



Element of Islamic Psychotherapy Based on the Concept of Spiritual Well-Being According to Tafsir al-Razi in Dealing with At-Risk Adolescents

Mohd Manawi Mohd Akib*, Nurul Shuhadah Md Yahya

Research Centre for Quran and Sunnah, Faculty of Islamic Studies, Universiti Kebangsaan Malaysia (UKM), 43600 UKM Bangi, Selangor Malaysia

*Corresponding Author

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ABSTRACT

At-risk adolescents spiritual weakness is mostly caused by a lack of understanding about faith, worship, and values, which has an impact on their well-being. As a result, the purpose of this article is to highlight the concept of spiritual well-being through Fakhr al-Din al-Razi's interpretation of relevant Quranic verses from his work *al-Tafsir al-Kabir* and its application as Islamic psychotherapy. This study uses a qualitative method, analysing al-Razi's interpretation and its relationship to the elements of Islamic psychotherapy. The study's findings indicate that al-Razi's interpretation of verses about spiritual well-being could be applied to faith therapy, worship therapy and Tasawwuf therapy when dealing with at-risk youth. This result emphasises the importance of relationships with Allah SWT, such as religion and good deeds, in developing psychological stability. As a result, this study recommends that elements of Islamic Psychospiritual therapy based on al-Razi's interpretation be used to design more effective and integrated intervention programs for dealing with the psychological difficulties of today's teenagers.

Keywords: Spiritual Well-Being; al-Tafsir al-Kabir; Islamic Psychotherapy; At-Risk Adolescents.

INTRODUCTION

The issue of at-risk youth is becoming increasingly worrying and continues to gain attention in current research. Risky behaviours such as drug abuse, sexual misconduct, smoking, bullying, vandalism, and mental health problems are often reported as signs of a moral crisis among adolescents (Aazami, A., et al. 2023). Studies show that the rise in social problems among youth is closely linked to weak spiritual values, which stem from the lack of religious influence in their daily lives (Norfatmazura & Nooraini 2021). This proves that emotional stability and spiritual values are important in determining an individual's happiness and well-being (Ahmad Zaki & Nurul Nazihah 2022). This is in line with a study by Zaman et al. (2022), which explored the role of the concepts of *itmi'nan al-qulūb* (spiritual well-being) and *sakinah* (tranquility) in maintaining psychological stability. The study found that individuals who incorporate divine values into their lives tend to be more calm and resilient in facing today's challenges (Rahim et al. 2022).

Islam emphasizes the spiritual dimension, which encompasses the elements of *al-qalb* (the heart), *al-ruh* (the soul), *al-nafs* (the self), and *al-'aql* (the intellect), which play an important role in the formation of individual morals. These elements are interrelated and function as regulators and controllers of the physical body (Mohd Manawi & Sharifah Basirah 2019). In recent times, discussions on spirituality have been further explored within the framework of Islamic psychospiritual. This includes treatment approaches rooted in Islamic practices based on the Qur'an, the Sunnah, and the traditions of the *salaf al-salih* (pious predecessors). Such approaches aim to heal disorders related to the soul (*al-qalb*, *al-ruh*, *al-nafs*), the mind (*al-'aql*), emotions (*'atif*), and moral behaviour (*akhlak*) in order to attain true happiness in both this world and the hereafter (Nur Shahidah, Sharifah Basirah & Mohd Zaki 2021).

In al-Quran, Allah SWT encourages human beings to reflect on the reality of their own selves, which refers to



the spiritual dimension, as mentioned in Surah al-Dharyat (51:21) and Surah Fussilat (41:53). In addition, al-Quran presents various concepts and approaches for strengthening Muslim spirituality, such as through the concepts of *solat* (prayer), *doa* (supplication), and others, which serve as foundational guidelines for Islamic Psychospiritual Therapy (Aisyah Irdina & Wan Nasyrudin 2024). Moreover, the position of al-Quran status as an absolute and authoritative source of knowledge for Muslims has also attracted the attention of scholars, including those in the field of Islamic psychospirituality, to explore it more deeply through the interpretations of classical exegetes in order to extract applicable concepts for islamic psychotherapy use.

Although several Islamic Psychotherapy approaches based on al-Quran exegesis have been proposed such as those by Zaman et al. (2022), Zulkifli et al. (2024), and Ferdaus et al. (2023) but they do not specifically address the interpretation of verses related to spiritual well-being based on al-Razi's interpretation as an approach to Islamic Psychotherapy. Instead, these studies primarily present general forms of Islamic Psychotherapy. Therefore, this article examines the concept of spiritual well-being (*itmi'nān al-qulūb*) based on al-Razi's interpretation of relevant al-Quran verses, while also referring to his other works in order to understand the continuity of his thought regarding this concept. Subsequently, the study analyses the relationship between this concept and Islamic psychotherapy with the aim of developing a therapeutic approach suitable for addressing issues faced by at-risk adolescents.

Problem Statement

The rising prevalence of social problems among at-risk adolescents, such as drug abuse, sexual misconduct, bullying, vandalism, and mental health issues, is increasingly alarming and reflects a serious moral crisis. Previous studies have demonstrated that weak spiritual values, resulting from a lack of religious engagement, are among the main factors contributing to emotional instability and weakened well-being (Norfatmazura & Nooraini 2021). Although several initiatives have introduced Islamic psychotherapy approaches based on al-Quran exegesis, most studies remain general in nature and do not specifically address the concept of spiritual well-being (*itmi'nān al-qulūb*) as explained by Fakhr al-Din al-Razi, which holds the potential to serve as a holistic therapeutic foundation. This gap highlights the need for research that examines al-Razi's interpretation of Qur'anic verses related to spiritual well-being, connects it to the framework of Islamic psychotherapy, and develops an intervention model suitable for addressing the current psychospiritual challenges faced by at-risk adolescents. Therefore, using qualitative methods, this study aims to:

- Highlight the concept of spiritual well-being through Fakhr al-Din al-Razi's interpretation of relevant Quranic verses from his work *al-Tafsir al-Kabir*.
- Develop a suitable therapeutic approach for at-risk adolescents as an application of elements of Islamic psychotherapy.

