

The Impact of Said Nursi's *Iman Tahqiqi* on the Spiritual and Mental Health of Adults: A Case Study Among IIUM Students

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Abstract

As the central theme of Islam, Iman and its application always played a major role in Muslim societies by shaping their beliefs, theories, and approaches. In this regard, the rapid decline of Muslim civilization in the last two centuries has heightened the need for rethinking. There is a growing body of literature that recognizes the importance of Said Nursi's Iman Tahqiqi (verified and internalized faith) theory in this context. Up to now, very little attention has been paid to applying the theory of Nursi's Iman Tahqiqi in the field of spiritual and mental health, although according to Nursi, the greatest challenge for Muslim societies in modern times is to protect Iman and spiritual health against the increasing influence of western philosophies and pseudoscience. This study, therefore, aims to examine how Iman Tahqiqi positively influences the mental health of university students, nurtures their spiritual fulfilment, and enhances their capacity to cope with stress. Besides the library research on the topic, interviews and survey data are collected to assess the relationship between Iman Tahqiqi and spiritual-mental well-being, and to analyze its various aspects. This study demonstrates that the theory of Iman Tahqiqi can contribute significantly to the field of spiritual and mental health, consequently integrating these issues into the central theme of Islam and Muslim societies.

Keywords: *Iman Tahqiqi, spiritual health, mental health, Said Nursi, university students.*

أثر نظرية الإيمان التحقيقي لسعيد النورسي على الصحة الروحية والنفسية للشباب: دراسة حالة بين طلاب الجامعة الإسلامية العالمية بماليزيا

سيد محمد محسن

المستخلص

يلعب الإيمان وتطبيقه -كمحورين مَركزيين للإسلام- دورًا رئيسًا في المجتمعات الإسلامية من خلال تشكيل المعتقدات، والنظريات والمناهج. في هذا الصدد، وفي ضوء التراجع السريع للحضارة الإسلامية في القرون الأخيرة- قد مست الحاجة إلى إعادة النظر والاعتبار لهذا الدور. فهناك كم متزايد من الدراسات التي تشير إلى أهمية نظرية الإيمان التحقيقي عند سعيد النورسي، ولكنها لم تحظ -حتى الآن- باهتمام يليق بها في مجال الصحة الروحية والنفسية، على الرغم من تأكيد النورسي على أن أعظم تحدّي تواجهه المجتمعات المسلمة في العصر الحديث هو حماية الإيمان والقوة الروحية في مواجهة التأثير المتزايد للفلسفات الغربية والعلوم الزائفة، وبالتالي، تهدف هذه الدراسة إلى فحص الكيفية التي يُسهم بها الإيمان التحقيقي في تحسين الصحة النفسية لدى طلاب الجامعات، وتعزيز جوانبهم الروحية، وتنمية قدرتهم على التكيف مع الضغوط. وإلى جانب البحث المكتبي في الموضوع، جُمعت بيانات من خلال مقابلات واستبيانات لتقييم العلاقة بين الإيمان التحقيقي والسعادة الروحية-النفسية، وتحليل أبعادها المختلفة. تشير نتائج الدراسة إلى أن نظرية الإيمان التحقيقي قادرة على أن تسهم إسهامًا كبيرًا في مجال السلامة الروحية والصحة النفسية، بما يفرضي إلى إدماج هذه القضايا في المحور المركزي للإسلام والمجتمعات المسلمة.

الكلمات المفتاحية: الإيمان التحقيقي، الصحة الروحية، الصحة النفسية، سعيد النورسي، طلاب الجامعة

