

# SIGNIFICANCE OF APPLYING ISLAMIC MENTAL-HEALTH PRACTICES ON THOSE AT RISK OF COVID-19 INFECTIONS

Shuhairimi Abdullah<sup>1</sup>, Tengku Kastriauffudin Shah Tengku<sup>2</sup>, Ahmad Fahmi Mahamood<sup>3</sup>, Noor Salwani Hussin<sup>4</sup>, Muhamad Amar Mahmad<sup>5</sup>, Ab Rahman Z<sup>6</sup>

<sup>1,2,3,4</sup>Department of Language and General Studies, Faculty of Applied and Human Sciences Universiti Malaysia Perlis,

<sup>5</sup>School of Civilization and Philosophy Language, College of Arts and Sciences, UUM.

<sup>6</sup>Research Centre for Theology & Philosophy, Faculty of Islamic Studies & Institute of IR4.0 (IIR4.0), UKM Bangi, Selangor, Malaysia.

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## Abstract

This paper describe about the Islamic mental-health practices on those at risk of COVID-19 infections. It is understood that Islamic mental-health practices refers to the strength of the Islamic spirit within an individual to interact with the community around him. This is the nature of empathy and it is solely from the encouragement of Allah's universal mercy. The low level of psychosocial is due to the person's poor Islamic mental-cognitive process. The level of thinking of mental-cognitive process plays an important role in developing one's psychosocial. The study also reveals the positive influence between Islamic mental-cognitive process and Islamic mental-health practices. In Islam one should always prioritize the needs of others above oneself. Islam does not recognize individualization and capitalization. Islam only recognizes the fact that genuine individuals are the ones who sacrifice themselves and their property to uphold the truth of Allah. Throughout the history of the prophets and righteous people, the trait that stands out within them are their philanthropic and egalitarian ways. These two traits will reveal intelligence when facing the problems of human life, especially for adolescents who are in their transitioning period.

**Keywords:** Islamic Mental-Health Practices, Empowering The Psychosocial, Adolescents, Psychology of Religion.

## 1. INTRODUCTION

A deed or practice whose ruling is fard al-kifayah (legal obligation) has been misinterpreted and misunderstood by the Muslims. Numerous commands that is under the ruling of fard al-kifayah are no longer taken care of within the society. This is because the ruling of fard al-kifayah is defined as "the obligation upon others is erased when it is performed by one individual or a group". An example is the management of funeral rites in Islam, in which its ruling is fard al-kifayah. Thus most Muslims are not able to manage the rites because its implementation can be delegated to others according to the ruling.

Therefore, when a practice is implemented based on the ruling of fiqh and not because it was something that was practised during the time of prophet Muhammad s.a.w, then people will move further away from religion. When Muslims are far from their religion, they will then be closer to their desires as the controller of mind, attitude and behavior. It can be concluded that practices that submit to the sunnah of prophet Muhammad s.a.w is the foundation of Islamic psychology in achieving success.

## 2. THE DIFFERENCE OF ISLAMIC MENTAL-COGNITIVE PROCESS, RELIGIOSITY PRACTICES, ISLAMIC PSYCHOSOCIAL, SELF-ESTEEM AND SELF-CONTROL

The findings show that Islamic mental-cognitive process and Sunnah practices of females are higher than the males. This phenomenon, in terms of the male and female's cognitive, according to Boston and Levy (1991), socio-cultural and technological changes have brought tremendous directions towards gender perspectives. Opportunities for gender equality are open in the context of cognitive. It means in Islam there is no limitation to the fact that men are more knowledgeable than women. For example, the wife of prophet Muhammad s.a.w, Aisyah r.a was the person of reference for people to resolve their religious matters. Women practice more sunnah than men because there are more religious and spiritual programs in women centers. Findings reveal that the mental-cognitive process in early adolescent is lower compared to middle and late adolescents. Meanwhile the mental-cognitive process in middle-aged and late adolescents are the same. From the perspective of age development, early adolescents have many different characteristics than the middle and late adolescents. According to Monks (2002) early adolescents recently departed from their childhood age and suffered more severe crisis symptoms. At this stage, the adolescent's psychosocial is in its low level.