METHODOLOGY

This qualitative study employs a library-based research method for data collection by referring to theses, dissertations, and scholarly articles related to at-risk adolescents, Islamic psychotherapy, al-Razi, and his interpretations in *al-Tafsir al-Kabir* concerning al-Quran verses on the concept of spiritual well-being. Several terms and phrases related to spiritual well-being appear in the al-Quran, such as *itmi'nān al-qulūb*, *sakinah*, *al-shifā'*, *al-tafakkur*, and others. However, this study specifically focuses on the term *itmi'nān al-qulūb* and its related word forms identified through a derivational analysis (*al-ishtiqaq*). This phrase and its variants appear twelve times across various surahs, including al-Baqarah (2:260), Āli 'Imrān (3:126), al-Mā'idah (5:113), al-Anfāl (8:10), al-Naḥl (16:106), al-Ra'd (13:28), al-Nisā' (4:103), Yūnus (10:7), al-Naḥl (16:112), al-Isrā' (17:95), al-Ḥajj (22:11) and al-Fajr (89:27-30). The selection of the term *itmi'nān al-qulūb* is based on its relatively high frequency of occurrence compared to other related terms. Al-Razi's tafsir is selected for this study due to its comprehensive and encyclopedic methodology presented in *al-Tafsir al-Kabir*.

The data obtained were analysed using content analysis to examine the relationship between al-Razi's interpretation of the concept of spiritual well-being and the dimensions of Islamic psychotherapy, with the aim of identifying therapeutic methods that can be proposed to promote psychological well-being among at-risk adolescents. Al-Rāzī's other works were also referred to in order to trace the continuity of his thought concerning the concept of spiritual well-being.



RESEARCH FINDINGS

Islamic Psychotherapy

Islamic psychotherapy is a discipline that explores methods of treating psychological and emotional disturbances based on the Qur'an, Hadith, and the practices of the salaf al-ṣāliḥ, in a manner that aligns with Islamic principles. It is regarded as an effective approach to addressing internal conflicts of the soul, emotions, and cognition, which in turn contributes positively to an individual's behaviour (Mohd Manawi et al. 2025).

In general, Islamic psychotherapy consists of three primary approaches that serve as the foundation for spiritual healing. The first is Faith Therapy (*terapi Iman*), which relates to the six pillars of faith, including belief in Allah, belief in the angels (*malaikat*), belief in the revealed scriptures (*kitab-kitab*), belief in the prophets and messengers (*Nabi Muhammad SAW*), belief in the Day of Judgment (*Hari Kiamat*), and belief in divine decree (*qadā' and qadar*). The second is Worship Therapy (*terapi Ibadah*), which involves acts of devotion such as prayer (*solat*), remembrance (*zikir*), recitation al-Qur'an, fasting (*puasa*) and supplication (*doa*) as a means of drawing closer to Allah SWT through obedience to His commands and avoidance of His prohibitions. The third is *Tasawwuf* Therapy, which focuses on spiritual development through the stages (*maqāmāt*) of *tawbah* (repentance), *ṣabr* (patience), *shukr* (gratitude), *rajā'* (hope), *khawf* (fear), *zuhd* (detachment), *tawakkul* (trust), *riḍā* (contentment), and *maḥabbah* (divine love) (Farah Ferdaus, Hamdi Ishak & Mohd Manawi 2023). Other therapeutic methods such as prayer therapy and supplication therapy are typically subcomponents of these three core categories. In addition, certain therapeutic approaches are associated with cognitive styles, particularly reflective thinking aimed at uncovering divine wisdom in life events, thereby fostering psychological and spiritual well-being.

A General Overview of al-Rāzī's Interpretation of Spiritual Well-Being

Spiritual well-being according to the Kamus Dewan Bahasa dan Pustaka (2017) refers to a state of calmness, happiness, peace, safety, and similar conditions. It may also be understood as inner peace, which is attained through human efforts to achieve happiness in both this world and the hereafter. In al-Quran, the concept of spiritual well-being is often conveyed through various terms that carry similar meanings, such as happiness, serenity, joy, success, and prosperity (Ahmad Zaki & Nurul Nazihah 2022). Generally, al-Rāzī defines the soul (*al-nafs*) through two main perspectives. First, from the perspective of its connection to the body, the soul is considered the primary form that perfects the natural physical body, which possesses organs and the potential to receive life. Second, from the perspective of its essence, the soul is regarded as a distinct *jawhar* (substance) that is different from the physical body. The relationship between the soul and the body is one of administration and execution, in which the soul acts as the controller and executor, while the bodily limbs serve as instruments or tools for the soul. To clarify this relationship, al-Rāzī presents a simple analogy: the soul is like a carpenter who performs various tasks using different tools. Similarly, the soul sees through the eyes, hears through the ears, thinks through the brain, and acts through the heart (Che Zarrina & Mohd Manawi 2018).

When discussing the soul, al-Razi places greater emphasis on its connection with the hereafter. Among the issues he addresses are the state and condition of the soul after its separation from the body, the matters of reward and retribution in the afterlife, the notion that spiritual delights are more closely tied to true happiness than physical pleasures, and the understanding that ultimate happiness refers to eternal bliss in the hereafter. Furthermore, he highlights that spiritual suffering is far more severe than other forms of torment in the afterlife, and the levels of the soul's happiness in the afterlife.

