

## Managing Physical Illness Through Spiritual Prescriptions in The “Epistle For The Sick” From *Risale-i Nur*

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### Abstract

*Risale-i Nur, or the Treaties of Light, is Bediuzzaman Said Nursi's greatest opus (1877-1960). In addition to religion and lifestyle concerns, Nursi has outlined extensively in Kitab Lama'at the vital part of human beings, which is a physical ailment with spiritual medicines. It was referred to as the Epistle to the Sick. It is produced as spiritual healing prescriptions that comprise the Twenty-Five Flashes. Nursi demonstrates the concept of health and illness through different dimensions that are viewed in the light of the Quran that the notion of illness is not something to be feared, but it brings goodness which contains many benefits, advantages and instances of wisdom. In light of the aforementioned statement, this article examines the message of the Epistle to the Sick as articulated in Risale-i Nur regarding the spiritual management of physical illness. The paper is divided into four sections. In the context of the Islamic worldview, the first section defines the spiritual aspect of human beings, which comprises the heart and intellect. It also emphasises the interdependence between the interconnected a'ql, fu'ad, and qalb. The second section examines the relationship between physical disease and spiritual demotivation in the post-COVID-19 period via global mental health concerns. In the meanwhile, the third section describes the cure of physical illness by spiritual prescription, based on Said Nursi's book Risale-i Nur. The study concludes with curricular recommendations for IIUM students, particularly those enrolled in the Kuliyah of AbdulHamid Abu Sulayman, in order for them to become complete Muslims and active agents in propagating the wisdom of Risale-i Nur among the community.*

**Keywords:** *Risale-i Nur, Epistle to the Sick, Imam Nursi*

## إدارة الأمراض الجسدية من خلال الوصفات الروحية في "رسالة المرضى" من رسائل النور

روضة الفردوس فتاح ياسين، مسطورها إسماعيل

### المستخلص

رسائل النور، هي أعظم عمل للإمام بديع الزمان سعيد النورسي (1877-1960). بالإضافة إلى القضايا المتعلقة بالدين وأسلوب الحياة، فقد تناول النورسي بشكل مكثف في كتاب *اللمعات* جانبًا حيويًا من الإنسان، يتمثل في الأمراض الجسدية وعلاجها بالدواء الروحي. وقد أطلق عليها اسم "الرسالة إلى المرضى". وهي تُقدم كوسيلة للشفاء الروحي، وتتضمن *اللمعة الخامسة والعشرين*. يستعرض النورسي مفهوم الصحة والمرض من زوايا مختلفة في ضوء القرآن الكريم، موضحًا أن المرض ليس شيئًا يُخشى منه، بل يحمل في طياته الخير الذي يتضمن العديد من الفوائد والمزايا والحكم.

استنادًا إلى هذا الطرح، يتناول هذا المقال رسالة "رسالة المرضى" كما وردت في رسالة النور، فيما يتعلق بالإدارة الروحية للأمراض الجسدية. ينقسم المقال إلى أربعة أقسام. في سياق الرؤية الإسلامية للعالم، يُعرف القسم الأول الجانب الروحي للإنسان، الذي يشمل القلب والعقل. كما يُبرز الترابط بين العناصر المتداخلة: العقل (*العقل*)، والفؤاد (*الفؤاد*)، والقلب (*القلب*). (يتناول القسم الثاني العلاقة بين الأمراض الجسدية والإحباط الروحي في فترة ما بعد جائحة كوفيد-19 من خلال القضايا العالمية للصحة النفسية. في المقابل، يصف القسم الثالث علاج الأمراض الجسدية بالوصفات الروحية، استنادًا إلى كتاب بديع الزمان سعيد النورسي *رسالة النور*. وتختتم الدراسة بتوصيات منهجية لطلاب الجامعة الإسلامية العالمية بماليزيا، وخصوصًا أولئك المسجلين في كلية عبد الحميد أبو سليمان، ليصبحوا مسلمين متكاملين وعاملين نشطين في نشر حكمة رسالة النور بين أفراد المجتمع.

الكلمات المفتاحية: رسالة النور، رسالة المرضى، الإمام النورسي

## 1.0 INTRODUCTION

*Risale-i Nur*, or the Treaties of Light, is Bediuzzaman Said Nursi's greatest opus (1877-1960). The risale is a 12-volume collection of writings, including the Words (*al-Kalimat*), the Letters (*al-Maktubat*), the Flashes (*al-Lamaat*), the Rays (*as-Syuaat*), Signs of Miraculousness, and the Staff of Moses (*Asa al- Musa*) (Risale-i Nur, 2012). Ultimately, the risale is a massive astonishing work with over 130 treatises written in languages other than Turkish and Arabic. In general, it is a thematic tafsir that affects Muslim society to engage in exemplary and virtuous deeds and conducts as approved by the Qur'an (Said Nursi, n.d). In depicting a positive and healthy link between science and religion, it also assists in elucidating Islamic belief and the Quran through balanced approaches that embrace and support contemporary scientific discoveries (Nur Sakinah, 2019: 37). The primary purpose of the risale is to impose a religious revival in Turkey. It was also intended to educate the Turkish Muslim community against alien doctrines such as secularism, atheism, and communism during the collapse of the Ottoman Caliphate and the beginning of the Modern Turkish era (Risale-i Nur, 2012; Muhammad Faiz, 2017: 26; Nabilah, Rosseni & Siti Farahin, 2022: 126). Muslims worldwide viewed Said Nursi as a "Renewer" in the 20th century.

In addition to religion and lifestyle concerns, Nursi has outlined extensively in Kitab Lama'at the vital part of human beings, which is a physical ailment with spiritual medicines. It was referred to as the Epistle to the Sick. Thomas Michel writes on the Risale-i Nur website that "spirituality is the internalisation of religious instruction and practises so that it influences, informs, and alters an individual's behaviour" (n.d.). Without a strong spiritual foundation, it is impossible for humans to develop resiliency in the face of discouragement, even physical disease. Nursi presents a spirituality practical and suitable to the requirements of ordinary believers by allowing the essential teachings of the Qur'an to mould one's attitudes and responses to the most prevalent human hardships (Nursi, 2022: 12-13). Through his advice, Nursi illustrates to his disciples how

God's guidance can change the unpleasant state of illness into an opportunity for spiritual growth and deeper obedience to God's plan.