In discussing self esteem in the context of adolescents, when association is made with the theory of psychosocial by Erickson (1968), which states that adolescence is a time of identity searching that uses experiences and knowledge from childhood to

face adulthood, then in general adolescents will have the same self-esteem symptoms. Self-esteem in adolescents is a consequence of antecedents of self-searching. Acceptance and reinforcement of their attitudes and behaviours are elements that greatly affect their self esteem. For example, an adolescent who lives with his parents of high economic income, but whose parenting style is autocratic, will further diminish the adolescent's self-esteem. It is possible that Gangsterisme phenomenon, running away from home and various other offences that plague adolescents is part of the process of self-searching that makes them feel they exist as mature adults. In this group they are more accepted and their self esteem increases. Therefore, it is reasonable in general that self esteem cannot influence self-control amongst adolescents at risk, due to self esteem.

#### A. Islamic Mental Health Approach Used in Overcoming Depression

Based the reminders that already exist in the Islamic religion, in reality though, what a person produces through an act or behaviour is actually related to the state of a person's heart, according to what Nu'man bin Bashir said, "I heard the Prophet SAW utter"....

”ألا وإنَّ في الجسدِ مُضْعَةً إذا صَلَحَتْ صَلَحَ الجسدُ كُلُّهُ  
وإذا فَسَدَتْ فَسَدَ الجسدُ كُلُّهُ ألا وَهِيَ القَلْبُ.“

Meaning: "There is a piece of flesh in the body, if it becomes good (reformed) the whole body becomes good, but if it gets spoilt the whole body gets spoilt and that is the heart"

A person's actions are caused by some indication from the heart. The hadith above can be associated with someone who is suffering from depression, either caused by a family problem or a traumatic incident. This is evident based on the ravaged body of a person suffering from a mental health problem, such as the mismanagement of oneself, which is usually caused by something troubling that person. According to al-Balkhi , an imbalance soul can create anger, anxiety, sadness, and other psychological symptoms (Purmansyah Ariadi, 2013).

The Manhaj Tarbiah Rābi'ah al-'Adawīyah approach, which is used in dealing with depression, had played a major role in overcoming depression in Rābi'ah, which is dealing with the most basic thing related to the heart. Manhaj Tarbiyah Rābi'ah al-'Adawīyah, which also refers to the power of love for Allah SWT (Hubbul Ilahi), is related to the heart and ultimately results in care, nurturing and education (tarbiyah) of those struggling with depression. These features were identified based on Rabi'ah's thoughts and beliefs through the following approaches listed below.

#### B. Allah SWT as the Main Aim in Life

'Ubaidillah Syariff (2002) also stated that the main characteristic of a Sufi is the persistent effort to reach Makrifatullah. The whole life is deployed towards achieving the ultimate goal, which is to meet the one most beloved, namely Allah SWT. Hence, due the nature of the goal in life, various efforts are extended to achieve it. In Rābi'ah al-'Adawīyah's teachings about the love of Allah SWT (mahabbatullah), khauf was upgraded to the love of Allah SWT, which greatly fosters appreciation and understanding for the Sufis in the years after her.

'Ubaidillah Syariff (2002) also recited one of Rābi'ah's poems:

“Oh my joy, my goal and my hope  
You are the spirit of my heart  
You have given me happiness  
Longing for you, you are my source  
If not for looking for You  
I would not have explored these vast lands  
How abundant are the blessings of Your grace?  
Love for you is the goal of my life.”

In Rābi'ah al-'Adawīyah's poem above, especially aimed at those suffering from depression, she tries to teach the true purpose of human life and answers the question by simply positioning Allah SWT as the main goal in life and always pin one's goals and hopes only on Him.

Al-Ghazali stated that the main purpose of human life is to form greater attachment to Allah SWT. It does not matter

what field of study or knowledge we have mastered; it is all meant for one purpose, which is to form greater attachment to Allah SWT. Hence, it reminds humans to be always extremely cautious of today (Farid al-Din Attar, 2015).

Therefore, when a person feels that he has lost the only place he can depend on, feels very disappointed with the ups and downs of life, or feels that there is no longer a purpose in life, then he needs to try to appreciate the real purpose of his life as a servant of Allah SWT, which is to form a greater attachment with Allah SWT. Thus, if there is a repeated and continuous appreciation shown, a person will eventually develop a peaceful heart again because even if humans abandon him or hurt him, he still has a place to depend on and a purpose in life, which is Allah SWT, the Creator.