Introduction

In recent decades, more and more researchers have shown their interest in exploring the intersections between religious beliefs and mental health issues (Turner, 2015). Sometimes criticized as pseudoscience, psychological studies have long made contradictory assumptions in this regard. Quackenbos et al. (1986) divided the approaches on the relationship between psychotherapy and religion into four categories: orthodox (religion-centric), atheistic (rejection of religion), neutralist (neutrality toward religion), and moderate (mixed). Early studies predominantly aimed to provide rational explanations for religious beliefs, exploring their psychological motivations and broader implications as Freud viewed religion as illusions—psychological constructs born from the human need for comfort and security in the face of existential fears (Ismail, 2014), while more recent studies scrutinized the fundamental nature of rationality, scepticism, and the impacts of disbelief. For instance, Vitz (2013) noted, “Here we must remember that it is atheists themselves who began the psychological approach to the question of belief. Many atheists have famously argued that believers suffer from illusions, from unconscious and infantile needs, and from other psychological deficits” (p. 4). Apart from these theoretical discussions, many studies have examined how religious masters and scholars help people heal their mental health issues through positive attitudes, devotional practices, and cognitive activities, avoiding philosophical or metaphysical debates, and paving the way to explore empirical resources in traditional and historical contexts (Turner, 2015). Moreover, many scholars questioned the universality of dominant Western psychological frameworks, calling for more considerations of cultural

differences and diversities in mental health issues, known as the decolonization of psychology (Wong & Cowden, 2022).

According to psychological anthropology, Sufi scholars have historically played a crucial role in addressing mental distress within Muslim societies (El Shakry, 2017). However, their traditional methods face new challenges amidst rapid societal changes in attitudes, consciousness, and cultural dynamics. In this evolving landscape, prominent Turkish Islamic scholar and revivalist Said Nursi (d. 1960) emerges as a significant figure. Despite his grounding in traditional scholarship, Nursi innovatively reinterpreted theological and mystical discourses, placing greater emphasis on contemporary social and psychological issues through a devotional perspective. There is a growing body of literature that recognizes the importance of Nursi's contributions to religious beliefs and mental health (Thomas, 2019; Mahmood & Noori, 2021). Up to now, limited attention has been given to applying the theory of Nursi's *'Iman Tahqiqi'* (verified faith) in the field of spiritual and mental health, although according to Nursi, the greatest challenge for Muslim societies in modern times is to protect the integrity of belief and mental peace addressing the increasing influence of scepticism, mental issues, and pseudosciences (Mohammed, 2019; Mohammad, 2020).

Hence, this study discusses the comprehensive relationship between *'Iman Tahqiqi'* and spiritual psychology according to Said Nursi based on empirical data. Besides formulating relevant assumptions and theories, we applied our frameworks to undergraduate and postgraduate students at International Islamic University Malaysia, chosen using convenience and voluntary sampling, where they are asked about their perceptions on *'Iman*

Tahqiqi' and its impacts on the spiritual and mental issues through survey questions. This study argues that although not mutually exclusive, religious beliefs and mental issues are deeply interconnected, especially for those who believe in those 'metaphysical truths'. The results are assessed by psychologists to further solidify the given frameworks.

Through theoretical frameworks, empirical research, and evaluations by experts, this study aims to illuminate the complex relationship between religious beliefs and mental health, offering culturally relevant insights grounded in traditional perspectives. Although this study is conducted not for theological purposes, the very nature of psychological inquiries will demand some metaphysical grounding to conceptualize the relevant problems and develop frameworks, which risks our empirical analysis becoming theologically and culturally biased. Moreover, the sample size and methods are not fully randomized, which may make the findings more to correlations rather than a statistically accurate endover. However, further assessments by expert suggestions may mitigate these concerns of biases and miscalculations.

Methodology

This study examines the relationship between '*Iman Tahqiqi*' and spiritual psychology based on Said Nursi's frameworks through a survey conducted with 344 students from the International Islamic University Malaysia (IIUM). Accordingly, the following research questions have been developed: first, what are the key characteristics of '*Iman Tahqiqi*' and how does it impact spiritual and mental health according to Said Nursi?; second, how does personal understanding and practice of '*Iman Tahqiqi*' influence mental well-being and spiritual health among adult learners at IIUM?; third,

what are the effective strategies and practices for developing '*Iman Tahqiqi*' among students at IIUM, and what challenges do they face in this process?