Therefore, the Epistle for the Sick is produced as spiritual healing prescriptions that comprise the Twenty-Five Flashes. Written in 1935, this volume contains twenty-five spiritual remedies (Nabil, Tahir, Thomas & Gulerce, 2019: 181). The central tenet of treatise serves as a remedy, consolation, and prescription for the sick and etiquette of visiting the sick while wishing them a speedy recovery. Nursi demonstrates the concept of health and illness through different dimensions that are viewed in the light of the Quran that the notion of illness is not something to be feared, but it brings goodness which contains many benefits, advantages and instances of wisdom (Nabil et. al, 2019: 182). His students, Rusdu, Refet, and Hustev, acknowledged that the treatise was written in only four and a half hours. It was written in such a short amount of time because there was insufficient time for corrections and research, leaving it “natural” like the first draft (Nursi, 2022: 12). Therefore, one should not anticipate a logical and well-organised thesis on remedies for illness; rather, it is a collection of 26 remedies from which a sick person could potentially benefit.

In light of the aforementioned statement, this article examines the message of the Epistle to the Sick as articulated in Risale-i Nur regarding the spiritual management of physical illness. The paper is divided into four sections. In the context of the Islamic worldview, the first section defines the spiritual aspect of human beings, which comprises the heart and intellect. It also emphasises the interdependence between the interconnected *a'ql*, *fu'ad*, and *qalb*. The second section examines the relationship between physical disease and spiritual demotivation in the post-COVID-19 period via global mental health concerns. In the meanwhile, the third section describes the cure of physical illness by spiritual prescription, based on Said Nursi's book Risale-i Nur. The study concludes with curricular recommendations for IIUM students, particularly those enrolled in the Kulliyyah of AbdulHamid Abu Sulayman, in order for them to become complete

Muslims and active agents in propagating the wisdom of Risale-i Nur among the community.

## **2.0 THE SPIRITUAL ASPECT OF HUMAN BEING**

### ***2.1 The Definition of the Heart and Mind***

According to Raudlotul and Asma' (2022) in their book entitled *Dosa-Dosa Akhir Zaman*, the spiritual side of human beings consists of two main components, namely the heart and mind. In anatomic term, the heart is a critical organ whose duty is to pump blood from the veins into the arteries, thus sustaining blood flow throughout the entire circulatory system (Olatoye, 2013). As a definition of the mind, Oxford Dictionary (2023) denotes mind as an individual's intellectual capacities that allow them to experience thought processes. In psychological terminology, the mind is an all-encompassing faculty responsible for all mental processes, including cognition, memory, will, sensation, and imagination, which correspond to specific parts of the brain. However, the terminology is generally confined to cognitive activity and functions (American Psychological Association [APA], 2023). Regardless of the functional distinction between the heart and the mind, both are required to comprehend Allah's revelation.

The heart serves as a tool for believers to comprehend all of God's commands and prohibitions (Raudlotul & Asma', 2022: 16). The term heart is rooted from the word *qalaba* derived from Arabic language which connotes “to turn around”, “turn about”, “to change”, “alter”, “transform”, and “transmute”. Prophet Muhammad previously said in Sahih al-Bukhari that the heart is a rapidly changing substance whose name derives from its continuous changes (*taqallub*).

*“There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets*

*spoiled the whole body gets spoiled and that is the heart"*  
(Sahih al-Bukhari).

Besides that, the heart has been addressed to as *qalb* (eleven times), '*aql*, *lubb*, and *fu'ad* (three times) in the Quran and Hadith for a variety of causes and purposes in various contexts and viewpoints (Raudlotul & Asma', 2022: 18; Loukas, Saad, Tubbs & Shoja, 2009: 3; Olatoye, 2013: 183). In basic understanding, the heart is concerned with sensation, attitudes, acquaintance, illness, desires, loyalty, act, and purpose. It has been illustrated in Surah al-Mulk, Allah SWT defines the heart as a gift bestowed alongside the benefits of hearing and vision.

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

Say, 'O Prophet, ' "He is the One Who brought you into being and gave you hearing, sight, and intellect. 'Yet' you hardly give any thanks" (67:23).

In Surah al-Furqan, the heart is also referred to as *fu'ad*, which describes emotions that result from actions of the heart, such as fear, courage, steadfastness, desire, greed, wrath, miserliness, and envy. These sensations are centred in the heart and are susceptible to good or negative transformation (Raudlotul & Asma', 2022: 21).

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا

The disbelievers say, "If only the Quran had been sent down to him all at once!" 'We have sent it' as such 'in stages' so We may reassure your heart with it. And We have revealed it at a deliberate pace (25:32).

From an Islamic perspective, the heart performs functions that modern science attributes to the brain. Heart is the centre of human interaction with Allah and controls all bodily acts (Raudlotul & Asma', 2022: 6). Depending on the individual's behaviour, the heart might be regarded as alive, hardened, dead, or sick. It is underlined in Surah al-Baqarah (2:74), which describes the many varieties of hearts. The heart is categorised as either healthy or unhealthy, with the diseased category including the worst traits, such as mistrust, hardness, hypocrisy, and ignorance. Numerous elements, including profanity, denial of reality, divergence, offence, dishonesty, assertiveness, laxity, fear, aggravation, and jealousy, contribute to the progression of heart disease.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ أَلْهَارٌ وَإِنَّ مِنْهَا لَمَا يَشْقُقُ فَيُخْرِجُ مِنْهُ الْمَاءَ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ

*Even then your hearts become hardened like a rock or even harder, for some rocks gush rivers; others split, spilling water; while others are humbled in awe of Allah. And Allah is never unaware of what you do (2:74).*

In this verse, Allah draws an analogy between hearts and stones. According to the translation, there are three distinct sorts of Muslim believers with distinct categories of hearts. These allude to hearts that convert to Allah readily, hearts that turn to Allah after being hardened, and, worst of all, hearts that turn away from Allah out of fear. The healthy and responsive heart is fed by good deeds, but a heart as hard as a rock would be impossible to rectify and remote from Allah's favour. Meanwhile in Hadith, the notion of heart is utilised in several situations, including "in the heart" and "from the heart." Repetition of the notion of the heart demonstrates its significance at the centre of every human. It highlights the significance of the heart is proven by the fact that the three categories of people described in the Qur'an have various conditions of the heart: the *mu'minin* have

living hearts, the *kafirun* have dead hearts, and the *munaḥiqun* have diseased hearts (Loukas, Saad, Tubbs & Shoja, 2009: 3). Thus, the role of the heart in Islam is accorded far greater significance and emphasis than the physiological function and purpose attributed to the heart in conventional science.