In relation to the question of the soul's condition after death, al-Rāzī explains that the soul will either experience eternal happiness or suffering in the hereafter. He presents a range of rational (*'aqlī*) and textual (*naqlī*) arguments to support this view, which ultimately lead to three key conclusions. First, spiritual pleasures are more perfect, noble, and superior than physical pleasures, and are more appropriately associated with the true meaning of happiness. Second, true and ultimate happiness is that which is attained in the hereafter. Third, spiritual torment in the hereafter is more severe than any other form of punishment and is experienced by souls that are ignorant and morally corrupt (Muhammad Husayni 1989).



Meanwhile, concerning the notion that spiritual pleasure is more perfect, noble, and more appropriately associated with the meaning of true happiness compared to physical pleasure, al-Rāzī offers two main approaches. The first relates to the nature and essence of physical pleasure, which he describes as being inherently flawed, transient, impure, and often followed by pain that exceeds the pleasure once experienced. This, according to him, indicates that physical pleasure is unworthy of being considered a source of true happiness (al-Razi 1999; al-Razi 1968). The second approach involves rational argumentation. In al-Maṭālib al-‘Āliyyah, al-Rāzī presents a series of intellectual arguments to refute the view held by many that physical pleasures are superior and more fulfilling. He criticises the notion that, had the soul not been promised delights such as delicious food and heavenly maidens in the hereafter, people would not strive for worship (al-Razi 1999). From al-Rāzī’s perspective, it becomes clear that a rational and sound mind should not focus solely on pursuing physical gratification. Instead, one should strive to attain spiritual pleasure through true and meaningful knowledge.

Furthermore, according to al-Rāzī, true and ultimate happiness is the spiritual bliss attained in the Hereafter, when Allah SWT reveals the truth of divine knowledge acquired by individuals during their worldly lives and grants them the greatest of all pleasures which is the beatific vision of Him. This form of pleasure is eternal and untainted by any form of deficiency, imperfection, or loss, as it represents the highest and the most perfect happiness (al-Razi 1415H). This emphasizes that the only type of knowledge that leads to genuine spiritual pleasure is the knowledge that results in knowing and loving Allah SWT. In addition, al-Rāzī, when commenting on the state of the inhabitants of Paradise in his tafsīr of Sūrah Yūnus (10:10), which means:

“(This will be) their cry therein: "Glory to Thee, O Allah." And "Peace" will be their greeting therein! and the close of their cry will be: "Praise be to Allah, the Cherisher and Sustainer of the worlds!"

(al-Quran, Yūnus; 10:10)

In his commentary on this verse, al-Rāzī explains that once Allah SWT shows the path to Paradise for the believers as a reward for their faith and righteous deeds they will enter Paradise while glorifying and praising Him. Al-Rāzī further notes that among the inhabitants of Paradise, some are granted special honour by Allah SWT by being placed alongside the prophets, the truthful (al-ṣiddīqūn), the martyrs, and the righteous. The pleasure they experience surpasses all other forms of delight, prompting them to express their deepest gratitude and praise to Him. Al-Rāzī describes that when the soul is separated from the body and becomes aware of the body’s deficiencies and limitations, it yearns intensely to draw near to and love its Perfect Creator. He likens this condition to that of a prisoner who is released from a dark and painful prison and then brought into a royal court of honour and splendour such a person would naturally feel overwhelming joy and gratitude (al-Razi 1981).

Furthermore, the most severe form of torment and suffering in the Hereafter is spiritual in nature, and it will be experienced by souls that are ignorant, immersed in sinful acts, hold false beliefs, and possess immoral character. Al-Rāzī presents a rational argument (ḥujjah ‘aqliyyah) stating that a soul perfected through sound knowledge, correct belief, and noble character will attain the highest levels of pleasure and happiness. Conversely, a soul that lacks knowledge and correct belief, and is corrupted by bad character, will suffer greatly. As the soul becomes increasingly aware of its past errors and shortcomings, it will begin to realise the essential role of true knowledge and virtuous conduct as the primary sources of happiness and well-being (al-Razi 1343H). From the naqlī (scriptural) perspective, al-Rāzī supports this view through his interpretation of Sūrah al-An‘ām (6:94), which states:

“[It will be said to them], “And you have certainly come to Us alone as We created you the first time, and you have left whatever We bestowed upon you behind you. And We do not see with you your ‘intercessors’ which you claimed that they were among you associates [of Allah]. It has [all] been severed between you, and lost from you is what you used to claim.”

(Qur’an, al-An‘ām; 6:94)

In his commentary on this verse, al-Rāzī elaborates on the condition of the soul that experiences suffering and



misery after its separation from the body. Some souls grieve and express deep regret for not having made full use of the body which served as a means for the soul to acquire true knowledge and perform righteous deeds because the body is no longer useful in the Hereafter for attaining ultimate happiness. Furthermore, there are also those who regret the worldly status and wealth they had pursued, which cannot be brought into the afterlife and offer no benefit whatsoever (al-Razi 1981; al-Razi 1343H). As a result, these souls fall into a state of despair, while at the same time yearning intensely for true happiness. All of these conditions illustrate the profound suffering and inner torment endured by the soul (al-Razi 1981).