To formulate the framework, we undertook a systematic literature review exploring the keywords '*Iman Tahqiqi*' and 'spiritual psychology' according to Said Nursi through databases such as Google Scholar, ResearchGate, Scopus, and Academia.edu. We then conducted the survey using convenience and voluntary sampling. The survey combines quantitative questions (e.g., Likert scale items on mental health and spiritual well-being) with qualitative questions (e.g., open-ended responses on personal practices of '*Iman Tahqiqi*'). The data are analysed through statistical methods and thematic analysis, with expert evaluations ensuring the validity and relevance of the findings.

Ethical considerations, such as informed consent and participant anonymity, are prioritized to protect privacy and dignity. While the non-randomized sampling method and potential theological bias may limit the generalizability of the results, the study aims to provide culturally relevant insights into how '*Iman Tahqiqi*' influences mental and spiritual health. This research contributes to understanding the intersection of religious beliefs and mental well-being, grounded in traditional spiritual perspectives.

Literature Review

Extensive scholarly research has explored both *Iman Tahqiqi* and mental health, as interpreted through Said Nursi's writings. However, to date, no empirical studies have specifically examined the impact of *Iman Tahqiqi*, as conceptualized by Nursi, on mental health.

For example, in "The Concept of Faith in the Risale-i Nur: A Conceptual Study," Alsodi (2015) examines the centrality of faith in Nursi's work, its meaning, and its relevance in the contemporary context. This research was based on thematic analysis of *Iman* and *Iman Tahqiqi* through Nursi's writings, so no data have been collected through empirical study in this regard. Mohammed (2019) followed this method in "The Importance of Critically Verified Faith in Our Modern Islamic World According to the Risale-i Nur," and argued that weak belief is a major cause of crises in the Muslim world, positing that strengthening faith is crucial for overcoming these issues. This argument is echoed in "Faith and Revolution: The Case of Islamic Resurgence by Said Nursi in Turkey" by Mohammad (2020), who contends that Nursi's focus on faith distinguishes him from his contemporaries and helped Turkish society resist anti-religious systems. The significance of this study lies in the author's fieldwork, as he spent three months at a Nur Study Centre in New Delhi, India, collecting relevant materials for the research. Conversely, Turner (2015) raises methodological concerns in "Can the Effects of Religion and Spirituality on Both Physical and Mental Health be Scientifically Measured? An Overview of the Key Sources, with Particular Reference to the Teachings of Said Nursi." Turner concludes that while empirical evidence and inductive reasoning can demonstrate religion's benefits for well-being, the subjective nature of an individual's connection to a higher power makes it difficult to measure. This study is closer to our research but is not specific as it did not apply the theory of *Iman Tahqiqi* in relation to spiritual/mental health. Additionally, no data have been collected through participations/perceptions in this regard.

In "The Role of Nursi's Risale-i Nur in Psychological Wellbeing," Thomas (2019) highlights how the Risale-i Nur influences spiritual and psychological well-being by promoting virtues like hope, courage, and sincerity. Thomas underscores that Nursi's teachings address spiritual ailments and play a significant role in enhancing psychological health from a spiritual perspective. Mahmood and Noori (2021), in "Traces of Two Modern Psychological Concepts in the Works of Said Nursi," explore how Nursi explored Hyper-intension and paradoxical intention, and they maintained that certain passages in Said Nursi's works, when interpreted hermeneutically rather than literally, resonate with key aspects of Victor Frankl's logotherapy, reflecting similar themes and ideas. Nabil et al. (2019) investigate how the Risale-i Nur deals with depression and anxiety in "Said Nursi's Psycho-Spiritual Therapy for Psychological Reactions of Patients with Physical Illnesses." They examine the treatise's methods for managing these emotions and highlight its potential therapeutic applications for modern therapy practices. Finally, Tekke and Watson (2016) argue in "Supplication and the Muslim Personality: Psychological Nature and Functions of Prayer as Interpreted by Said Nursi" that Nursi views supplication as a response to human imperfection. They suggest that verbal supplication addresses personal weaknesses and fosters trust, shaping behavioural responses to life's challenges, thereby offering a meaningful approach to exploring supplication in Islamic psychology.