### C. Being Patient When Tested by Allah SWT.

'Ubaidillah Syariff (2002) recited a poem by Rābi'ah, which she recited when she fell and broke her hand, Rābi'ah supplicated:

Allah SWT, my hand is now broken  
I have endured the pains of my body  
and mind,  
abandoned by my parents  
I will accept whatever trials and tribulations You put upon me  
I will patiently accept  
Allah SWT, are you still pleased to accept my weak existence?  
Allah SWT, the question I always wish to clarification,  
do you still love me?

When Rābi'ah was a slave, she had supplicated to Allah 'Azza wa Jalla, as mentioned below ('Ubaidillah Syariff, 2002):

Dear Allah SWT, I am an orphan stranded in torment,  
insulted and trampled upon  
I am now shackled in enslavement  
My freedom has been snatched away  
I will bear all the pain  
I patiently accept and soldier on  
But if greater suffering befalls me  
compared to now, then  
it would hurt my soul and drain my patience  
my patience is running thin  
Dear Allah SWT, will my worries  
change Your opinion of me?  
Do You still like me?  
Your mercy is the final purpose of my life

On the next verse of the poem, it reads:

I will accept whatever tests You put me through  
I will patiently accept  
  
I will bear all the pain  
I patiently accept and hold on

This shows how Rābi‘ah always tried to patiently endure the suffering that afflicted her, whether it was a minor or major suffering. The Manhaj Rābi‘ah al-‘Adawiyah approach that she propagated through her poems can be clearly associated with someone who is undergoing unbearable suffering due to mental health issues (depression etc.). Norhafizah Musa and Che Zarrina Sa'ari (2019) believed that uncontrolled stress can cause various mental illnesses, including anxiety, unnecessary worrying, nervousness, sadness, depression and others.

Rābi‘ah had taught her contemporaries and those after her death, to remain strong with Allah SWT with the desired intention, which is to remain patient and accept every test and tribulation they faced. She also emphasised that one must always remember that it is Allah SWT who tests His servants and thus, He reserves the right to do it. A servant should also be tested to assess his level of faith, as exhorted by Allah SWT:

أَحْسِبَ النَّاسُ أَنْ يُنْزَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ

Meaning: “Do people think once they say, “We believe,” that they will be left without being put to the test”?

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ

Meaning: “We certainly tested those before them. And ‘in this way’ Allah will clearly distinguish between those who are truthful and those who are liars..”

In addition, Allah SWT has sworn to test the believers with a small test in the form of fear, hunger, lack of possessions, passing of loved ones, crops that are destroyed or failed to grow, but it eventually concluded with some good news for His servants who were patient, as He exhorted below:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

Meaning: “And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient”

The tests are not intended to humiliate the servants but for those who are patient, Allah SWT has exhorted that He will be with each of His patient servants, as mentioned in the verse below:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اسْتَعِيْذُوْا بِالصَّبْرِ وَالصَّلٰوةِ ۗ اِنَّ اللّٰهَ مَعَ الصَّابِرِيْنَ

Meaning: O believers! Seek comfort in patience and prayer. Allah is truly with those who are patient.

The wisdom behind the test is only meant to judge the honesty and faith of a liars. servant of Allah SWT, regardless if he is a true believer or a pretender to the faith. There are various types of tests from Allah SWT, such as a lack of wealth or finances, taking the lives of loved ones, damaging crops and so on. There are many more tests and tribulations in various forms that Allah SWT can subject His servants to. Therefore, believers will have their faith fully tested. In reality though, Allah SWT is actually instilling the virtue of patience in these people who are tested so that eventually they will remain with Allah SWT (Allah SWT is always with those who are patient) . Allah SWT turns life and death into a test. Thus, the test for Muslims is neither strange nor absurd but it is certain that Muslims will always be tested and the duty of a servant is to face these tests with absolute patience.