Islamic teachings hold that both the heart and the intellect are necessary for the preservation of human life. It is aligned with Maqasid al-Shari'ah that the protection of mind is one of the higher objectives in Islamic Law (Sulaiman, 2017: 45). The intellect, or the mind, is responsible for rational thought and rational decision-making. Without the mind, human beings would not be able to reason or make decisions. According to Sulaiman in his work entitled *An Islamic Perspective on the Protection of the Mind and Attainment of Happiness* (2017), mental purity is vital for mental and physical health, productivity, and effectiveness (p. 48). Therefore, it is the responsibility of every individual to labour incessantly to retain their mind (intellect). The inability to think results in frustration not just for the individual, but for society as a whole. The following Qur'anic passages in Surah al-Hajj and Surah al-Anfal make apparent the reasons for mental preservation:

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَلَيْسَ بَالٍ بِهَا  
تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

*Have they not travelled throughout the land so their hearts may reason, and their ears may listen? Indeed, it is not the eyes that are blind, but it is the hearts in the chests that grow blind (22:46).*

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ

*Indeed, the worst of all beings in the sight of Allah are the 'wilfully' deaf and dumb, who do not understand (8:22).*

Allah SWT developed the human intellect to comprehend the revealed teachings, which must conform to each explanation offered by the revelation

(Aminuddin et. al, 2018: 472). In other words, there is no contradiction between a healthy mind and revelation, namely the al-Qur'an and Sunnah, which explain matters of faith and Islamic law. As a result of their harmonic interplay, the explanations of the revelation are pertinent and suitable to the nature of the human intellect as created by Allah Almighty (Aminuddin et. al, 2018: 472). Mind is derived from the Arabic idea of '*aql*', which occurs 49 times in the Qur'an in the form of verbs like as '*aqala*, *ya'qilun*, '*aqalu*, *ta'qilun*, *na'qilu*, and *ya'qilu*, all of which allude to the 'application of intellect' (Sulaiman, 2017: 160). Kocabas (1987) argues that the reason '*aql*' appears in the Qur'an in the form of a verb is because "it has a dynamic use" (p. 3). This implies that if '*aql*' were used as a noun in the Qur'an, it would simply mean intellect, however its use as a verb gives it the sense of "using or activating the intellect" (Kocabas, 1987: 3). Therefore, *kufir* or unbelief and the commission of wrongdoing are the result of not employing the intellect.

Like the heart, the mind also has its own types namely healthy mind (*qalibun salim*) and sick mind (*qalibun maridh*) (Sulaiman, 2017: 46). A healthy or pure mind views things in the proper perspective, distinguishes right from wrong, and accurately evaluates rights and motives. In contrast, a sick person sees things in the wrong light, is unable to distinguish right from wrong, judgements incorrectly, and reasoning imprecisely. one must eliminate the impediments that restrict the mind's capacity to think clearly and reason logically, like cognitive impairments such as depression, anxiety, and addiction to stay happy and logical in line with Islamic teachings. The following subsection will be discussing the relationship between '*Aql*, *Fu'ad* and *Qalb* which has been explained by scholars like Tulving (1983), Tirmizi (2009), Nicholas Heer (2009), Mirfat (2017), and Raudlotul and Asma' (2022).

## 2.2 The Relationship between 'Aql, Fu'ad and Qalb

According to Raudlotul and Asma' (2022: 20), they have simply defined the meaning of '*aql*, *fu'ad* and *qalb*. These are as follows:

|              |                                                                                                                                                                                                                                                                               |
|--------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| ' <i>Aql</i> | Ability of nature and a tool to regulate human behaviour based on a thorough comprehension of physical and material principles. A secure mind is the foundation of all good deeds if it is capable of overcoming the influence of emotions and managing a person's behaviour. |
| <i>Fu'ad</i> | Feeling is the repository for all emotions detected by the senses. Emotions include emotions such as fear, love, hope, rage, hatred, lust, satisfaction, happiness, and sadness. If they overpower common reason, these emotions can lead to undesirable behaviour.           |
| <i>Qalb</i>  | The place where reason and emotion converge, allowing both to think rationally in the face of mounting sexual cravings or vice versa. <i>Qalb</i> is the cognitive foundation for forming consciousness and making decisions.                                                 |

**Figure 1: Brief definition of 'Aql, Fu'ad and Qalb**

In light of the relationship between '*aql*, *fu'ad* and *qalb*, some scholars define the heart along with the definitions of '*aql* and *fu'ad* to provide a comprehensive picture of the meaning of the heart which is closest to what is meant by revelation. Along with *fu'ad* and '*aql*, the heart is also synonymous with its position in the human chest (al-Sadr). This has been mentioned in the Quran in Surah Al-Hajj (22: 46).

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَّخِذُ مِنْهُ الْقَاهِرُ ۚ وَإِنَّ مِنْهَا لَمَا يَتَّقَىٰ ۚ فَخَرُجْ مِنْهُ الْمَاءَ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ۚ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ

*Have they not travelled throughout the land so their hearts may reason, and their ears may listen? Indeed, it is not the eyes that are blind, but it is the hearts in the chests that grow blind (22:46).*

Nevertheless, as cited in Raudlotul and Asma' (2022), Imam Tirmizi (2009) has his own approach which has been explained in his famous book, *Bayan al-Farq bayna al-Sadr wa al-Qalb wa al-Fu'ad wa al-Lubb* in defining the meaning of the heart (p. 21). Imam Tirmizi defines *qalb* as the heart, *fu'ad* as the heart, *sadr* as the chest where the heart is located and *lubb* as the deepest part of the heart. He divided the heart into four parts of positions in accordance with the light of guidance or light from Allah SWT (Raudlotul & Asma', 2022: 21). According to Western orientalist research named Nicholas Heer (2009), this kind of division was first highlighted by Muslim scholars who became followers of scientists in the field of Islamic psychology while following Sufism later on. The division can be summarised as follows:

| <i>al-Sadr</i>     | <i>Al-Qalb</i>    | <i>al-Fu'ad</i>       | <i>al-Lubb</i>       |
|--------------------|-------------------|-----------------------|----------------------|
| The light of Islam | The light of Iman | The light of Makrifah | The light of Tawheed |
| Muslim             | Mukmin            | Al-'Arif              | Muwahhad             |
| Syari'ah           | Inner knowledge   | Al-Ru'ya              | A gift from God      |

|                        |               |                     |                       |
|------------------------|---------------|---------------------|-----------------------|
| knowledge              |               |                     | and His goodness      |
| Nafs Ammarah bi al-Su' | Nafs Mulhamah | Al-Nafs al-Lawwamah | Al-Nafs al-Mutmainnah |

**Figure 2: The level of achievement of a servant's heart, faith and knowledge in receiving the light of Allah SWT.**

According to the above definition, *al-Sadr* means *al-Qalb* and not *al-Fuad*, so a distinction must be made between the *qalb* and the heart. Allah SWT explains through several verses about the difference between the *qalb* and the heart. Al-Quran emphasises that the heart is the determinant that dominates the mind, while the heart, which is located in the brain, is far from the heart. Thus a person can lose his mind but his heart still continues to work (Abdul Mun'im, 2017).