Although not from Nursi's perspective, Khaiyom et al. conducted a related study in "Islam, Iman, and Ihsan: The Role of Religiosity on Quality of Life and Mental Health of Muslim Undergraduate Students in Islamic University," concluding that religiosity significantly predicts quality of life and mental health. They found that Ihsan impacts physical and

psychological well-being, Islam influences social quality of life, and Iman affects environmental quality of life. This suggests that incorporating Islamic elements could be valuable for future psychological interventions.

It is clear that no research has been conducted on the impacts of *Iman Tahqiqi* on spiritual and mental health through an empirical study. Sometimes, theory does not reflect reality; thus, empirical research is essential for testing and verifying theoretical paradigms. In this regard, we examine the effects of *Iman Tahqiqi* on spiritual and mental health by collecting participants' views. Theoretically, we link spiritual and mental health with *Iman Tahqiqi*, which is the central theme in Said Nursi's writings. Additionally, we investigate the relationship between these concepts through an empirical study, exploring the historical debate on the intersections between religious beliefs and mental health issues. The opinions of experts further validate this research.

Iman Tahqiqi and Its Characteristics

When Prophet Muhammad (peace be upon him) was sent to this world, many nonbelievers rejected him based on their inherited traditions, arguing that they could not abandon the religion of their forefathers. Allah addresses this issue in the Quran, stating: "*When it is said to them, 'Follow what Allah has revealed,' they reply, 'No! We only follow what we found our forefathers practicing.' Would they still do so, even if their forefathers had absolutely no understanding or guidance?'"* (2:170). This passage highlights a profound critique of mere adherence to inherited traditions, as exemplified by Abu Talib ibn Abd al-Muttalib. Despite his crucial role in protecting early Muslims, he similarly refused to embrace Islam due to the

same imitative reasoning. This illustrates how inherited traditions can lead to disbelief.

Consequently, Islamic culture emphasizes certain and verified beliefs, fostering a pursuit of certainty and verification in matters of faith, known as *Iman Tahqiqi*. Fakhr al-Din al-Razi noted that Allah mentioned this verse after warning against following the footsteps of Satan, to underscore that there is no distinction between following the whispers of Satan and engaging in mere imitation. This distinction emphasizes the importance of contemplation and reasoning, rather than relying on unverified thoughts or the beliefs of others without evidence (Razi, 2000). Hence, faith can be divided into two types: inherited/imitative faith (*Iman Taqlidi*) and verified faith (*Iman Tahqiqi*). Inherited/imitative faith is based on observing others without personal investigation, making it weak and susceptible to doubt. In contrast, verified faith is a strong, unshakable belief in Allah, attained through deep reflection and understanding of religious knowledge (Mohammed, 2019; Alsodi, 2015). While inherited/imitative faith is valid, scholars agree that every Muslim should strive to elevate their faith to the level of verified belief, ensuring it is firm and based on certainty rather than mere imitation.

As Razi indicated, early scholars emphasized the necessity of contemplation and reasoning supported by evidence in matters of faith. Later scholars questioned whether such theological contemplation and reasoning were sufficient to achieve certainty in divine belief. Accordingly, Razi's predecessor, Al-Ghazali, pursued a path of devotion through spiritual practices to attain deeper certainty (Soleh et al., 2023). Although Said Nursi developed his concept of *Iman Tahqiqi* within this established tradition, he

recognized the need for further re-evaluation of its practice. This section will analyse and compare his perspectives on this issue.

As previously discussed, Said Nursi's emphasis on faith notably distinguishes him from his contemporaries. Mohammad (2020) observes, "The challenge for Nursi is belief. He is aware of how the twin threats of modernity and secularism are undermining belief. The fear of Islamic practice (a recovery of explicitly Islamic governance in Turkey) had led to a denial of the resurrection, the authority of the Quran, and even scepticism about God." (p. 5). While Nursi's contemporaries concentrated on political engagement, which was prominently reflected in the daily lives of Muslims, Nursi perceived these issues as symptomatic rather than fundamental. Consequently, Nursi devoted his efforts to identifying and addressing the root causes, which he identified as issues of belief. Nursi elucidates this perspective in his work, stating, "I have focused all my efforts solely on matters of faith" (Nursi, 2023, p. 187), and "... unbelief is the seed of the tree of Zaqqum, for the unfortunate who bears it in his heart shall be offered the fruit of this tree" (Nursi, 2017, p. 5). This focus on belief is further supported by Alsodi (2015) and Mohammed (2019), who affirm that Said Nursi's primary concern was indeed cantered on matters of faith.

