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## **The Role Of Quranic Therapy And Islamic Counseling (An Integrated Approach) On Death Anxiety & Spiritual Distress Among Terminally Ill Patients**

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### **Abstract**

Islam is a source of comfort for the sick. The Islamic way of life provides a support mechanism and helps patients with terminal diseases. Patients being diagnosed with a terminal disease experience high levels of death anxiety and spiritual grief. It is a period for carrying oneself nearer to Allah by engaging in practices like praying and reciting the Qur'an. Religious coping can help patients with a terminal illness to better manage their death anxiety and spiritual distress, ultimately leading to an improved standard of living. It is needed that the patients dealing with death anxiety and spiritual distress due to terminal illness have proper guidance and help to develop positive coping strategies. The current study looks into the role of Quranic therapy and Islamic counseling in the context of the Quran and Hadith, on the death anxiety and spiritual distress among patients suffering from terminal illness. References from the Quran, Hadith, life of Holy Prophet Muhammad (SWT), and later on from the well-known jurists of the Islamic world have been discussed in this study, with relevance to the death anxiety and distress in terminally ill patients.

**Keywords:** Quran, Counseling, Solace, Distress, Terminal

### **Introduction:**

Islam is the religion of hope. Islamic teachings from the Quran and Hadith give solace and hope to their followers. Health is considered a blessing from Almighty Allah, and illness only comes through Allah's will. Islam is a source of comfort for the sick. The pain and suffering endured by a sick person are rewarded by the forgiveness of sins and higher ranks in the afterlife.

”ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ”<sup>1</sup>

That is best for you to see your Maker." Then, at that point, He acknowledged your apology. Assuredly, He is the Acceptor of Remorse, Most Merciful

In Islam, death is an aspect of life that guides Muslims towards self-analysis and seeks forgiveness of Allah. The Islamic code of ethics guides a person closer to the Creator

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with the help of Salah and Quranic recitation. The Islamic teachings also urge a person to seek exoneration from the people around them for any wrongdoing in the past. Islam also teaches its followers to be strong and calm in the face of suffering and pain because this leads to the dispensation of past sins and is highly rewarded in the hereafter. A disease is regarded as a test for believers from Almighty Allah so that true believers may establish a closer bond with Allah and realize that good health is a blessing from Allah. All the sufferings are from Allah too, and only Allah is the One who can heal and cure any ailment.

”إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَآخِذُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْآلُومِينَ أَجْرًا عَظِيمًا“<sup>2</sup>

But the people who atone, stick to their ways, cling tightly to Allah, and are genuine in their commitment to Allah, they will accompany the adherents. What's more, Allah will concede the devotees an extraordinary prize.

### Terminal Illness and Islam

The term of terminal illness is used in the context of a disease that is not curable or there is no treatment is available. Usually, a terminal illness leads to the eventual death of the patient after going through its due course. A terminally ill patient very frequently encounters a lot of emotions, ranging from a sense of loss, regret, shame, and grief.

Islam is a religion of society, and it includes various aspects of society to engage in efforts to alleviate the pain of someone suffering from a terminal illness. In Islam, the act of visiting a sick person and helping a sick person during a time of distress is highly rewarded.

Ibn 'Abbas (May Allah be satisfied with them) reported: The Prophet (ﷺ) 'Abbas (May Allah be satisfied with them) detailed: The Prophet came to see a debilitated Bedouin. Each time he comes to see a debilitated individual, he stated<sup>3</sup> طهورا إن شاء الله La ba'sa, tahirun in sha' Allah No ruin, (forthcoming) decontamination (from evils), if Allah resolves

The support system designed to visit a terminally ill patient helps to ensure availability of psychological, physical, or even financial support to the sick person. It also encourages the visitors to seek mutual forgiveness for any misunderstanding and transgression that has been done in the past. Furthermore, Islam guides a person to pray and seek help from Allah during the time of sickness, as Allah is the Benefactor and Healer of diseases.

Narrated Abdullah ibn Abbas:

”أَسْأَلُ اللَّهَ الْعَظِيمَ ، رَبَّ الْعَرْشِ الْعَظِيمِ ، أَنْ يَشْفِيكَ ، إِلَّا عَافَاهُ اللَّهُ مِنْ ذَلِكَ الْمَرَضِ“<sup>4</sup>

The Prophet (ﷺ) said: When somebody visits someone who is ill but whose time (of death) has not yet come, "I request Allah, the Mighty, the Lord of the mighty Throne, to treat you seven times," and Allah would heal him of that illness.

### Terminal Illness and Death Anxiety

At the point when an individual is determined to have a terminal disease, most of the time their physicians can assess the life expectancy of the sick person based on the

previous data and due course and stage of the disease. This estimate is not always very exact, but is still quite reliable.