The Prophet SAW explained in authentic hadiths that the position of the heart is located in the chest. The heart has the nature of *riqqah*, which is kindness, while feelings have the nature of *layyin*, which is tenderness. A good heart brings gentleness and gentleness comes from a good heart. In Surah Ali-Imran, Allah SWT tells the feelings of some Muslims who go to the battlefield with mixed intentions between the affairs of jihad in the path of Allah and the desire to gain the spoils of war. The verse distinguishes between what is in people's chests and what is in their hearts.

وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Through this, Allah tests what is within you and purifies what is in your hearts. And Allah knows best what is 'hidden' in the heart (3: 154).

Scientific research has discovered the difference between the physical heart, that is the heart and the emotional heart can actually reach into the human

brain. In the human brain there is a part that is shaped like a seahorse called the hippocampus. This term comes from the Greek language which means sea horse (Tulving, 1983). The hippocampus is located in the middle part of the human brain that functions as a component that stores human memory throughout life. From this scientific discovery, it can be understood that the hippocampus is the place where memories are stored, including the joys and sorrows that affect the soul and feelings. While the physical heart is focused on the heart and its biological function is to ensure human health and longevity. Both play a very important role in the balance of a person's life, spiritually and physically.

### **3.0 THE IMPLICATION OF PHYSICAL DISEASES TO SPIRITUAL DEMOTIVATION**

Sin is defined as the terrible consequence of damnation for people who commit acts forbidden by Allah SWT. It has become common for humans to be incapable of avoiding making mistakes throughout their lives. However, every error must be acknowledged and completely accounted for so that life may be improved and made flawless. Imam al-Ghazali (2005) categorised sin into three distinct types. As this division of sin reflects human nature, the first section is split into four categories, *rububiyyah*, *shayitaniyah*, *bahimiyyah*, and *sabu'iyah*. Imam al-Ghazali classified the second form of sin as sins committed by slaves against God, which include failing to fulfil human commitments (Mek Wok, 2022: 6). These include delaying and abandoning zakat, appropriating rights and insulting others, backbiting and cyberbullying on social media sites. The final Imam Ghazali's division of sin is a discussion of big and little sins, where significant offences are limited and threatened by God, whilst minor crimes are the contrary (Mek Wok, 2022: 7).

Sin is an impediment that hinders a servant's relationship with his creator. As more sins are committed, the relationship between the Almighty Creator and

His servant grows more strained. It will eventually cause one life to become distant and vanish from His Lights and Blessings. Allah SWT implies in Surah al-Tawbah (9: 67), as follows:

.....نَسُوا اللَّهَ فَنَسِيَهُمْ.....

...They neglected Allah, so He neglected them.... (9: 67).

In addition, one must realise that sin affects the spiritual, mental, and bodily condition of humanity. In general, people believe that only unidirectional relationships exist between physical ailments and spiritual demotivation. In actuality, both can influence one another. A lack of spiritual motivation might also endanger one's physical health. For a thorough examination of this topic, Abdul Latif (2022) has elaborated on the effects of sin from the spiritual, mental, and physical perspectives in relation to the lowly, ignorant, weak, and poor original nature of humans (p. 324).

First, the consequences of sin on spirituality emphasises that man's position is once again diminished by sin and its shame. Obviously, man is composed of mani (Surah al-Sajadah: 8). Allah then exalted mankind with the best creation, which was conditioned by taqwa (*ahsani taqwim*). When Allah SWT is in the heart and life of a person, by obeying all of His instructions and avoiding His prohibitions, a person attains human grandeur. Sin causes humans to become more meek and mistaken compared to animals whose sole purpose in life is to satisfy the appetites of the stomach and genitalia. The presence of evil will produce an anxious and restless heart. In the beginning, individuals will feel guilty when they sin. However, the feeling of guilt will diminish and become a habit. This conforms to the words of Imam Ghazali (1990: 689),

*Maksiat-maksiat itu umpama makanan-makanan mudarat bagi badan manusia. Sebagaimana makanan yang mudarat itu akan membahayakan kesihatan badan manusia, dan berkumpul*

*mudarat-mudarat itu dalam tubuhnya sehingga menyebabkan orang itu mati.*

Sin also diminishes the enjoyment of worshipping God, which has a negative influence on spirituality. A sign of a diseased heart is feeling innocent about committing sins and even enjoying them, whereas it is difficult to obey Allah SWT's prohibitions. The worst outcome of chronic physical sickness is death, but the repercussions of chronic spiritual illness due to sin continue beyond death, which is the burning of the fire of hell, which is sixty times hotter than the heat of the world's fire (Abdul Razak, 2018: 52-53). In actuality, Allah SWT's punishment for sinners is a reflection of God's love, so that a person becomes conscious and returns to the path's beginning. This is due to the fact that a heart defiled by sin will have difficulty recognising humiliation and weakness. His external eyes may be literate, but his inner eyes are blind to the guidance of Allah SWT. Allah mentions in Surah Al-Mutaffifin of the Qur'an:

كَذَٰلِكَ زَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْفُرُونَ

But no! In fact, their hearts have been stained by all 'the evil' they used to commit! (83:14).