#### D. Showering the love by Allah SWT on His servants

'Ubaidillah Syariff (2002) stated that the love that grew in Rābi‘ah was caused by the brightness of the inner eye that sees the creation of oneself, as well as the awareness of Allah SWT's love, which never ceased to love her. Rābi‘ah herself remained an eternal virgin because she did not want to divide her love. His lover was solely the beloved Allah SWT who she also loved. Rābi‘ah completely reciprocated her lover's love so much so that she sometimes forgot herself.

When examining the teachings that Rābi‘ah had highlighted, one notices how she wished to convey the message that someone suffering from an illness that leads to depression can be cured by the human heart becoming aware of and feeling the



and mental pain when abandoned by my parents  
I will accept whatever test You put me through  
I will patiently accept  
Allah SWT, are you still pleased to accept my weak existence,  
Allah SWT, one question I always want to ask  
do you still love me?

One of the excerpts from the poem above, reads of follows:

Dear Allah, will my concern

change your view of me?  
do you still love me?  
Your mercy, is the ultimate goal of my life.  
Allah, are you still pleased to accept my weak existence?  
Allah, the question I always want to make sure  
do you still love me?

The Manhaj Tarbiah Rābi‘ah al-‘Adawīyah approach that she advocated through her poems encouraged people who were facing adversities to continue seeking the mercy of Allah SWT. Rābi‘ah said that a person seeking Allah SWT’s mercy should first relent and accept what Allah SWT has destined for him. ‘Ubaidillah Syariff (2002) mentioned in his book “Rabi’ah Al-Adawiyah - Sufi Women and the Love for Allah”, that Allah SWT’s mercy can be achieved by performing good deeds that please Him and one must also submit to His criteria for obtaining His mercy. In relation to a person who relents, Rābi‘ah was once asked:

“When does it show that a subject has relented?”

Rābi‘ah answered:

“When your suffering is just as joyful as a reward.

Based on Rābi‘ah 's comments, she believed that a person who relents is a person who feels happy when he receives something pleasurable or when tested by an adversity or accepts all the tests of Allah SWT with an open heart. Farid al-Din Attar (2015) also wrote about relenting as mentioned by Rābi‘ah:

One day, Hasan al-Basri, Malik bin Dinar and Syaqiq al-Balkhi visited Rābi‘ah who was lying ill.

“A person’s words cannot be trusted if he cannot patiently withstand the tests of Allah SWT”, said Hasan when opening the conversation.

“Your words indicate that you are an egoistic person”, Rābi‘ah replied.

Then Syaqiq said: “A person’s words cannot be trusted if he cannot appreciate what Allah SWT has given him.”

“There are better things than that,”, said Rābi‘ah.

Malik bin Dinar then said: “A person’s words cannot be trusted if he is not happy when is tested by Allah SWT.”

“There are still better things than that,” Rābi‘ah repeated her reply. “If that is so, then tell us,”, they urged Rābi‘ah.

Hence, Rābi‘ah said: “A person’s words cannot be trusted if he cannot forget the test of Allah SWT when he thinks about Him.”

Based on Rābi‘ah's dialogues, she taught the true meaning of relent (reda). A person who is afflicted by misfortune should try to remain emotionally calm, and accept whatever Allah SWT has planned. Relenting to every misfortune may be reciprocated with a show of mercy by Allah SWT. The Qur'an states that a person who receives Allah SWT’s mercy will also receive the pleasures of life in the afterlife (Utusan TV, 2021). This is in accordance with the exhortations of Allah SWT in Surah at-Taubah verse 72, meaning:

“Allah has promised the believers, both men and women, Gardens under which rivers flow, to stay there forever, and splendid homes in the Gardens of Eternity, and—above all—the pleasure of Allah. That is “truly” the ultimate triumph”

Allah SWT had exhorted that the show of His mercy to His servants is crucial and valued very highly compared to other rewards or recognitions. Whoever obtains it is deemed to have achieved a great victory in life.

#### F. Remembering Allah SWT Through Prayers (Solat) and Supplication (Doa)

An 'abid is a person who has devoted himself solely to the cause of Allah SWT. Rābi'ah, being an 'abidah, was very diligent in worshipping God. She never stopped worshipping Allah SWT because of her deep desire to obtain Allah SWT's mercy. This is in accordance with a promise she made when she was a slave that when she was free from slavery, she will not stop devoting herself to Allah SWT ('Ubaidillah Syariff, 2002).