In Quran, Allah Almighty Says:

”مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ”<sup>5</sup>

Whoever expects the gathering with Allah, 'let them know that' Allah's appointed phase is certain to come. He is the All-Hearing, Omniscient

Prognostic estimates act as a two-edged vane. On the one hand, it gives someone time to amend his life business and make peace with his Creator and people, but on the other hand, it gives the certainty of death a more realistic and palpable shape. The patient is always aware that the time of death is approaching soon. This feeling gives rise to hopelessness and despair. Fear of death gives rise to symptoms of anxiety that can range from mild anxiety to full-blown panic attacks and severe anxiety that may need medical treatment. This anxiety related to death is termed death anxiety. Religion is the light that brings hope in the lives of these patients awaiting death. Islam is the lighthouse that can bring comfort to lost souls in the sea of despair and death, as it is stated in the Quran:

”وَأَخِيهِ وَلَا تَأْيِسُوا مِنْ رُوحِ اللَّهِ إِنَّهُ لَا يَأْتِئُ مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ”<sup>6</sup>

And don't lose trust in that frame of mind of Allah, for nobody loses trust in Allah's benevolence aside from those with no confidence.

### **Spiritual Distress in Terminal Illness**

When a person is terminally ill, the pain and suffering are not only limited to the body, but such a person also goes through psychological distress and experiences spiritual dilemmas. A very common phenomenon is spiritual distress, the term spiritual distress is very adamantly described by The North American Nursing Diagnosis Association as a disturbance in the life principle that, when complete, inoculates an individual's core being, combining and transcending biological and psychosocial facets.<sup>7</sup>

When a terminally ill patient is confronted with spiritual distress, several questions arise in the mind of this patient. The most pressing question is about self-existence: what is the meaning of life, discomfort, sorrow, and death? Sometimes, an individual with a terminal illness might engage in the act of self-blame and see their illness as a punishment for their wrongdoings. A range of emotions can depict the psychological state of these patients. Anger, self-harm, apathy, withdrawal, and crying spells are some of the emotions seen in a spiritually distressed person. Moreover, the physical pain and disability are also directly linked with the degree of distress in these patients. Distress leads to the activation of the sympathetic nervous system and the assertion of pro-inflammatory chemicals in the blood that eventually worsens the physical pain of these patients.

### **Religious Coping and Terminal Illness**

The Quran says that only Almighty Allah creates life and death, and we will all eventually return to Him. The world is a temporary abode for human beings. But when a person deals with the fear of near approaching death, he needs help to address his spiritual needs and needs to become at peace with the fact that worldly life is about to end a new life is about to begin, where we shall have to answer for our actions of this life.

In Quran Allah says:

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”قُلْ يُعْبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ”<sup>8</sup>

Said, O Prophet, that Allah says, O My servants who have gone beyond the bounds of their souls!" Never abandon Allah's mercy since He undoubtedly pardons all sins. One He is, in fact, the Most Merciful and All-Forgiving.

Positive religious coping can assist patients with terminal sickness to deal with their death anxiety better and have a better quality of life. However, negative religious coping can harmfully affect the mental well-being and personal satisfaction of patients with a terminal disease. It is needed that the patients dealing with death anxiety due to terminal illness have proper guidance and help to develop positive coping strategies.

### Definition of Quranic Therapy

Quranic therapy is the use of verses from the Quran, Islam's sacred book, as a way of healing and spiritual well-being. Many Muslims think that reciting and reflecting on specific scriptures might have therapeutic effects. There are different varieties of Quranic treatment, and the approach varies across individuals and practitioners.

### Types of Quranic Therapy

It is crucial to highlight that Quranic treatment is not standardized, and procedures may differ among individuals and communities. While the Quran provides Muslims with spiritual instruction, certain treatments may lack universally acknowledged categories or allusions. We can, however, talk about and provide general information regarding Quranic therapy while keeping in mind that individual interpretations and practices may differ. Here are some common types of Quranic Therapy:

**1 Ruqyah (Spiritual Healing).** Ruqyah spiritual healing is the act of reciting certain verses from the Quran together with prayers to ask for protection or healing from a range of conditions, such as mental, emotional, and spiritual problems. The poems are recited over the afflicted individual by a person known as a Raqī (healer), who performs the act frequently. References from the Quran: Some of the verses that are frequently recited during ruqyah include Ayat al-Kursi (2:255), Surah Al-Fatiha (1:1-7), and the final two verses of Surah Al-Baqarah (2:285-286).

**2 Tafsir-based Therapy.** Tafsir is a Quranic verse interpretation or explanation. Some therapy treatments include studying the Tafsir of specific verses that are pertinent to the challenges a person is dealing with. It is claimed that reflecting on the meanings and wisdom of the verses might provide psychological and spiritual healing. In books or online sites, scholars and Islamic theologians frequently provide interpretations and explanations (Tafsir) for specific texts. Classical Tafsir writings include Tafsir Ibn Kathir and Tafsir al-Jalalayn.