Furthermore, regarding the levels of the soul's happiness in the Hereafter, al-Rāzī explains that these levels are determined based on what the soul has strived to achieve while it was still connected to the body during worldly life. He categorises these levels into two main aspects: the first pertains to faith and belief (*'aqīdah*), and the second concerns righteous actions and deeds (al-Razi 1343H; al-Razi 1986). From the perspective of faith and belief, al-Rāzī divides the soul into four stages, with the first being the highest and most honourable. At this level, the soul attains perfection through divine knowledge, whether acquired through the study and contemplation of revealed sciences, intuitive spiritual insight (*'ilm ladunī*), or sound rational evidence. Individuals in this category are referred to as *al-muqarrabūn* those who are brought near to Allah. Their souls are adorned with true conviction and knowledge, enabling them to experience profound spiritual joy through their closeness to Allah SWT. They are also enveloped in divine light, elevating them to ranks near the angels. The stronger their faith, which stems from extensive reflection on rational proofs, the greater and more complete their happiness and spiritual delight (al-Razi 1343H; al-Razi 1986; 1415H).

The second level refers to souls that hold correct beliefs about the Divine, but their beliefs are based on taqlīd (uncritical acceptance) of what was conveyed by the prophets and the general community of believers, rather than through personal study or spiritual insight. These individuals attain happiness according to the degree of their faith and conviction. Al-Rāzī notes that this group corresponds to *aṣḥāb al-yamīn* (the companions of the right) as mentioned in Sūrah al-Wāqī'ah (al-Tilimsani 2010; al-Razi 1981). The third level comprises souls that are devoid of any belief whether true or false during their lifetime. This category includes children, the intellectually disabled, and the mentally ill. Al-Rāzī further divides this group into two subcategories. The first consists of souls that remained in their natural disposition (*fiṭrah*) and never developed an attachment to the physical body. The second consists of souls that inhabited a body and became deeply attached to it during worldly life. In the Hereafter, these souls yearn for their former physical form, resulting in spiritual distress. However, once this yearning fades, their suffering ceases (al-Tilimsani 2010; al-Razi 1986 ; al-Razi 1343H). Al-Rāzī's explanation appears to suggest that both subcategories of souls occupy an intermediate state between happiness and suffering. What they receive in the Hereafter is safety from eternal torment. Hence, al-Rāzī refers to these souls as *aṣḥāb al-salāmah* which means the souls of safety (al-Razi 1986; al-Razi 1343H).

The fourth level represents the lowest and most disgraceful state of the soul. It refers to those souls that hold false beliefs particularly those that lead to disbelief, stubbornness, and rejection of Islamic teachings. As a result, they experience continuous suffering and enduring spiritual torment, due to their failure to attain the essential perfection required in the Hereafter (al-Razi 1986; al-Razi 1343H; al-Tilimsani 2010). Accordingly, it is evident that the highest and most honourable level of the soul in this first aspect (i.e., belief and conviction) is the soul that is filled with true divine knowledge and adorned with noble character, which will enjoy the most complete and perfect form of happiness and spiritual pleasure. In contrast, the lowest level belongs to souls that embrace false beliefs and possess immoral traits, and they will face eternal punishment and spiritual misery.

Next, From the second aspect, which concerns the actions and behaviours performed during worldly life, the condition of the soul in the Hereafter is divided into three levels. The first level consists of souls that attain happiness due to their righteous deeds and noble character. The second level includes *ahl al-salāmah* souls that are safe in the Hereafter because they neither performed virtuous deeds nor committed evil actions. The third level comprises souls that suffer and are in distress due to their immoral deeds and corrupt behaviour. According to al-Rāzī, the soul that suffers the most is the one that was deeply attached to the physical body during its earthly life. After the body dies, the soul is overwhelmed with longing for the form it once loved, yet it can no longer reunite with it. More tragically, such a soul has no good deeds to serve as provisions or companions in the afterlife. As a result, it remains in a state of ongoing misery much like a person who has been relocated from a beloved place to one of complete darkness and desolation (al-Razi 1986; al-Razi 1343H;



al-Tilimsani 2010).

Accordingly, based on the explanation of the levels of the soul's condition in the Hereafter from both aspects (belief and action) the states of the soul may be categorised and harmonised into three main levels: First, the level of souls that possess sound beliefs ('aqidah) and noble character. Within this level lies the peak of spiritual happiness, attained in accordance with the degree of knowledge, certainty, and righteous deeds performed by the individual. Second, the intermediate level, which includes souls that are either strong in belief but lacking in moral conduct, or conversely, lacking in theological knowledge and conviction but committed to good deeds or possessing moderate levels of both belief and action. The happiness attained at this level is lower than that of the first. As with the first level, variations also exist within this category, with the souls of children, the intellectually challenged, and the mentally ill occupying the lowest tier. Third, the level of souls that hold false beliefs and commit immoral deeds. Such souls are in a constant state of suffering and distress, deprived of any form of happiness, and are condemned to remain in Hell for eternity (Muhammad Husayni 1989).

Nevertheless, al-Rāzī emphasises that since the degree and levels of knowledge and moral character are innumerable and without limit, the degree and levels of the soul after death are likewise infinite and unbounded. Al-Rāzī's perspective on this matter aligns with the views of Ibn Sīnā and al-Ghazālī, both of whom asserted that the soul's rank in the Hereafter is determined by the happiness or suffering it experiences as a result of the knowledge and deeds it acquired during its union with the body in worldly life. The most happiest soul is one that has attained sound doctrinal knowledge and performed righteous deeds, while the most miserable is the one that possessed false beliefs and engaged in corrupt actions during its life on earth (Ibn Sina 1952; Ibn Sina 1982; al-Ghazali 1988). This illustrates that, according to divine law (sunnat Allāh), the state of the soul in the Hereafter is directly linked to its actions and efforts in the world, consistent with the well-known maxim: "*The world is the cultivation ground for the Hereafter.*"

Based on the explanation above, it can be concluded that inner peace refers to the soul's recognition and knowledge of Allah (*ma'rifah Allāh*), which is attained through consistent devotion and worship of Him. According to al-Rāzī, a soul that knows Allah is also described as one that aligns with rational truth ('ilm). Therefore, the concept of inner peace, as understood by al-Rāzī, refers to true tranquility and ultimate happiness derived from one's relationship with Allah SWT, sound knowledge, correct faith, and righteous deeds. Al-Rāzī's perspective on spiritual well-being encompasses all essential elements required within the human self: it must be grounded in correct belief ('aqidah), supported by knowledge that leads to certainty and clear understanding, and followed by virtuous actions that cultivate noble character. Accordingly, inner peace forms the foundation of human happiness in both this world and the Hereafter. It demands continuous effort through the strengthening of faith, the pursuit of knowledge, and the refinement of moral conduct.