This is one of Rābi'ah's supplications (doa):

"Oh God, all my hard work and all my desires and among all the pleasures of this world is to remember You. And in the afterlife, among all the pleasures of the afterlife will be to meet You. That is the case with me, as I have said. So now, do as you wish." (Farid al-Din Attar, 2015)

Based on the supplication above, it indicates that from the very beginning, Rābi'ah had diligently worshiped Allah SWT by praying, supplicating, reading and appreciating the Qur'an or Hadith, regardless of whether she was in a happy or sad (suffering) state. These acts had also increased her remembrance or recollection of Allah SWT. Therefore, from what she highlighted, this can be a lesson for the people that they must always remember Allah SWT by remaining strong, resilient as well as praying and summoning for His help despite being in a state of disarray, anxious, afraid, or disappointed, especially for those chosen by Allah SWT and tested with depression.

### 3. THE INFLUENCE OF ISLAMIC MENTAL-COGNITIVE PROCESS AND RELIGIOSITY PRACTICE ON SELF-CONTROL

The findings show that Islamic mental-cognitive process and the practice of Sunnah have significant influence on self-control. This influence explains that Islamic mental-cognitive process is able to lower adolescent's aggressive tendencies. Poor self-control may indicate a sign that there is a tendency to do an act that violates rules. This finding is consistent with the study conducted by Zaizul Ab Rahman et al (2018) on the influence of religiosity towards self-control. Similarly, the practice of religiosity that is based on obedience to religion will improve self-control. Islamic mental-cognition process is the cause of Islamic psychosocial that will affect self-control. While in this model, the indirect relationship of the Islamic mental-cognitive towards self-control through self esteem is not significant. There is no significant relationship between self-esteem and self-control, and this is in line with the results of study by Khaidzir & Khairil (2007) that found self-esteem was not associated with the psychopathy trait in psychopathology.

### 4. THE DIFFERENCE OF ISLAMIC MENTAL-COGNITIVE PROCESS, RELIGIOSITY PRACTICES, ISLAMIC PSYCHOSOCIAL, SELF-ESTEEM AND SELF-CONTROL

The findings show that Islamic mental-cognitive process and Sunnah practices of females are higher than the males. This phenomenon, in terms of the male and female's cognitive, according to Boston and Levy (1991), socio-cultural and technological changes have brought tremendous directions towards gender perspectives. Opportunities for gender equality are open in the context of cognitive. It means in Islam there is no limitation to the fact that men are more knowledgeable than women. For example, the wife of prophet Muhammad s.a.w, Aisyah r.a was the person of reference for people to resolve their religious matters. Women practice more sunnah than men because there are more religious and spiritual programs in women centers. Findings reveal that the mental-cognitive process in early adolescent is lower compared to middle and late adolescents. Meanwhile the mental-cognitive process in middle-aged and late adolescents are the same. From the perspective of age development, early adolescents have many different characteristics than the middle and late adolescents. According to Monks (2002) early adolescents recently departed from their childhood age and suffered more severe crisis symptoms. At this stage, the adolescent's psychosocial is in its low level.

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running away from home and various other offences that plague adolescents is part of the process of self-searching that makes them feel they exist as mature adults. In this group they are more accepted and their self esteem increases. Therefore, it is reasonable in general that self esteem cannot influence self-control amongst adolescents at risk, due to self esteem.