**3 Tafakkur (Meditative Reflection).** This entails serious contemplation and reflection on the meanings of Quranic texts. Individuals may select certain verses that address their difficulties and spend time reflecting on the Quran's counsel and wisdom. Verses that encourage reflection include Surah Sad (38:29), Surah Al-Hashr (59:18-19), and Surah Al-Mumtahanah (60:6).

**4 Dua (Supplication).** This calls for in-depth thought and analysis of the meanings found in the passages of the Quran. People are free to select particular verses from the Quran that speak to their issues and take their time considering the counsel and wisdom

it offers. Many verses, including Surah Al-Fatiha (1:1-7), Surah Al-Baqarah (2:286), and Surah Al-Isra (17:109), are frequently utilized in prayers.

**5 Positive Affirmations.** The reciting of particular Quranic verses as part of prayers (duas) is a widespread therapeutic practice; however, it is not exclusive to Quranic treatment. Muslims consider these passages to be a means of calling upon Allah for solace, direction, and healing.

Scriptures that emphasize trust in Allah, hope, and patience, such as Surah Al-Baqarah (2:286), Surah Al-Imran (3:159), and Surah Al-Anfal (8:30), may be used for positive affirmations.

**6 Prayer (Salah).** Reciting lines from the Quran during daily prayers is seen as a type of therapeutic exercise. It is said that when one bows and prostrates oneself in prayer, one becomes more humble, at peace, and feels closer to God.

It is crucial to remember that Quranic therapy's efficacy can be arbitrary, and different people and groups may respond differently to it. Furthermore, even though a lot of Muslims use Quranic therapy as an adjunctive method for maintaining their physical and mental well-being, it's crucial to get competent medical and psychiatric assistance when necessary.

Reciting different verses from the Quran is a part of daily prayers. For instance, certain passages are read in different prayer units, but Surah Al-Fatiha is recited in every unit.

#### **Importance of Quranic Therapy**

Who can deny that everyone in the world, rich or poor, good or bad, has to deal with afflictions, tragedies, and troubles in some form or another according to the laws of nature? With patience and courage, bears lose sorrow, illness, and anxiety.

Every day, we read in the news that such and such a person committed suicide because he or she could not find work. And so and so got sick of the disease and hung himself from the ceiling fan. As a result, innumerable instances of this type are visible and audible. The limit is that a great number of Muslims who read the word accept death and choose to spend eternity in hell, even in the event of a minor disease or problem. Because it is always prohibited to commit suicide and it contains destruction—both of the physical world and the afterlife. For a few days, this world is a home filled with problems, problems, and tragedies. It is known as a jail for believers for this reason. Muslims around the world endure suffering in the same way as inmates do. As a result, numerous occurrences of this type are visual and audible. As a result, there are several examples of this type observable. As a result, one may be forced to endure such pain and suffering, which must be endured with a smile and tolerance.

It can be shown that they are concerned about their children's disobedience, that some women are concerned about their husbands' misbehavior, that some people suffer from anguish when their riches disappear, and that some people suffer from not having children. Some people lament the lack of male children, which is why Allah Almighty stated in the Holy Qur'an:

”لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ”<sup>9</sup>

Definitely We have formed man to be in worry.

Suffering is not a new thing. It happened to the best people of this universe, i.e. Prophets and Great Messengers. But of what? The Holy Quran states in these words:

”فَلَعَلَّكَ بُخْعُ نَفْسِكَ عَلَىٰ آثَرِهِمْ إِنْ لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا”<sup>10</sup>

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O Muhammad! You presumably will commit suicide in despondency over them, on the off chance that they don't trust in this Message (The Qur'an).

After a serious examination of the situation, it can be concluded that the whole world is going through a period of strange mental and emotional anxiety and physical and spiritual anxiety. All kinds of diseases are attacking the human community without finding a proper cure for one disease, so that another disease occurs. Therefore, suffering from spiritual and physical diseases, humanity is becoming miserable, desolate, and downtrodden.

In such a serious situation, it was the official and moral duty of the physical doctors and spiritual doctors they sincerely treat the sufferings of the sick humanity and give them healing with their experienced medicines and effective prayers. But the situation is the opposite. At that time, it was looting. There is a hot market that is bent on shedding the blood of humanity by taking the path of human compassion and brotherhood to shine its shop wherever it is. Similarly, the exploitation of sick humanity is becoming common.

In such circumstances, it is necessary to bring the weeping and suffering humanity to the eternal and transparent platform of healing and healing. Remember that the pinhat is none other than the Holy Quran. There is such a magnetism in the sayings of the Lord and the divine verses that they are used to ward off harm and also to bring benefits. History is a witness that from the verses of the Holy Qur'an, humanity has been blessed with complete and speedy healing in every age.