Elements of Islamic Psychotherapy Based on al-Tafsir al-Kabir

The discussion on the concept of spiritual well-being based on *al-Tafsir al-Kabir* is developed through an analysis of al-Rāzī's interpretation of twelve al-Quran verses that contain the term *itmi'nān al-qulūb* and its related terms. In general, these verses reflect a combination of elements that emphasise the values of faith, righteous deeds, and reliance upon Allah SWT as key components in attaining spiritual tranquility. The thematic focus of these twelve verses can be broken down into several core elements, as illustrated in Table 1.

Table 1: Elements of Islamic Psychospiritual Therapy in the Interpretation of Quranic Verses Related to *Itmi'nān al-Qulūb* and Its Derivative Expressions

No.	Index of Quranic Verses Related to Itmi'nān al-Qulūb and Its Derivative Expressions	Elements of Islamic Psychotherapy	Therapy
1	0.26389	Faith in resurrection and the Hereafter (<i>akhirat</i>)	Therapy Faith
2	0.2125	Serenity through the help and victory granted by Allah, accompanied by reliance upon Him (<i>tawakal</i>).	Therapy Tasawwuf
3	0.23819	Tranquility through the remembrance of Allah in all	Therapy



		circumstances (<i>zikir</i>) and the emphasis on the obligation of prayer (<i>solat</i>).	worship
4	5:113-114	Tranquility through faith, refinement of manners in supplication (<i>doa</i>), and hope in Allah SWT (<i>raja'</i>).	Therapy Faith, worship & Tasawwuf
5	8:9-10	Tranquility through faith, supplication made with deep hope (<i>raja'</i>), and the complete reliance upon Allah SWT (<i>tawakal</i>).	Therapy Faith, worship & Tasawwuf
6	10:07	Tranquility through the remembrance of Allah (<i>zikir</i>), the performance of righteous deeds, and the attainment of <i>ma'rifatullah</i> (knowledge of Allah), while hoping for His reward and mercy in the Hereafter (<i>raja'</i>).	Therapy Faith, worship & Tasawwuf.
7	13:28	Tranquility through the remembrance of Allah (<i>zikir</i>), remembering Allah's promises of reward (<i>al-wa'd</i>) and threats of punishment (<i>al-wa'id</i>), with firm conviction that the Qur'an is a miracle and that Prophet Muhammad SAW is the Messenger of Allah.	Therapy Faith, worship & Tasawwuf
8	0.74028	Tranquility through faith, patience in facing trials, and awareness of the six characteristics of those who are at loss in the Hereafter (as obstacles to attaining tranquility).	Therapy Faith & Tasawwuf
9	0.74444	Tranquility through gratitude (<i>syukur</i>) for the blessings of security, peace, and prosperity.	Therapy Tasawwuf
10	0.77431	This verse is not included as the discussion is unrelated to psychotherapy or the focus of the study.	-
11	22:11	Tranquility through faith and patience in facing trials.	Therapy Faith & Tasawwuf
12	89:27-30	Tranquility through faith in the attributes of Allah, the Hereafter, and divine rewards (paradise and blessings); attained through dhikr and righteous deeds, and by accepting destiny with contentment (<i>ridā</i>).	Therapy Faith, worship & Tasawwuf

Source: Al-Razi, 1981

Table 1 above presents the elements of Islamic psychotherapy derived from al-Razi's interpretation of the 12 relevant al-Quran verses and 1 verse is not included as the discussion is unrelated to psychotherapy or the focus of the study. Based on these elements, three therapeutic approaches have been identified: Faith Therapy (*īmān*), Worship Therapy (*'ibādah*) and Tasawwuf Therapy (*al-tasawwuf*). However, the dominant discussion centers on the element of faith, concerning to Faith Therapy (*īmān*). There are seven verses that contain elements of faith in al-Razi's interpretation of the Qur'anic verses on spiritual well-being. For example, in al-Razi's interpretation of the verse in which Allah SWT says:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولِمُ تُوْمِنُ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ٢٦٠﴾

And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allah] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allah] said, "Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them – they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise."



(al-Quran, al-Baqarah; 2:260)

According to al-Razi, this verse narrates Prophet Ibrahim's supplication to Allah SWT, requesting that his level of faith be elevated from *'ilm al-yaqīn* (certainty based on knowledge) to *'ayn al-yaqīn* (certainty based on direct observation and personal witnessing). Therefore, Prophet Ibrahim asked Allah to show him how the dead are brought back to life (al-Razi 1981).