Second, the sin would have an effect on mental health. Sin kills intelligence and fosters ignorance. God has imparted a small amount of information to mankind in order to illuminate one's life. Sin causes the heart, which is like a mirror, to become increasingly smudged until it is no longer washed and polished, at which point it becomes pitch dark. According to the Prophet Muhammad, one sin causes a black dot in the heart. This will allow the devil to urge people on God's earth to commit evil and wickedness. Sin leads to the loss of intelligence, and one will continue to inherit this idiocy. Sin against God is one of the primary sources of ignorance, which has rendered the mind unreasonable. This is the primary cause of mental disorders in humans. Ignorance, for instance,

causes a person to crave praise and fear human criticism (riya'). The Prophet SAW, as related by Mahmud bin Labid, stated:

*Perkara yang paling aku takut terjadi pada kalian adalah syirik kecil. Para sahabat bertanya, apakah syirik yang kecil wahai Rasulullah? Nabi SAW bersabda: Itulah riak (Riwayat Ahmad, no 23630).*

Besides that, malice is also caused by ignorance. Jealousy is a product of genuine ignorance. This is because jealousy is the one primary sin in which there is no pleasure, only heartache. Life becomes unsettling, unhappy, awful, and contemptible. The solution is to repent and seek forgiveness for sins. Allah SWT provides people who obey and avoid sin assurance through His words in Surah al-Talaq:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا (٢) وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا (٣)

And whoever is mindful of Allah, He will make a way out for them. And provide for them from sources they could never imagine. And whoever puts their trust in Allah, then He 'alone' is sufficient for them. Certainly Allah achieves His Will. Allah has already set a destiny for everything (65: 2-3).

In addition to that, despair is one of the impacts of other sins on the mental. When we are accustomed to immorality, we tend to give up when Allah SWT issues tests and warnings. Allah SWT said in surah al-Rum:

وَإِذَا أَدْقْنَا النَّاسَ رَحْمَةً فَرَحُوا بِهَا ۗ وَإِنْ تَضِيقُ كَيْفَ مَا قَدَّمْتَ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ (٣٦) أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ (٣٧)

If We give people a taste of mercy, they become prideful 'because' of it. But if they are afflicted with an evil for what their hands have done, they instantly fall into despair (36). Have they not seen that Allah gives abundant or limited provisions to whoever He wills? Surely in this are signs for people who believe.

Finally, sin also has an effect on the physical dimension. Because humans are feeble, they are unable to accomplish anything without the strength and skill granted by God. However, by committing sin, individuals inadvertently strain their relationship with God. Poor individuals appear arrogantly to believe that they can manage their own problems without Allah's (SWT) intervention and assistance. By taking vitamins, medication, and engaging in physical activity to maintain his health, he can always be healthy and make others intelligent by studying diligently. Humans ultimately deify their work, their knowledge, their passion, and their ability. Unknowingly, he strayed from Allah SWT. In reality, everything occurs through the work, strength, and permission of Allah SWT. Sin also destroys self-assurance, weakens the spirit, and makes a person susceptible to despondency.

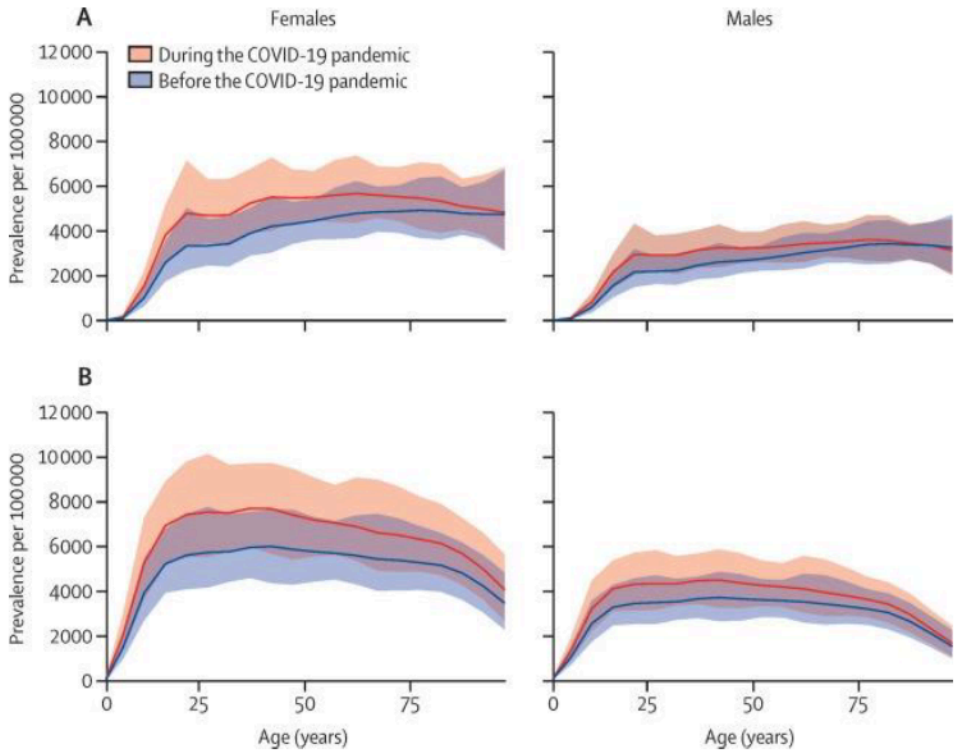
### ***3.1 Physical Diseases and Spiritual Demotivation in the Post Covid-19***

It is difficult to discover the descriptive literature on Said Nursi's influence, particularly on the question of how to treat physical ailments and spiritual demotivation using spiritual prescriptions in the past. In the modern intellectual world, many Muslim scholars and even Western intellectuals have uncovered the prescriptions stated in the Epistle for the Sick and its corresponding wisdom and embarked practical approaches for the Ummah to emulate in daily life, yet it is still scarce (Thomas, 2019). Numerous academics consider Said Nursi's teachings to be revivalist in nature, since they reconcile the theoretical and practical components of Islam, thus providing a solution to the aforementioned problem. With the current

fragility of the planet, numerous bodily and spiritual ailments are rapidly spreading. In late 2019, the world (220 countries and territories) underwent worldwide quarantine due to the Covid-19 outbreak. As of 31st January 2023, there have been 753,479,439 recorded Covid-19 cases, including 6,812,798 deaths reported to World Health Organisation (WHO, 2023). It resets methods and settings of living interchangeably for example, by wearing face masks outdoors and washing hands frequently. All individuals, with the exception of pregnant women, infants, and those with high-risk diseases at the very beginning, are strongly advised to receive anti-vaccine to prevent the spread of the virus.