The Holy Qur'an is a collection of healing for all, but some of those verses are healing in which the effectiveness of treatment of sufferings and diseases has been placed, As the Holy Prophet: (PBUH) said:

”عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لِكُلِّ دَاءٍ دَوَاءٌ فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ بَرَأَ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ”<sup>11</sup>

As the Holy Prophet (PBUH) said, there is a medication for each sickness. When a medication is appropriately applied to the disease, the patient becomes healthy by the command of Allah Ta'ala.

We have to keep in mind that the Holy Qur'an is not a book of magic, practices, talismans, supplications, treatment and medicine, but Allah has sent it as a guide for humanity, a guarantee of success in both worlds and a source of knowledge. And this is the purpose of descent. Therefore, whoever accepts it practically, he is successful and proud; otherwise, a person can never achieve their destination after following the Quranic instructions. It is a special grace of Allah that He has also placed the blessings of healing from physical diseases within His Word of Guidance. And those desperate and hopeless people who were exhausted after taking all the medicines and treatments of the world, the Quranic treatment brought them back to life and their withered faces shone with hope and happiness. Allah Almighty says:

”قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ”<sup>12</sup>

Say O Prophet: "To the devotees, it is assistance and a recuperating;  
Another ayah of Quran to express same meaning,

”وَنَزَّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ”<sup>13</sup>

We have revealed the Qur'an whichever recuperating or a kindness to the devotees,

In the same Context also describe in the hadith,

”عَنْ عَلِيٍّ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : خَيْرُ الدَّوَاءِ الْقُرْآنُ“<sup>14</sup>

It is narrated from Hazrat Ali, May Allah be delighted that the Envoy of Allah, God may bless and endowment him with peace, stated: "The Qur'an is the best medicine.

Imam Hakim Also narrated his own Book Mustadrak,

”قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَلَيْكُمْ بِالشِّفَائِينَ: الْعَسَلُ وَالْقُرْآنُ“<sup>15</sup>

Hazrat Abdullah (Allah may be satisfied with him) says that the Messenger of Allah (peace and endowments of Allah arrive) says: Take two recuperating things, honey and the blessed Holy Qur'an.

Also, it has been said that whoever does not seek healing from the Qur'an, there is no healing for him. Therefore, considering the Holy Qur'an as a book of guidance and salvation, more than a book of treatment and medicine, we should keep it with us at every point of life. One should try to understand his teachings and should be engaged in conveying his universal and revolutionary message to others.

The Qur'an is, without a doubt, healing, and at one time, people were healed physically and spiritually by it. Imam Fakhr-ud-Din Razi has given a great reason in his commentary regarding healing from Quranic verses.

When the blowing of incantation Mu'awazain and many philosophers believe that they do great things by using their specific phrases and idioms, even though many of these terms are ambiguous and have unknown meanings. But what about the Lord of the Worlds' pure words, whose meaning is not only evident, but also its meaning.<sup>16</sup>

Hazrat Murad Abadi says:

The Qur'an tells the right path. It protects from error. Heals heart diseases; for physical diseases, reading, listening, and breathing are very effective.<sup>17</sup>

### Proof or Testimonials of Qur'anic Therapy

Proof of Quranic treatment. Before starting with the Qur'anic treatment, it is necessary to talk a little about its evidence. After searching the collection of interpretations and hadiths, it is estimated that in them, because of the service of the people, magic, sorcery, traumatic disturbances, earthly and heavenly events, and supernatural influences are mentioned. Many prayers and Qur'anic verses have been mentioned to remove sight, etc. Among them is the famous hadith with 33 verses, which has been recorded in many books of hadith and which was followed by Mashaikhs and Scholars in every era. They have also been involved in their routines, and through them, God's creation has also received relief from many spiritual and physical sufferings and confusions. That Hadith with evidence of Quranic treatment is also included in one of the important books of Sunan Ibn Majah, which is described here.

”عَنْ أَبِيهِ أَبِي لَيْلَى قَالَ : كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ أَعْرَابِي فَقَالَ : إِنَّ لِي أَمًّا وَجِعًا ، قَالَ : «مَا وَجَعُ أَخِيكَ؟» قَالَ : بِهِ كَلَمٌ ، قَالَ : «اذْهَبْ فَأْتِنِي بِهِ» . قَالَ : فَذَهَبَ فَجَاءَ بِهِ ، فَأَجْلَسَهُ بَيْنَ يَدَيْهِ ، فَسَمِعْتُهُ عَوَّذَهُ بِفَاتِحَةِ الْكِتَابِ ، وَأَرَبَعَ آيَاتٍ مِنْ أَوَّلِ