Al-Razi also presents the views of the Sufi scholars in his interpretation of this verse. They argue that "the dead" mentioned in the verse refers to hearts veiled from the lights of divine enlightenment (*mukāshafah*) and divine witnessing (*tajallī*), while "bringing to life" refers to attaining the vision and realisation of these divine lights. Thus, the phrase *﴿أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى﴾* ("Show me how You give life to the dead") is understood as Prophet Ibrahim's request for divine enlightenment and spiritual witnessing. Allah then asks, "Do you not believe?" to which Ibrahim responds, "Indeed, I do believe in the unseen, but I ask this so that my heart may be at peace through that enlightenment." According to the theologians (*ahl al-kalām*), inferential knowledge (*'ilm al-istidlāl*) may be subject to doubt and uncertainty. Hence, Prophet Ibrahim requested definitive knowledge (*'ilm al-yaqīn*) so that his heart would be completely free from any trace of doubt or confusion (al-Razi 1981).

Al-Razi (1981) further explains that the four types of birds mentioned in the verse symbolise different human characteristics. The peacock represents the human inclination towards beauty, prestige, and high social status. The eagle signifies the strong desire for food, while the rooster symbolises lustful desires. The crow, on the other hand, represents the craving for wealth accumulation and material pursuits. This interpretation suggests that a person will not attain inner peace or experience the light of Allah's majesty unless they strive to control their desires, particularly in matters of food and sexuality and eliminate greed as well as the tendency to seek admiration and recognition from others (al-Razi 1981).

In addition, the verses related to *itmi'nān al-qulūb* also contain elements of worship (*'ibādah*) towards Allah, which correspond to Worship Therapy. There are six verses that contain elements of worship in al-Razi's interpretation of the Qur'anic verses on spiritual well-being. For example in Surah al-Nisā' (4:103), Allah SWT says in al-Quran:

﴿فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ۝٣١﴾

And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.

(al-Quran, al-Nisā'; 4:103)

This verse contains a command to remember Allah in all circumstances, even during war. In his commentary on this verse, al-Razi (1981) presents several interpretations. First, after performing the prayer of fear (*ṣalāt al-khawf*), one must continue to remember Allah in every situation. This is because moments of fear and vigilance in facing the enemy are among the most appropriate times to increase remembrance (*dhikr*) of Allah and to seek His assistance. Second, the term *dhikr* in this verse is interpreted as referring to prayer (*solat*). Accordingly, the verse commands that obligatory prayer must be performed under all conditions and circumstances whether standing while engaging with the enemy in battle, sitting while shooting arrows, or lying down in the case of injury or severe wounds that prevent a person from standing or sitting (al-Razi 1981).

The term *itmi'nān* in this verse (*﴿فَإِذَا اطْمَأْنَنْتُمْ﴾*) refers to two conditions. First, it describes a sense of safety experienced when a person is no longer travelling and has settled in a place as a resident. Second, it refers to the inner calm that arises when someone is no longer in a state of anxiety or fear, but instead feels at peace. After Allah SWT elaborates in detail on the various types of prayer, including prayer during travel and *ṣalāt al-khawf* (prayer in times of fear), the verse concludes with the affirmation that prayer is an obligation prescribed at specific appointed times (al-Razi 1981).

Furthermore, al-Razi's interpretation of the verses containing the term *itmi'nān al-qulūb* (tranquility of the



heart) also highlights elements of *taṣawwuf* (Islamic spirituality) that are closely related to Tasawwuf Therapy. There are nine verses that contain elements of Tasawwuf in al-Razi's interpretation of the Qur'anic verses on spiritual well-being. Among these is his commentary on Surah Āli 'Imrān (3:126), in which Allah SWT says:

﴿وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ ۖ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۝١٢٦﴾

"And Allah made it not except as [a sign of] good tidings for you and to reassure your hearts thereby. And victory is not except from Allah, the Exalted in Might, the Wise"

(al-Quran, Āli 'Imrān (3:126))

In his commentary on the phrase "وَلِتَطْمَئِنَّ قُلُوبُكُم", al-Razi (1981) explains that tranquility of the heart (*tuma'ninah*) is attained through divine assistance (*imdād*) and the help of Allah SWT, as indicated by the phrase "إِلَّا بُشْرَىٰ" which means "except as good news." Moreover, this assistance serves to instill confidence that Allah's support is always with them, so they would not feel afraid to engage in battle. This is regarded as the primary objective behind the granting of such assistance. Therefore, the two expressions in the verse namely *bushrā* (glad tidings) and *tuma'ninah* (tranquility), are separated to highlight the distinction in their significance, where the attainment of inner peace is considered more central than the reception of good news (al-Razi 1981).

Al-Razi (1981) also emphasizes that the true essence of victory comes from Allah SWT. However, human beings are encouraged to exert effort and place their trust (*tawakkul*) in Him, rather than relying solely on the assistance of angels. This is clearly stated by al-Razi in his interpretation of Allah's words: "وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ" ("And victory is not except from Allah"). This verse also serves as a reminder that a servant's faith (*īmān*) cannot reach perfection as long as they continue to depend on worldly means. Instead, they should entrust all matters to Allah and rely upon Him alone, for He is the One who created those very means.

Similarly, al-Razi's (1981) discussion of the verses in Surah al-Fajr (89:27–30) illustrates that true inner peace (*tuma'ninah al-naḥs*) can only be attained by those who are pleased with Allah's decree and are themselves granted the pleasure of Allah SWT. The guarantee of spiritual tranquility for human beings is, therefore, dependent solely on the divine approval of Allah SWT. As stated in al-Quran:

﴿يَا أَيُّهَا النَّفْسُ الْمطمَئِنَّةُ ۚ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۚ فَادْخُلِي فِي عِبَادِي ۚ وَأَدْخُلِي جَنَّتِي ۝٣٠﴾

*(To the righteous soul will be said:) "O (thou) soul, in (complete) rest and satisfaction!
"Come back thou to thy Lord,- well pleased (thyself), and well-pleasing unto Him!. "Enter thou, then, among My devotees!. "Yea, enter thou My Heaven!.*

(al-Quran, al-Fajr 89: 27–30)

In his interpretation of this verse, al-Razi explains that the concept of *itmi'nān* (tranquility) refers to firmness and stability of the soul. According to him, such tranquility can only be achieved in three ways. First, through a soul that possesses absolute certainty in the truth, free from any doubt. Second, through a soul that feels secure, undisturbed by fear or sorrow especially when hearing the promises of Allah SWT at the time of death, resurrection, and upon entering Paradise. Third, through a soul that finds peace in the remembrance of Allah SWT, as stated in Surah al-Ra'd (13:28): "Indeed, by the remembrance of Allah hearts find rest..".