Nursi explicitly recommends the Muslim community to revise its perspective on the test so as to be compatible with the Quran's depiction while undergoing it (Nurul Asiah et. al, 2022: 3). He provides a clear picture of this by referencing the story of Prophet Yunus AS in discussing the test and the appropriate response to it. To comprehend the concept of the test, one must consider what it means to be Allah's servant. This can be referred to Surah Ali Imran (3: 173), Surah At-Tawbah (9: 83 & 87) and Surah Al-Anbiya (21: 129). The notion of test does not specifically denote the concept of health and sickness, yet it is beyond that which consists of comprehensive conception. In reference to the recent phenomena of Covid-19, there is a rising trend of an increase in the number of cases of mental illness that result in self-harm, suicide, and depression, among other things. This virus outbreak can be viewed as one of Allah's tests that primarily impacts bodily and mental health. Ultimately, this virus outbreak has had profound and extensive effects on health systems, economy, and society.

Mental health is a fundamental human right and an essential component of human health and well-being as a whole. Without good mental health, humans are unable to connect, function, cope with adversity, and prosper. The COVID-19 pandemic causes a 25% rise in the global prevalence of anxiety and depression (WHO, 2020).



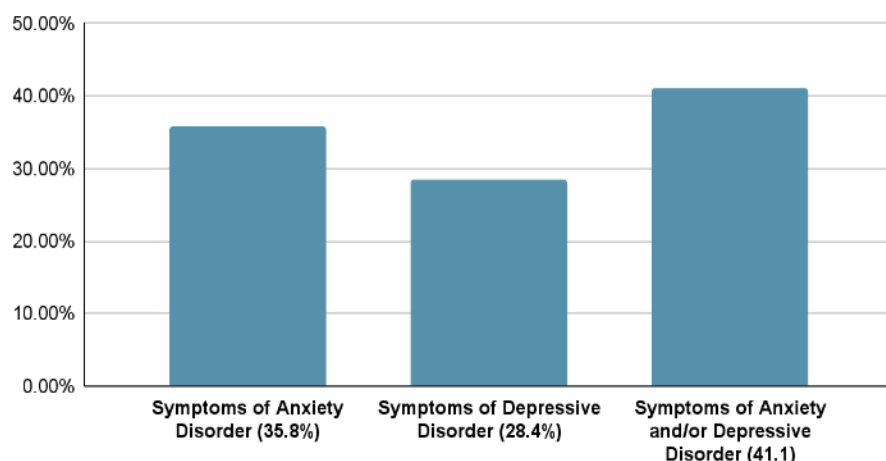
**Figure 3: Global prevalence of major depressive disorder (A) and anxiety disorders (B) before and after adjustment for (ie, during) the COVID-19 pandemic, 2020, by age and sex.**

**Source: COVID-19 Mental Disorders Collaborators (2021)**

Unfortunately, though mental health needs are high, responses are insufficient and inadequate. This has led to many unprecedented incidents. Emerging and alarming many stress elements are a result of the prolonged social isolation during pandemic. This has resulted in agonising loneliness, fear of infection, suffering and death for oneself and one's loved ones, and financial concerns that eventually lead to despair and anxiety in the affected communities (WHO, 2022). In the worst possible case, they would commit suicide. For example, over the first two weeks of the Covid-19 outbreak in China, 53.8 percent of 1,210

subjects experienced moderate to severe psychological effects. Moreover, Xiao et al. (2020) documented the mental health and sleep quality of 170 participants with poor quality and excessive stress. The US, another major affected country, a number of adults are reporting to experienced specific negative effects on their mental health and well-being, such as worsening chronic conditions (12%), increases in alcohol consumption or substance use (12%), and difficulty sleeping (36%) or eating (32%) (KFF Health Tracking Poll, 2020). The number of percentage on drug overdose suicide and deaths in the US also escalated from 4.1% in 2018 to 18.2% in 2020 (Centre for Disease Control and Prevention, 2020). These instances show that it is very alarming in the healthcare system especially related to mental health.

### Symptoms of Anxiety and Depressive Disorder during the COVID-19 Pandemic among Adults



**Source: U. S Census Bureau, Household Pulse Survey, 2020-2021**

Anxiety and depression, according to Nursi, are the two most significant issues for all persons with bad health. Anxiety stems from a feeling of powerlessness, the inability to alter the situation, and the nagging concern that the illness will not be a temporary condition from which one will recover, but rather a

permanent impairment and recurring ailment (Michel, n.d). It is true that when a person has had a crisis, such as a medical ailment, he or she may feel as if it has been a very long time since the occurrence. When one is healthy, the passage of time has a different effect. Undeniably, it makes the individual stemming invalid's impatience and anger from his perception that time is passing too slowly and that he is squandering time that could be spent more usefully on other pursuits; as a result, he desires a swift resolution (Raudlotul, 2022). In light of Epistle for the Sick, Nursi underlines clearly that the concept of health and sickness is the blessing from Allah, which the servant should be thankful for such "blessing" and describe how one can treat this sickness through spiritual prescriptions (Raudlotul, 2022, September 10).

#### **4.0 THE REMEDIES OF PHYSICAL ILLNESS THROUGH SPIRITUAL PRESCRIPTIONS IN RISALE-I NUR**

The phrase "remedy" may be deceptive. The insights offered by Nursi are not remedies in the sense of modern pharmacological or physical cures that intended to eliminate the ailment. It is rather a remedy for the despair and misery to which persons with deteriorating health are frequently prone. For such matters, the "sick" is mandatory to attend spiritual treatments for the soul sickness that can occasionally follow one body. The masses tend to misunderstand and construed the pleas of Nursi for the sick as defeatist passivity and fatalism where he encouraged them to accept their illness. This is because when a person is ill, he or she must adhere to the prescriptions and suggestions of a skilled physician or doctor, take proper care of themselves, and pray for their recovery. It must be understood that medical research cannot guarantee quick cures and, in the majority of cases, cannot enhance disease-fighting skills. However, by partnering with medical science, religious faith is frequently able to obtain results that are inaccessible to nonbelievers. The emotional and psychological condition that is most conducive to physical recovery, according to professionals, is mental tranquillity.