الْبَقَرَةِ ، وَآيَتَيْنِ مِنْ وَسْطِهَا ، {وَالْهَيْكُمُ إِلَهُ وَاحِدٌ} [البقرة: 163] ، وَآيَةِ الْكُرْسِيِّ ، وَثَلَاثَ آيَاتٍ مِنْ خَاتِمَتِهَا ، وَآيَةٍ مِنْ آلِ عِمْرَانَ أَحْسِبُهُ قَالَ : {شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ} [آل عمران: 18] وَآيَةٍ مِنَ الْأَعْرَافِ : {إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ} [الأعراف: 54] الْآيَةَ ، وَآيَةٍ مِنَ الْمُؤْمِنِينَ ، {وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ} [المؤمنون: 117] ، وَآيَةٍ مِنَ الْجِنِّ ، {وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا} [الجن: 3] ، وَعَشْرَ آيَاتٍ مِنْ أَوَّلِ الصَّافَّاتِ ، وَثَلَاثَ آيَاتٍ مِنْ آخِرِ الْحَشْرِ ، وَقُلْ هُوَ اللَّهُ أَحَدٌ ، وَالْمُعَوِّذَتَيْنِ ، فَقَامَ الْأَعْرَابِيُّ ، قَدْ بَرَأَ لَيْسَ بِهِ بَأْسٌ<sup>18</sup>

It is described on the power of Abu Laila Ansari, Allah may be satisfied with him, that he said: I was sitting close to the Prophet, harmony and favors have arrived, when a Middle Easterner came and expressed: Courier of Allah! My sibling is wiped out. He said: "What disease is your brother suffering from?" He said: He is complaining of insanity. He said, "Go, bring him to me." He went and brought him. The Prophet ﷺ prepared him (the patient) to sit just ahead of him. I heard that the Prophet ﷺ recited (and breathed) the following verses on it. Surah Fatiha, the first four verses of Surah Baqarah, two verses from the middle of this (Surat al-Baqarah) (Ayat: 163) and Ayat al-Kursi (Ayat: 255), and three verses from its end (284 to 286), a verse from Surah Aal Imran. Probably this verse was Shahid-Allah-an-nah-la-il-lah-il-la-hu-hu. (Ayat: 18) A verse of Surah Araaf: In your Lord is Allah. (Ayat: 54) A verse of Surah Mominun (And whoever prays with Allah, there is no proof for him). (Verse: 117) And it is God Almighty. (Verse: 3), The first ten verses of Surah Safat, the last three verses of Surah Al-Hashr, (Surah Ikhlas complete and Mu'awhidin) (Surah Falaq and Surah Naas complete), so the Arab recovered and stood up, he had no pain.

Imam al-Haramain Hazrat Allama Abu Muhammad Abdullah Yamni, known as Imam Yafi'i (765 AH), has written in his book that Hazrat Muhammad (peace and blessings of Allah be upon him) said:

An individual who recites these verses once a day and night will be safe from all calamities, no beast will hurt him, and no thief will harm him, and in these verses, there is healing for every disease, one of which is leprosy and vitiligo.<sup>19</sup>

#### Role of Quranic Therapy in Historical Muslim Society

While the term "Quranic therapy" was not used officially in ancient times, the Quran has played an important role in shaping Muslims' lives, beliefs, and practices throughout history. As Islam's holy book, the Quran has provided wisdom and comfort to those confronting various problems. Muslims used to resort to the Quran for spiritual, moral, and psychological assistance.

#### ➤ Spiritual Healing

Believing in the transformational power of the sacred book, people in ancient Muslim communities sought spiritual healing via the repetition and contemplation of Quranic verses.

#### ➤ Coping with Trials



In difficult times past, Muslims resorted to the Quran for solace and support. Verse after verse highlighted the importance of patience, faith in God, and the fleeting nature of earthly tribulations.

➤ Moral and Ethical Guidance

In pre-Islamic communities, the Quran offered a complete moral and ethical framework that shaped social norms and individual behavior.

➤ Community Building

The teachings of the Quran, which placed a strong emphasis on justice, compassion, and mutual assistance, helped to create a feeling of community and social cohesiveness in early Muslim cultures.

➤ Wisdom and Reflection

Muslims turned to the Quran for wisdom and direction, reflecting on its passages to learn about morality, the meaning of life, and the essence of existence.<sup>20</sup>

**Role of Quranic Therapy in Modernisation/Current Situation:**

The application of Quranic treatment to the present world and its circumstances illustrates how applicable Quranic ideas are to solving problems in the modern world. Despite the fast advancements in social, cultural, and technological fields, Muslims worldwide still look to the Quran for spiritual guidance, moral support, and psychological well-being. An outline of the function of Quranic therapy in global contemporary challenges is provided below.

➤ Integration with Modern Psychology

Modern psychological techniques and Quranic treatment are becoming more and more combined, offering a comprehensive framework that blends spiritual and psychological ideas to address mental health issues in contemporary society.

➤ Coping with Modern Stresses

People use Quranic therapy to deal with the difficulties of modern life in this fast-paced age of technical developments and social change. They find comfort and direction in verses that speak to current situations.