Thus, al-Razi also explained that the practice of *dhikr* (remembrance of Allah) is a method for attaining inner peace, as stated in Surah al-Ra'd (13:28):

﴿الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۝٢٨﴾

Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured"

(al-Quran, Surah al-Ra'd; 13:28)



In his discussion of this verse, al-Razi (1981) explains that when the heart is focused on the Divine Presence (al-ḥaḍrah al-ilāhiyyah), it becomes illuminated by the light of perfection and the radiance of divine illumination. At that moment, the heart attains peace and tranquility through firm conviction in the truth of Allah's promises (al-wa'd) and warnings (al-wa'id), as well as in the truthfulness of all that has been conveyed by Prophet Muhammad SAW. Conversely, when a person turns their heart and attention toward worldly affairs, the heart becomes dominated and governed by worldly concerns, leading to restlessness and inner turmoil (al-Razi 1981).

Based on the above discussion, it is evident that al-Razi's views on the concept of spiritual well-being, as reflected in his Tafsīr al-Kabīr and his other works, are consistent. He maintains that the key elements leading to spiritual well-being are sound knowledge of 'aqīdah (Islamic creed) and righteous actions that cultivate noble character.

Elements of Islamic Psychotherapy al-Razi's in Addressing At-Risk Adolescents

At-risk adolescents often face emotional pressure, identity conflicts, and negative social influences that may lead to issues such as psychological disturbances, drug abuse, pornography addiction, and tendencies toward criminal behaviour. One of the main underlying causes of these problems is the absence of spiritual values and inner turmoil, which drive them to seek satisfaction through unhealthy forms of entertainment or addiction. However, returning to the practice and internalisation of Islamic teachings has the potential to foster a harmonious society by shaping individuals who are healthy in terms of their physical, mental, emotional, and spiritual well-being (Abdul Aziz et al., 2022). Human nature, which is created from both physical and spiritual elements, is highly emphasised in Islam as a foundation for achieving holistic well-being that encompasses physical, mental, social, and spiritual health.

In this context, the Islamic Psychospiritual therapy method based on the concept of spiritual well-being as interpreted by al-Razi, offers an alternative solution for addressing these issues. According to al-Razi, spiritual well-being is attained when the elements of faith (īmān), worship ('ibādah), and taṣawwuf (spiritual purification) are properly understood and internalised. In addition, the development of a positive mindset also plays a significant role in recognising the wisdom behind life's events, ultimately leading to spiritual well-being. These three elements are emphasised as therapeutic objectives through the methods of Faith Therapy (*imān*), Worship Therapy (*ibadah*) and Tasawwuf Therapy (*Tasawwuf*).

Therefore, Faith Therapy can be applied to at-risk adolescents by teaching them the correct concept of 'aqīdah (Islamic creed), so that they believe that faith is the fundamental foundation for attaining spiritual well-being, and are convinced that only Allah SWT has the power to grant true tranquility. In addition, at-risk adolescents need to develop the belief that Allah SWT is All-Knowing of every human action and to realise that everything that occurs is within the decree and will of Allah SWT. Through this therapy, adolescents are able to strengthen their faith and make better decisions in life, knowing that every action will be accounted for in front of Allah SWT. This ultimately nurtures a sense of spiritual calm and inner stability. Hence, the first element in al-Rāzī's Faith Therapy is belief in Allah SWT, as articulated through verses such as al-Baqarah (2:260), al-Mā'idah (5:113–114), al-Anfāl (8:9–10), al-Ra'd (13:28), al-Hajj (22:11), and al-Fajr (89:27–30). These verses demonstrate that conviction in Allah SWT's attributes of perfection such as the All-Mighty, the All-Wise, the Provider, and the Giver of Life, plays a crucial therapeutic role. This element serves as the foundation for fostering emotional stability in at-risk adolescents, particularly when confronting life's uncertainties, emotional stress, socio-mental pressures, and identity anxiety. The conviction that aid, sustenance, protection, and sufficiency emanate solely from Allah SWT helps reduce their reliance on unhealthy coping mechanisms that could yield detrimental self-consequences such as aggressive behavior, impulsivity, tendencies toward avoidance and escapism, excessive social media usage, and overindulgence in entertainment. Furthermore, faith in the perfection of the *Wājib al-Wujūd* (Necessary Being), alongside firm belief in the truth of Allah SWT's promises and warnings, functions as a cognitive intervention. It restructures cognition, reinforces the motivation to change, and redirects actions toward more positive behaviors (Dewi Suriyani & Hilyatul 2021).