Although the term *Iman Tahqiqi* is not new in Islamic tradition, Said Nursi expanded its meaning significantly. Said Nursi, when explaining the degrees of faith, says, "Faith is not only restricted to brief (*ijmali*) and imitative (*taqlidi*) confirmation. There exist various layers and growing levels in a seed - from a [tiny] seed to a massive palm tree - and in the reflected image of the sun - from the image of the sun in a [small] mirror in hand to its reflection on the surface of a sea, and to the [actual] sun." (Nursi,

2020, pp. 362-363) Said Nursi, who divides faith into imitative (*taqlidi*) and verified (*tahqiqi*) types, states that imitative faith is quickly overcome by doubts, whereas verified faith is far stronger and more expansive. He then explains that verified faith has many degrees: namely, *ilm al-yaqin* (certainty by knowledge), *ayn al-yaqin* (certainty through witnessing), and *haqq al-yaqin* (certainty through experience), each of which has its own sub-levels. These degrees of faith, strengthened by their proofs, can withstand thousands of doubts, whereas imitative faith may sometimes be defeated by a single doubt (Nursi, 2020, pp. 362-363). Nursi also divides faith into summary (*ijmali*) and detailed (*tafsili*) types, a distinction similar to that between imitative and verified faith (Nursi, 2013, pp. 46-47).

Said Nursi has also conducted extensive analysis regarding material causes and how they should be viewed according to faith. He states that causes are like a veil, and that in reality, it is Allah Who brings about all actions behind the scenes. When Yunus (peace be upon him) remained in the belly of the fish, all material causes had ceased, and he turned directly to Allah with the light of faith. By Allah's help, he was saved from that state (Nursi, 2015, pp. 1-2). It should not be thought that this happened simply because he was a prophet; rather, it is important to recognise that it was a prayer made with the light and strength of faith. Likewise, we too, in difficult material and spiritual situations, may turn to people who serve as partial causes, yet we can, with the light of verified faith, recognise the true Creator and All-Powerful One as Allah, and turn directly to Him for help. According to Said Nursi, one of the most effective ways to attain the station of *ihsan* is through verified faith. With verified faith, a person is always aware of being in the presence of Allah and can perceive Him in every event and in all things (Nursi, 2020, p. 314).

Thus, anyone studying the *Risale-i Nur* will notice that it often offers unique interpretations of terms not found in other writings, with the term "Iman" being a prime example. Alsodi (2015) explored how Nursi described Iman. For instance, Nursi defined Iman as a light that imbues the heart with moral strength, enabling a person to face adversities and challenges with resilience and determination. Moreover, Nursi viewed Iman as the remedy for all ills and the foundation of ethics and morality. It is evident that Said Nursi regarded Iman not merely as a theoretical concept but as the source of all knowledge and morality. Nursi defined *Iman Tahqiqi* using parables, metaphors, comparisons, and religious benefits. By doing so, he avoided the need to define terms through the complex, categorical processes of Greek logic.

Mohammad (2020) explains that: 1) Through the concept of Iman, Said Nursi aimed to address the societal absence of God by integrating faith into public life against positivist views. 2) The issues related to faith and beliefs about the afterlife are explained so clearly that anyone reading it would be amazed and convinced of the truth and deep intellectual insight of Nursi in *Risale-i Nur*. Nursi uses comparisons, similes, and metaphors to help people understand matters of faith. 3) His work blends science, tradition, and Tasawwuf, appealing to both educated and general audiences, emphasizing that true belief involves contemplation, knowledge, and worship, which shape righteous behaviour.