➤ Ethical Guidance in a Globalized World:

In the face of globalization, the Quran continues to provide ethical counsel that helps people navigate the intricacies of a linked world while upholding a strong moral compass.

➤ Social Harmony and Diversity

Quranic principles contribute to this because they place a strong emphasis on justice, equality, and respect for differences. Quranic principles promote social harmony in varied communities and encourage collaboration and understanding in the contemporary multicultural environment.

➤ Technology and Quranic Education

Modern technology facilitates widespread access to Quranic teachings, enabling individuals to engage in Quranic therapy through online resources, applications, and virtual communities.<sup>21</sup>

## **The Role Of Quranic Therapy And Islamic Counseling (An Integrated Approach) On Death Anxiety & Spiritual Distress Among Terminally Ill Patients**

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### **Quranic Therapy As The Cure Of Illness Of The Heart And Body**

Verses from Holy Quran are Shifa and a source of solace and peacefulness for believers. In Quran Allah Says:

”قُلْ هُوَ الَّذِيْنَ أَمَنُوا هُدًى وَشِفَاءٌ”<sup>22</sup>

And declare (O Muhammad) that the Quran is direction and recuperating for the adherents.

Some verses are specifically named Ayat Al-Shifa. The efficacy of Surah Al-Fatiha is proven by various Hadith. The most well-known Hadith is the one recounted by Hazrat Abu Saeed al-Khudri:

When we stopped at certain points during one of our excursions, a slave girl approached and said, This tribe's leader was stung by a scorpion, and our men aren't there; Does anyone among you have the ability to treat him by reciting a passage? We did not believe that he was aware of any such treatment, but one of our guys then accompanied her. However, he provided the chief a remedy by reciting a passage, and once the ailing male was healed, he gave him thirty sheep and the milk (as a reward). Our acquaintance was questioned, Did you know how to treat with the recitation of something? When he came back. He responded with, No, However, I merely gave him the Mother of the Book recitation as treatment (i.e., Al-Fatiha). When we got to Medina, we addressed the Prophet about it to find out if it was legal for us to take the sheep we had captured. We had instructed him to keep quiet about it until we arrived or asked him. How did he learn that it (Al-Fatiha) may be applied to therapy? The Prophet asked. Give me a portion of your prize as well.<sup>23</sup>

Hazrat Sa'id bin Yazeed (RA) also narrated that the Prophet of Allah, PBUH, recited Surah Al-Fâtiha when he fell ill, and it relieved him of his illness. Hadrat Abdul-Malik bin Umar (RA) narrated in a Hadîth that the Prophet of Allah said: Fatiha is a cure for every sickness.<sup>24</sup>

This study will help define the role of surah Fatihah as guided by our beloved Prophet PBUH to ease the death anxiety and help the patients suffering from terminal illness by developing positive religious coping.

Quranic therapy is a type of complementary therapy that uses recitation and/or listening to verses from the Holy Quran as a means of healing and seeking relief from various ailments. One particular chapter of the Quran that holds great significance in this therapeutic approach is Surah Al-Fatiha. Surah Al-Fatiha, alternatively referred to as The Opening, is the Quran's first chapter. It consists of seven verses and is recited in every unit of the Muslim prayer. According to the teachings of Islam, the recitation of Surah Al-Fatiha can be a way to seek blessings and guidance from the Almighty. Source: Holy Quran recitation therapy is one of the anxiety complementary therapies. Research has shown that Surah Al-Fatiha holds immense healing power and can be used as a remedy for various illnesses and ailments. One of the fundamental explanations behind the therapeutic power of Surah Al-Fatiha lies in its content and verses. The verses of Surah Al-Fatiha are filled with profound meanings and invoke a connection with the divine.

”الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ“<sup>25</sup>

Acclaim be to Allah, the master of all the universes

This verse serves as an acknowledgement of the greatness and omnipotence of Allah, the maker of all beings.

”إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ“<sup>26</sup>

We only worship you, and we only turn to you for assistance.

This verse emphasizes the monotheistic belief of Islam, where Muslims worship and seek help solely from Allah.

”اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ“<sup>27</sup>

Guide us on the Straight Pathway

This verse serves as a plea for divine guidance and seeking the path of righteousness. Citations: There is historical evidence that supports the use of Surah Al-Fatiha for healing purposes. Historical records show that Prophet Muhammad himself used the Quran, including Surah Al-Fatiha, as a form of medicine to treat various illnesses.

### What Is Islamic Counseling?

Islamic counseling, like other treatments, is a modern reaction; however, it is grounded on an Islamic understanding of human nature, which incorporates spirituality into the healing process.