The majority of Nursi's remedies are designed to assist the sick person overcome worry by accepting his suffering state calmly and by developing patience by placing his trust in God. Nursi has stressed significantly more on spiritual sickness or sickness of the spirit compared to physical illness. He argued that the social, spiritual and religious sickness can be cured through the Divine commands and 'the *pharmacy of the Quran*'. It could be concluded that the sickness of the heart derives from the lack of faith. By internalising the meanings of faith in God, a sick person can experience mental tranquillity in which it can also aid in physical recovery. This can be obtained through four underlying prescriptions; managing physical illness by relying and understanding the wisdoms, diseases and illness are blessing and gift from Allah, diseases and illnesses are an investment for the success in the Hereafter, and finally, spiritual contentment through patience while facing illness and preventions from committing sinful acts (Raudlotul, 2022, November 8).

#### **4.1 Managing Physical Illness by Relying and Understanding the Wisdoms**

Said Nursi advised the Muslim community to be patient with Allah's test of physical disease by relying on and comprehending wisdom. It is possible to expound on the wisdom of illness and disease as it increases one's lifespan (Raudlotul, 2022, November 8). A life without trial or struggle is fleeting and insubstantial, which prevents an individual from learning the lesson and gaining the insight behind a challenge or test given by Allah. It is also possible for a person to be ungrateful for the things they have in life unless they are put to the test, although this is not always the case. From a different perspective, the sick person recognises that God has granted this opportunity to develop a deeper and more profound reverence for life (Raudlotul, 2022, September 10).

On top of that, the concept of physical sickness and illness has delivered its wisdom that it serves as a salutary reminder of mortality. Without this subtle reminder from Allah, people might spend their lives and years in carelessness and

foolish complacency. Variety of experiences throughout one's life such as illness, old age, and natural disasters can serve as a wake-up call for egocentric, misguided individuals who have created a horrible existence for themselves. This message has been clearly written by Said Nursi in the treatise as follows:

“Since old-age, illness, disaster, and death open up frightful pain and are a reminder that even if the people who follow misguidance and vice enjoy a hundred thousand pleasures and delights, they most certainly experience a sort of hell in their hearts, although a profound stupor of heedlessness temporarily makes them insensible to it” (Risale-i Nur, 2012).

In the bottom line, the message for the sick conveyed the insight that the illness teaches one to value the gift of health. Nursi cited the saying, *"Light owes darkness; pleasure owes pain; there is no health without illness"* (Risale-i Nur, 2012). It is understood that those who are in perfect health can easily take this magnificent gift from God for granted and assume it is the norm for all humans. It is only accessible and achievable genuinely after experiencing a period of poor health, therefore it would appreciate the wonderful blessing that is good health.

#### ***4.2 Diseases and Illness are a Bless and Gift from Allah***

Nursi once said that the illness is good health. As cited previously, it must be realised that the notion refers to spiritual illness but physical illness. He further contended that diseases and illness are a blessing and gift from Allah to His servants. It is because illness teaches one to value the enormous blessing that is good health. It also presents a logic that people who consistently enjoy good health usually are incapable of appreciating what they have and are arrogant with the blessing by claiming that it is merely their effort to take care of themselves. Good health is a beautiful favour from Allah, but in order for people to completely appreciate it, Allah could easily enable them to experience disease sometimes (Raudlotul, 2022, October 9).

Besides that, being in a state of sickness highlights one's earlier periods of excellent health, therefore, prompting one to thank God for such times of bliss. Instead of succumbing to bitterness and hopelessness, the sick should consider the temporary nature of their disease and place their faith in God, who will eventually restore them to good health and happiness (Raudlotul, 2022, September 25). Sickness teaches individuals to recognise their powerlessness and how little they can rely on their own strength. It is a blessing and gift from Allah in all aspects of one's life to demonstrate their dependence on God. The ill individual realises his or her inherent significance and worth with respect to the Creator. Sickness, by compelling one to pray to God, helps one realise that one's true greatness lies not in what one has accomplished in life but in one's fundamental identity as a creature of God (Raudlotul, 2022, September 10).

Due to the fact that no one knows their exact hour of death, illness serves as a reminder to remain vigilant. Sick individuals are compelled to consider the afterlife due to their present pain. Thus, sickness enhances their fear of God and motivates them to be faithful and obedient, preparing them well for eternity in which the afflicted sickness remarks the gift and blessing so that an individual remains vigilant and prepares for the Hereafter.

#### ***4.3 Diseases and Illness are an Investment for the Success in the Hereafter***

Sickness can remind individuals of their sinful habits and their responsibilities to God. Illness provides an opportunity to realise what life is truly. Nursi asserts that for many sick individuals, the period of illness is a privileged opportunity of God's mercy leading to conversion; for them, "illness is excellent health, while for others of their contemporaries, good health is a disease" (Raudlotul, 2022, September 25). The majority of the anxiety experienced by the sick is rooted in fear of death. However, the believer can overcome this fear by considering the pleasant things that await him or her after death: reuniting with

friends and family, returning to one's true homeland, and accepting the invitation to the gardens of Paradise made to those who remain faithful to God. By focusing on what faith teaches about the prize awaiting faithful believers, the patient can come to accept death as a natural occurrence that need not be dreaded.

According to Raudlotul, in one of her speeches titled *Mental Health Talk: Islamic Way of Healing*, she outlined how to view illnesses as a pleasure, *ibadah*, and investment for successful investment in the hereafter (Raudlotul, 2022, November 8). The illnesses might make each minute of a person's life into the equivalent of one hour of worship. There are two forms of worshipping approach; positive and negative worship. The positive and active form of worship refers to the five daily prayers and supplications, whereas the negative or passive form occurs in times of disaster and illnesses in which the believer is just conscious of his or her own weakness and helplessness, as well as God's strength and compassion. The invalid is engaging in a highly acceptable kind of worship by submitting to God's will and trusting in God's healing power (Raudlotul, 2022, November 8).

Apart from that, the sick would start to ponder more about the hereafter affairs than other young people. Due to this, they will naturally lack the drunkenness of youth and relinquish their desires and heedlessness (Raudlotul, 2022, November 8). During times of illness, a person who feels alone and abandoned may consider the caring presence of the Creator. However, it is different from a faithful Christian's experience of loneliness during times of illness is not really loneliness. True solitude, which no human medicine can treat, is estrangement from God, yet a believer who has faith in God's healing presence is never truly alone.

Referring to the testament mentioned above, the concept of illness is an opportunity for the believer to testify that the purpose of humankind is not on earth to enjoy themselves. The primary purpose of humans is to work diligently and

prepare for an eternal existence. In addition, illness is a reminder of death. People whose attention is focused on a frivolous pursuit of pleasure and success do not wish to consider their own mortality. Illness compels one to ponder more profound issues about the meaning of existence.