Through Worship Therapy, at-risk adolescents should be trained to perform prayer consistently and not abandon it under any circumstances, as it can be performed while standing, sitting, or lying down, according to the conditions prescribed in Islam. In addition, they should be encouraged to frequently engage in *dhikr*



(remembrance of Allah), *tasbīḥ*, *taḥmīd*, and supplication (du‘ā’), all of which play a significant role in promoting inner peace. Worship Therapy functions to refine the soul, nurturing a commitment to fulfilling religious obligations and abstaining from what is forbidden. This therapy helps instil a spirit of devotion within at-risk adolescents, encouraging them to regularly remember Allah through acts such as *dhikr*, *tasbīḥ*, *taḥmīd*, and *ṣalawāt* (sending blessings upon the Prophet) in every situations. The ultimate aim is to keep their spiritual connection firmly rooted in Islamic teachings so that their actions remain aligned with the principles of the religion (Farah Ferdaus 2023; Ahmad A’toa’ & Mardiana 2021). Prayer (*ṣalāt*) serves as a medium for maintaining a continuous connection with Allah SWT through the process of remembrance (*dhikr Allāh*). In the context of at-risk adolescents, prayer is not merely the fulfillment of a religious obligation, but also functions as a psychospiritual mechanism that helps tranquilize the soul, regulate emotions, and heighten awareness of Allah SWT’s presence in every situation. This is because the deep internalization of prayer opens a space for intimate supplication (*munājāt*) and seeking divine assistance, which can alleviate emotional stress, anxiety, and the propensity toward impulsive behavior when facing life conflicts (Achour et al. 2026). Furthermore, the consistent practice of prayer fosters self-discipline, enhances self-regulation, and reinforces a sense of responsibility, thereby assisting adolescents in refraining from behaviors that contradict Islamic law (*sharī‘ah*) (Maghfira 2025).

Likewise, through Tasawwuf Therapy, at-risk adolescents are taught to direct their full reliance on Allah SWT in seeking guidance towards goodness, as well as in requesting help and sufficiency in their lives. This therapy also aims to shape their inner selves by instilling praiseworthy virtues such as patience, contentment, and gratitude, while simultaneously eliminating negative traits. Tasawwuf Therapy functions to nurture the spiritual awareness of at-risk adolescents so that they remain conscious that Allah SWT is constantly observing their actions. As a result, they will be motivated to continually improve themselves by adopting good character, ultimately attaining a sense of inner peace through such virtues. For example, the element of contentment (*riḍā*), as embedded in al-Rāzī’s interpretation of Surah al-Fajr (89:27–30), aims to guide at-risk adolescents to accept every divine decree of Allah SWT with full conviction and an open heart. This helps reduce their propensity to assign blame to themselves or others when facing unexpected events that trigger emotional distress. Instead, they become better equipped to accept life’s realities positively, grounded in the conviction that all occurrences unfold by the decree of Allah SWT. Furthermore, this therapy fosters intrinsic motivation so that every deed is oriented toward attaining the pleasure (*riḍā*) of Allah SWT. In the context of at-risk adolescents, the pursuit of Allah SWT’s pleasure propels them to replace negative behaviors with virtuous acts that bring them closer to Him such as observing prayers, honoring parents, aiding others, and refraining from transgressions. Consequently, it guides at-risk adolescents to believe that ultimate fulfillment lies in the rewards promised by Allah SWT in the Hereafter. Thus, internalizing contentment (*riḍā*) aids at-risk adolescents in managing stress and accepting trials with greater composure. Simultaneously, a life orientation anchored in seeking Allah SWT’s pleasure and otherworldly rewards encourages continuous behavioral modification, deters involvement in social ills, and fosters a balanced Muslim identity characterized by steadfastness (*istiḳāmah*) in obedience to Allah SWT (Karimah Darajat & Achmad Khudori 2023).

Hence, al-Razi’s Islamic Psychotherapy Method Based on the Concept of spiritual well-being offers an effective approach to addressing the problems faced by at-risk adolescents, while also shaping their overall well-being both spiritually and physically. This method comprises three integrated components of Islamic Psychospiritual Therapy, and it can also be applied to other social issues, as it is grounded in the principles of Islam and serves to guide individuals back to the true teachings of the religion.

CONCLUSION

This study affirms that the concept of spiritual well-being in the term (*itmi’nān al-qulūb*) as presented by al-Razi in his interpretation of Qur’anic verses containing this term and its related expressions offers a significant psychospiritual therapeutic framework for addressing the challenges faced by at-risk adolescents. Analysis of *al-Razi’s tafsir* reveals that spiritual well-being can be achieved through strong faith, a close relationship with Allah SWT, as well as consistent practice of worship and good character. This approach not only contributes to the development of a stable and well-balanced soul, but also serves as an effective form of Islamic psychotherapy in addressing emotional distress, identity conflict, and negative social influences commonly experienced by at-risk adolescents. Moreover, this article demonstrates that *al-Razi’s tafsir* contains dimensions of Islamic psychotherapy that integrate spiritual, intellectual, and moral aspects in cultivating



individual well-being and helping individuals face life's challenges with greater resilience and calm. This study also introduces a new approach to understanding the concept of spiritual well-being by applying al-Razi's interpretations of relevant Qur'anic verses from *al-Tafsir al-Kabir* within the context of Islamic psychotherapy methods.

The uniqueness of this research lies in its integration of classical *tafsir* with contemporary therapeutic approaches in dealing with the problems of at-risk adolescents. The Islamic psychotherapy method grounded in the mechanisms of spiritual well-being as explored in al-Razi's exegesis demonstrates that spiritual tranquility in Islam is not solely dependent on external factors, but requires internal reinforcement through Faith Therapy, Worship Therapy and Tasawwuf Therapy. This study also contributes to the development of more effective intervention programmes, particularly in the field of Islamic psychotherapy and the formulation of psychospiritual therapy modules aimed at enhancing the spiritual well-being of adolescents. This approach may serve as a foundation for further research in the field of contemporary Islamic therapy, while also enriching the body of knowledge in Islamic exegesis and psychology. Therefore, continued research on the application of Islamic psychotherapy in the modern context is essential to further strengthen its effectiveness in addressing various mental health and well-being issues in society.

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