْذِبُونَ

“In their hearts was a disease, and Allah increased the disease; and for them a painful torment, because they lied.” (Q.S Al-Baqarah : 10)

According to Zakiah Daradjat, mental disorders (neurosa) are ‘A collection of abnormal conditions, both physical and mental, these conditions are not caused by illness or damage to parts of the body, although sometimes the symptoms are seen in the physical. There is no way like a physical health check to measure or examine a person's psyche. A person's actions and behaviour usually indicate that they have mental health. A mentally ill person may not be bound by the laws of society and will act as he or she sees fit. In the general public, such people are considered insane. There are several causes of mental disorders including:

1. The process known as frustration or emotional distress is when a person feels there are barriers to fulfilling their needs or wants..
2. When two or more drives oppose each other, it is called mental conflict or inner conflict. And it is impossible to fulfil them simultaneously. Since the two traits of good and bad are instilled in humans from infancy, soul conflict or inner conflict is bound to occur. As explained by Zubaidi Mastal, there are two components that affect the human soul. The first is piety, and the second is fujur, or the trait that drives him to falsehood.
3. When people experience emotional distress (frustration) and conflict (conflict), anxiety or anxiousness is the result of various mixed emotional processes. Knowing the danger that threatens oneself and feeling guilty or guilty of doing things that are against religion, moral values, and the law, anxiety arises.

According to MAW Brouwer. Types of mental disorders. Firstly, Hysteria is the result of a conflict between the ‘super ego’ and sexual urges that are not accepted by the ‘super ego’, or due to one's inability to deal with challenges, emotional distress, restlessness, anxiety, and inner conflict.

Secondly, an overwhelming feeling of exhaustion that causes the whole body to be tired, discouraged, grumpy, difficult to think, remember, sensitive, and insomnia is known as neurasthenia. Thirdly, Schizophrenia is a mental disorder that plagues modern and industrialised societies, causing sufferers to be unable to accept or assess their own reality. Fourth, depression is a long-lasting disorder with certain symptoms and signs that severely disrupt the attitude and behaviour of a person or people. It can cause great sadness or both (Wicaksono, 2021).

In order for us to avoid the above mental disorders, we must always remember and get closer to Allah SWT by dhikr. People who are trapped in mental disorders are those who are too interested in worldly life and do not do what they should do. Hence, he is always aggressive in fulfilling desires that can satisfy his heart without sacrificing the Islamic Shari'ah or any provisions that are not good.

It is revealed to those who have the eyes of the heart that dhikr is the most important deed,' Al-Ghazali said. But dhikr has three skins. One skin is more full of content than the others. It has content underneath the three skins, which is the virtue of the skins because it is the way to the content. Oral dhikr is the highest part, and heart dhikr is the second part. To be present in dhikr, the heart needs to be adjusted. He will get stuck into the depths of thought if the heart is left alone. Dhikr is difficult to turn away from the heart in the third skin because it settles in the heart and overwhelms it. The fourth is substance, which means that the object of dhikr (Allah) remains in the heart, while the recitation of dhikr itself is lost and erased. This happens when one does not think about dhikr carefully, but concentrates completely on the object of dhikr (Allah).

The masters of makrifat call this state fana. It is the result of the meaning of dhikr. First, oral dhikr; then, heavy heart dhikr; then, automatic heart dhikr; and finally, the object of dhikr (Allah) takes over and the recitation is erased. Many of today's social problems, including physical violence, massacres, murders, alcohol and drug abuse, the most common of which are sexual and drug abuse (E. Mustary, 2021). Drugs are the most dominant social problem because the users do not know the age (teenagers or adults), as well as the circle (artists, ordinary people, even officials).

According to Imam Al-Ghazali, regular dhikr can help overcome mental disorders because it will foster love for Him, and thus Allah Swt will love him even more (Mulyanti, 2018). Therefore, dhikr will become more generalised. After getting used to oral dhikr, do dhikr of the heart. Tasbih, tahmid, takbir, salawat to the Prophet, and so on are the dhikr in question.

## **Conclusion**

After the problem is formulated in the book 'Dhikr as a Therapy for Healing Mental Disorders in the Perspective of Imam Al-Ghazali', several conclusions can be drawn, including Those who know Allah are those who



regularly dhikr and abstain from worldly pleasures, so that Allah protects him in all his work. This is not surprising. For, those who are patient will surely succeed, and those who keep knocking on the door will find the door.

According to Imam Al-Ghazali, the meaning and purpose of dhikr is to distance oneself and one's heart from everything that is not related to Allah and to always be in solitude and focus when saying tasbih, tahmid, tahlil, istighfar, and other types of dhikr.

Dhikr can be a therapy for mental disorders in Imam Al Ghazali's perspective because in QS. Ar-Rad: 28 which means '(i.e.) those who believe and their hearts become peaceful with the remembrance of Allah. Remember, it is only by remembering Allah that the heart is at peace.' In addition, the Messenger of Allah also stated that dhikr is the medicine of the heart. It was narrated from Abu Hurairah ra and Abu Said that the apostle of Allah said: there are no people who sit in remembrance of Allah but the angels surround them grace envelops them tranquillity is revealed to them and Allah mentions them to the angels who are nearby (HR. Muslim and Attirmizi). In daily life, we are always faced with problems both physically and mentally, which sometimes makes us weak and helpless when facing problems, pressures, and other life hazards that are considered a big problem and difficult to face. Therefore, the heart always feels uneasy, restless, sad, and agitated. Dhikr or remembering Allah, remembering His greatness and mercy, and how humans were created, by saying *innasolati wanusuki wahmayaya wamamati lillahirabbil alamin* (truly my prayer, my worship, my life and death belong to Allah), will make our hearts calm. we rely on Allah and are always grateful.

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