#### ***4.4 Spiritual Contentment through Patience while Facing Illness and Prevention from Committing Sinful Acts***

Nursi concluded that spiritual contentment could be obtained through practising patience while facing illness. The sick person who accepts their disease with patience and seeks refuge in God is essentially praising God. In one section of the Risale-i Nur, Nursi advises those who have been afflicted with illness not to complain. Concerning that, he underlined three reasons why one should not complain. For the first reason, he manifested that sickness like hunger. By displaying His power, He can exhibit His glorious names and attributes for humankind to ponder. When Allah brings illness to a person, He is also the Merciful One who soothes the suffering, the Healer who cures illness, and the Provider who feeds the hungry. For the second reason, illness is one of the occurrences that demonstrate the significance of life. Continuous good health can become monotonous, flat, and devoid; it more closely resembles non-being than the richness and completeness of life. Illness disrupts the monotony of life, thereby enriching, strengthening, and advancing it. This might be a repetition of the aforementioned point, yet it is an essential element in the concept of sickness that all Muslim ummah should comprehend. The third reason is that the world signifies a place full of testing and service (ibadah) environments. Illness teaches the sick their own helplessness and their dependence on God, the loving Sustainer. Their helplessness compels them to seek refuge in God, focus on God, and pray to God. There is only Allah and no other god or things that can help humankind when they are in need. It should be realised that the patience that the sick build would be rewarded handsomely by Allah in the hereafter. Therefore, it is recommended that

those who are ill refrain from complaining, as the compensation would be beyond human imagination and filled with pleasures that the existing world cannot provide.

People who are ill indeed have a tendency to complain about their fate, but the most terrible ailments are those of the soul, such as unbelief and disobedience. By accepting one's illness (*redha*) with patience and placing trust in Allah, Nursi interpreted that patience might play a role in distancing the sick individual from greater and more eternally deadly diseases (Raudlotul, 2022, October 9). Last but not least, some sick individuals lament that their disease prevents them from conducting nice things. In truth, their illness is an opportunity for others to perform good deeds by assisting, visiting, and praying for them. Particularly in the case of close relatives, caring for the sick is a significant religious act. When a sick person prays for healing, that person's prayer is always heard and answered, although not always in the way that the individual desires. However, if the prayer and *tawbah* are honest, God will always receive them by granting them via His blessing. There are conditions for one's prayer to be accepted by Allah. The condition as follows (Raudlotul, 2022, November 8):

1. Cleanse oneself (*tawbah*) by seeking forgiveness from Allah
2. Call God's blessing on Prophet Muhammad SAW as an intercessor before and after the prayer
3. A prayer should be said in the absence of the believer in question and be of the kind mentioned in the Quran and Hadith
4. Pray from the deepest heart with sincerity, religious seriousness and solemn reverence.
5. Repeat the routine after five daily prayers, particularly in the early morning prayer during the blessed times.
6. Attempt to pray in the mosque.
7. One could use the following example of the comprehensive prayer to ask from Allah.

The following dua is an example of comprehensive prayer as suggested by Raudlotul (2022, November 8):

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“Our Lord! Grant us the good of this world and the Hereafter, and protect us from the torment of the Fire” (2: 201).

However, it must be remembered that Allah would accept any dua regardless of its approach and mechanism as long as the person is sincere, faithful and taqwa towards Him.

## 5.0 CONCLUSION AND RECOMMENDATIONS

In theory and practice, the Malaysian higher education system is dominated by Western philosophy and ideals, whereas the Islamic concept of education and learning has been largely neglected. The extensive application of Western philosophies and ideals has shaped human capital and the development of quality human resources. Nurulwahidah (2014) noticed the recent trend in the higher education system that there is a significant fall in young people's moral values, which raises doubts regarding the efficacy of the education system and underlined the significance of the *tarbiyah* factor in the modern learning system. It is also contended that secularism and dualism have permeated the education curriculum to exclude religious-related teaching (Nurulwahidah, 2014: 265; Raudlotul & Shah Jani, 2013: 11). Modernism and modernisation also had a substantial effect in establishing the national education system and learning patterns. This is especially true during the pandemic outbreak when the school system has been compelled to switch from face-to-face to technology-based teaching (Siti Farahin et al., 2021: 89). Even before the virus epidemic, customary practices have resulted in the progressive erosion of morality and spirituality. Krettenauer (2020) concurred that the relevance of formal education accountable for transforming an individual's morality with the addition of sincerity in

contemporary learning would impact the formation of a person with high morality and spirituality.

In light of the issues mentioned above, the testament of Said Nursi in *Risale-i Nur* is that sincerity can treat and cure spiritual diseases like egotism, hypocrisy and artificiality. He has manifested the *ikhlas* throughout his life while restoring and enhancing Islamic spirituality after the emergence of secularism replacing the Ottoman Empire (Siti Farahin et al., 2021: 90). As a result of a secularised and contemporary education system, the notion and practice of sincerity, or *ikhlas* in Arabic, appear to be extinct today (Raudlotul, 2022, May 24). *Ikhlas* is described as any action performed for Allah's or God's sake without seeking acclaim or recognition from humankind (Raudlotul, 2022, May 24; Abdullah, 2020). The spiritual ailment could be treated and cured by incorporating *ikhlas* into daily living. Without *ikhlas*, humanity would perpetually commit sin and pursue public pleasure. This action would be directed away from Allah's blessing and lead to relational (*ukhuwah*) problems, hence disrupting peace and tranquillity.

In addition to practising the concept of *ikhlas* in our daily lives as a remedy for spiritual ailment, it is suggested that the integration of science and religion in education is necessary to produce an integrative personality in future generations that possess both an excellent knowledge of science and faith, thereby restoring the glory of Islam (Sempo, 2020). It is anticipated that students, teachers, parents, and members of the community will all benefit from the multiplication of sincerity with other positive characteristics. Hence, *Risale-i Nur* should be incorporated into the curriculum or co-curriculum, either directly or indirectly, as one of the university's core subjects, as it contains a wealth of treatises that can be used for various purposes, including formal education and nation-building in accordance with Islamic teachings.

As a summary of the message of Epistle to the Sick, the study concludes that spiritual medicine is an essential component for curing spiritual illness and aiding in healing physical illness. It can be divided into three basic points: providing *syukr* in the midst of patience; sickness being a gift from God and a manifestation of His mercy upon an individual; and putting away fears and worries and internalising Allah's mercy upon His followers.

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