Islamic counseling is not a new notion, but when considering its historical context, a contrast between cultural and professional forms can be made.<sup>28</sup>

Islamic counseling, according to Al-Nasiha Services:

In the therapy process, there is a conscious awareness of God. It varies from traditional counseling in that it is grounded on an implicit understanding of the client's and counselor's shared Islamic beliefs. This understanding between the therapist and the client builds trust and inspires, uplifts, and transforms the client into a more resourceful individual.<sup>29</sup>

Islamic counseling is a type of therapy that integrates faith into the therapeutic procedure. The purpose of integrative counseling is to address a wide range of primary mental issues from a faith-based approach. Islamic counseling stresses spiritual remedies grounded on affection and fear of Allah, as well as the obligation to accomplish our accountabilities as Allah's servants. Furthermore, the Prophet of Allah said, The religion is Naseehah (sincerity). In general, delivering Naseehah to Muslims entails giving them guidance. According to the Prophet Hazrat Muhammad PBUH, Hazrat Abu Hurairah stated,

”عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتُّ قِيلَ مَا هُنَّ يَا رَسُولَ اللَّهِ قَالَ إِذَا لَقِيتَهُ فَسَلِّمْ عَلَيْهِ وَإِذَا دَعَاكَ فَأَجِبْهُ وَإِذَا اسْتَنْصَحَكَ فَأَنْصَحْ لَهُ وَإِذَا عَطَسَ فَحَمِدِ اللَّهَ فَسَمِّتْهُ وَإِذَا مَرِضَ فَعُدُّهُ وَإِذَا مَاتَ فَاتَّبِعْهُ“<sup>30</sup>

Hazrat Abu Huraira (RA) narrated that the Messenger of Allah (PBUH) said: “A Muslim has six rights over (another) Muslim.” It was inquired: Courier of Allah! Which ones would they say they are? The Prophet ﷺ said: "When you meet him, welcome him, and when he welcomes you, acknowledge it, and when he asks you for counsel,

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offer him guidance, and when he wheezes and says Alhamdulillah, then, at that point, Appeal to God for kindness for him, visit him when he is debilitated, and follow him (in the burial service) when he bites the dust.

Islamic counseling is founded on a comprehensive structure that is governed by Islamic thought and practice principles. Yet, the use of conventional counseling theories, concepts, and intervention procedures outside of the Tawheed paradigm is thus prohibited. Good Islamic counseling practice will integrate mainstream counseling methodologies and techniques that are acceptable in Islam and integrate the Qur'an, Sunnah, Hadith, and Islamic morals. Objectives of Islamic guidance incorporate tending to an assortment of fundamental psychosocial and otherworldly necessities from a religious point of view; changing the individual's negative ways of behaving for their advantage and the advantage of the local area; and imparting Islamic qualities to permit the client to consider their relationship with the Maker.

### **The Islamic Counselor**

An Islamic counselor is a trained professional who offers counseling services based on Islamic ideas, beliefs, and ethics. Addressing psychological, emotional, and relationship concerns while incorporating Islamic teachings and perspectives may be included. Spiritual well-being is frequently considered a vital aspect of the healing process in Islamic counseling.

Counselors must have the following characteristics to be Congruence, self-awareness, empathy, open-mindedness, unconditional positive respect, and genuineness, non-judgmentalism, instilling optimism, tolerance for uncertainty, cultural sensitivity, competence, and effective excellent psychological health. An Islamic counsellor needs to understand how crucial it is to address the spiritual and religious aspects of the helping process.<sup>31</sup>

The attitude and skill of empathy are important to the therapy partnership. According to Rogers (1957), the most significant human attributes for effective counseling are empathy and unconditional positive regard.<sup>32</sup>

Sympathy has been characterized as viewing the world through the eyes of the client, inquiry what clients might pay attention to, and believing and encountering their inner worlds.<sup>33</sup>

Empathy is a basic virtue or attribute that always stands out in the Prophet's PBUH behavior. His manner with others was immaculate, which is why Allah praised him as having a high average of personality (meaning interpretation):

”وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ”<sup>34</sup>

You have the noblest character.

The Prophet Muhammad PBUH was completely aware of the critical character empathy act in the development of intelligent liked hard-working people, and was always eager to teach individuals on this crucial concept from an early age. Allah says in another verse of the Qur'aan (interpretation of the meaning):

”لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ”<sup>35</sup>

Now among you has arrived a Rasool, the one who mourns your loss and is overly concerned with your achievement in mutual worlds, and who is sympathetic and kindhearted to the followers.

This verse also emphasizes the Prophet's sympathetic disposition. In a Hadith, the Prophet Muhammad PBUH sought to help Believers are able to relate to one another and comprehend one another's emotions:

”عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ“<sup>36</sup>

The Holy Prophet (PBUH) said, "None of you will be honest unless he wants regarding his male sibling what he wants for himself.