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#### 6. THE INFLUENCE OF ISLAMIC PSYCHOSOCIAL ON SELF ESTEEM

The findings show that the influence of Islamic psychosocial toward self esteem is not significant. Although insignificant, the relationship index direction between Islamic psychosocial and self-esteem shows an inverse relationship. The contradiction in the findings between the measurement of self-esteem and the Islamic psychosocial illustrates the discrepancies caused by the fundamental differences in the constructs of two measurements. One example of a self-respecting item mentions, "I feel like I have good quality criteria" and in a way that it looks like it portrays self-confidence in a person that will generate respect for himself, but further judgment by the approach of Islamic constructs, this item is conflicting with the principle of oneness (tauhidic) in which a person's servitude is only to Allah SWT. Islam encourages and almost made it obligatory for a person to achieve good qualities, but Islam forbids a person to feel proud of those quality. Or Islam obliges to achieve the truth but on other aspects, Islam even prohibits a person to feel righteous. In the concept of Islam, feeling as though one is the best is termed as "ujub" and it is an internal sin when one is excessively arrogant of one's own good quality. In Islam the concept of self-esteem is not to as though one is better above everyone else but Islamic self-esteem means that one will not be affected by the poverty nor wealth and never in despair of from Allah's bountiful grace. Having self-worth is an obligation that has to be preserved because it is something that Allah has entrusted unto mankind. From analysis, this measurement tool for self esteem is in line with Maslow's Theory, which links physical-material achievement to one's self-esteem. In addition, self-worth is also closely associated to socio-economic status (SES) such as the level of education, income and a person's occupation. This means the better a person's SES level, the higher the level of self-worth. In the construct of Islam, a person's SES is not a major influencing factor for a person to have self-worth. When a person's self worth increases as the SES level increases, this person has the lowest self worth from the standpoint of Islam because he has measured himself with physical material objects until his beautiful home and the luxury car that he owns become the 'make up' that he needs to display himself (Khaidzir & Khairil 2011; Zaizul Ab Rahman et al 2018).

Many research findings show that the severe offences are often found in women with high self-esteem such as prostitutes that sell their bodies because of their high self-esteem (Salina Nen et al 2012, Khaidzir & Khairil 2011; Zaizul Ab Rahman et al 2018). This happens when the construct of self-esteem is inclined towards the physical context. It may be that a prostitute feels she has physical advantages thus she is positively motivated to commit the forbidden act (Khaidzir & Khairil 2011; Zaizul Ab Rahman et al 2018). Therefore, this self-esteem measuring tool cannot be used as an instrument to set the benchmark of self-respect in the Islamic society, especially Muslim youth. In Western culture, one achieves success is for a certain dignity but in Islam, it is merely to serve and seek the pleasure of Allah. From the Western concept, poverty is considered an enemy that bring diminishes one's self-worth and self esteem but in Islam poverty is a balancing system of life. The most dangerous in Islam are people who feel rich or people feel poor because these people are the drivers of social ills in society (Khaidzir & Khairil 2011; Zaizul Ab Rahman et al 2018).

#### 7. CONCLUSION

Overall, this study concludes that Islamic mental-cognitive process instruments, Islamic psychosocial and the practice of Sunnah that were developed can predict self-control while there was no significant influence on self esteem (Zaizul et al 2018, Jalaluddin et al 2018, Sawal et al 2018, Wan Hamidun et al 2018). Adolescent offenders in this context are considered to have responded positively to the study conducted. All of the measuring tools administered showed empirical that did not conflict with the theory or logical system of Islamic religious teachings. The Islamic mental-cognitive process is the cause of Islamic

psychosocial that will affect self-control while in this model the indirect relationship of Islamic mental-cognitive process to self control through self esteem is not significant. There was no significant relationship between self-esteem and self-control and this is consistent with the findings of Khaidzir & Lee (2007), Zaizul et al (2018), that suggested self-esteem has no association with psychopathy trait in psychopathology. 4.0 Conclusion

Depression is not something to be taken lightly, even belittling a depressed individual should be avoided, hence, the need to evaluate what and how the disorder could affect Muslims. Those affected by depression usually feel insecure, unhappy, as well as unable to control or manage themselves. Muslims should be aware and concerned about the methods required for overcoming their depression so that they can live life as a servant of Allah SWT with a tranquil soul, ready to serve Islam and be obedient to Him. The true love of a Muslim for another Muslim is to love his brother or sister as he loves himself. Hence, this study, which focuses on the spiritual aspect of the Manhaj Tarbiyah Rābi‘ah al-‘Adawīyah approach, hopes that depressed individuals can learn something from it and apply it in life. Findings of this study indicate that Islam inseparable from a person’s daily life. The Rābi‘ah al-‘Adawīyah’s approach, in the form of Mahabbah or al-hubb, is related to divine love and her poems, prayers, supplication and worship have taught us to remain loyal and patient in the face of any adversity.

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