Another trait of a good counselor is unconditional positive regard, which is a concept that is accepted in Islam. Within the Islamic paradigm, the foundation of unconditional positive regard is the notion that important for people in their life to love and accept them for who they are, flaws and all. Unconditional positive regard is especially helpful when a non-minority psychoanalyst is dealing with a client who is a racial or ethnic minority.<sup>37</sup>

It is indicated that as Muslims, we realize that positive respect, or Husn al-Dhan, means being hopeful with Allah and with one another. For 950 years, the story of the Prophet Noah is a good example of showing favorable regard to an obstinate and dubious person.<sup>38</sup>

It's tell by Anas bin Malik that Allah's Messenger Hazrat Muhammad PBUH told,

”عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اُنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا، قَالُوا: يَا رَسُولَ اللَّهِ، هَذَا نَنْصُرُهُ مَظْلُومًا، فَكَيْفَ نَنْصُرُهُ ظَالِمًا؟ قَالَ: تَأْخُذُ فَوْقَ يَدَيْهِ“<sup>39</sup>

The Holy Prophet (peace and blessings of Allah be upon him) said, Assist your male sibling, regardless his unpleasant behavior or the downtrodden. The Companions exclaimed, O Allah's Messenger! We can assist the downtrodden. But how can we assist the oppressor? "Take hold of his hand from oppression (this is his help, the Prophet said.

Another quality of an excellent counselor is the ability to listen. According to Ibrahim bin al-Junaid, a wise man, he advised his son:

“Gain proficiency with the specialty of tuning in as you gain proficiency with the craft of talking. Listening great means keeping in touch, permitting the speaker to complete the discourse, and preventing you from interfering with his discourse.”<sup>40</sup>

There is sufficient proof for the efficiency of therapeutic listening as a management tool. The Prophet Muhammad PBUH would attentively listen to everyone's complaints, questions, and thoughts, whether they were from his friends, wives, passers-by, or disbelievers. He would also give the listener the feeling that they were the most significant individual. It is said that Allah's Messenger Hazrat Muhammad PBUH would turn his entire body towards the individual with whom he was initiating eye contact. His nonverbal cues would reveal the communicated desires, sentiments, or

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thoughts. Before responding to the communication, he would give the other person time to complete speaking before paraphrasing to express what he understood.<sup>41</sup>

The relationship quality of counseling is referred to as congruence or sincerity. Congruence has two aspects: It is both a personal characteristic of the therapist (intrapersonal) and an experiential aspect of the therapeutic alliance (interpersonal). Evidence suggests that a competent counselor exemplifies correspondence, which may involve self-disclosure in addition to the exchange of ideas, opinions, direct questions, and criticism of client conduct.<sup>42</sup>

When it came to interacting with people, Prophet Muhammad PBUH was honest. He is said to sit anywhere in a group, not in the middle. He didn't pick a status title and wouldn't stand when individuals needed to help him. It is said that He generally allowed individual direct contact among companions and rivals. He used to clear a seat inverse him for the guest and never left the discussion, in any event, when it turned warm.<sup>43</sup>

### **Role of Islamic Spiritual counseling on Spiritual distress and Death anxiety patients**

Islamic spiritual counseling, which provides a framework strongly anchored in Islamic beliefs and principles, is critical in alleviating spiritual distress and death anxiety among individuals. Understanding of life, death, and the hereafter is vital in Islamic spirituality, providing a complete viewpoint that can bring solace and advice to people wrestling with existential questions.

#### **Role in Addressing Spiritual Pain:**

Islamic spiritual counseling addresses spiritual pain by highlighting the necessity of connecting with one's faith and seeking solace in Islamic teachings. Individuals may be helped by the counselor to examine their spiritual beliefs, develop their relationship to Allah, and find meaning and purpose following Islamic values. The Qur'an and Hadith (sayings of Prophet Muhammad) are sources of knowledge, providing direction on how to cope with adversity, develop inner peace, and cultivate resilience.<sup>44</sup>

#### **Role in Addressing Death Anxiety:**

Islamic spiritual therapy alleviates death anxiety by emphasizing the fleeting nature of life and the belief in the Hereafter. Death is considered a transitory step in Islam, and individuals are encouraged to prepare for the afterlife through good deeds and a deep relationship with Allah. Islamic counselors can help people comprehend death as a natural part of the human journey, fostering acceptance and tranquility.<sup>45</sup>

#### **Conclusive Remarks:**

This research concluded that psychological and spiritual challenges faced by terminally ill patients, the integration of Quranic therapy and Islamic counseling provides a compassionate and holistic framework. Rooted in spiritual wisdom and psychological insight, this approach alleviates death anxiety and spiritual distress by fostering a deeper sense of acceptance, hope, and inner peace. Quranic verses and prophetic traditions Hadiths when applied therapeutic guidance, provide not only solace but also meaning in suffering, empowering patients to navigate their end of life journey with dignity and faith. As modern healthcare increasingly acknowledges the role of spirituality in healing, this integrated model stands as a vital complement to

conventional palliative care, bridging clinical support with spiritual sustenance in a culturally relevant and ethically sound manner.



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