Hence, *Iman Tahqiqi*, as explained by Said Nursi, is a deeply internalized and verified faith that goes beyond imitative belief and theological technicalities, rooted in inner reflection, intellectual engagement with the physical world, and spiritual practices, leading to a transformative

and authentic conviction in God. Therefore, it can be argued that the critique of imitative belief, as outlined in the early Islamic scholarship, underscores the importance of personal conviction and reasoned understanding in matters of faith. Said Nursi's contributions further enrich this discourse by: 1) emphasizing that faith should be our primary concern and the focus of reflection and contemplation, 2) highlighting the practical application of faith, the avoidance of theological disputes, and 3) advocating for the integration of belief into all aspects of life. His work emphasizes that true faith is not merely inherited but must be affirmed through personal reflection, spiritual practice, and intellectual engagement.

Said Nursi on Mental Well-being

As discussed earlier, Said Nursi's efforts focus on renewing and reviving Iman, which is known as *Iman Tahqiqi*, as he believes every positive and negative effect is connected to and results from the states of Iman. Thus, not only spiritual and mental health but everything must be both examined and healed based on *Iman Tahqiqi*. It is important to recognize that religious individuals also may face spiritual and mental health challenges. However, the absence of a verified, experimental belief system can pose even greater risks to both spiritual and mental well-being. For instance, while maintaining a healthy diet is essential for physical health, it does not address every aspect of physical well-being. Factors such as genetics and the environment can also significantly influence the development of health conditions. Therefore, although a balanced diet and a validated belief system may not guarantee positive outcomes, the likelihood of facing issues increases without them.

For instance, one of the primary shortcomings of secular psychological approaches, as noted by Thomas (2019), is their tendency to view humans as separate from their Creator, often disregarding the significance of spiritual dimensions. This perspective can be shortsighted, as these human-centered theories might lead individuals away from the path of spiritual purpose and purification. By neglecting the spiritual aspects of human experience, secular psychology may inadvertently distance people from their divine destination and epistemic responsibility. Our beliefs profoundly influence the way we interpret events and take actions. Consequently, our cognition and behaviours are inextricably linked to the beliefs and perceptions we hold. For believers, natural disasters may be seen as signs that call for repentance and moral reform, while for many others, they are regarded merely as natural events that should be explained through environmental science and physics. Therefore, holding verified beliefs is our epistemic responsibility, which is defined as the duty to align our beliefs with evidence. By doing so, our perceptions of and participation in life will be responsible, consistent, constructive and meaningful.

The Holy Quran states: *“O believers! Be mindful of Allah and let every soul look to what deeds it has sent forth for tomorrow. And fear Allah, for certainly Allah is All-Aware of what you do. And do not be like those who forgot Allah, so He made them forget themselves. It is they who are truly rebellious”* (59:19-20). The verses highlight the critical role of spiritual mindfulness and self-reflection, aligning with Said Nursi's emphasis on *Iman Tahqiqi*. They advocate for awareness of Allah and the evaluation of one's deeds to foster a coherent sense of self and purpose. Neglecting these spiritual principles can lead to a loss of direction, reinforcing the importance of aligning actions with deeper values. This

stands in contrast to secular psychology, which often overlooks the spiritual dimensions of human experience, potentially diverting individuals from their divine purpose, epistemic responsibility, and spiritual growth.

Nursi notes that prophethood is not limited to “an outward domination; the Prophet conquered and subjugated his people’s minds, spirits, hearts, and souls. He became the beloved of all hearts, the teacher of intellects, the trainer of souls, the king of spirits” (Nursi, 2016, p. 43). Nursi’s depiction of prophethood as shaping the deepest aspects of human existence parallels the necessity for personal examination and validation of faith. Just as a prophet influences individuals beyond superficial control to deeply impact their inner lives, true faith must be actively engaged through reflection and practice to transform from inherited tradition into genuine conviction. This concept aligns with psychological insights that the soul requires spiritual nourishment akin to how the body needs food and water; without this essential connection to the Creator, individuals may experience psychological distress such as anxiety and depression (Thomas, 2019). Therefore, validating faith through personal engagement is crucial for psychological well-being, as it addresses both existential and mental health needs by providing a profound sense of purpose and inner stability.

There are critiques of spiritual psychology arguing that belief and devotion cannot be scientifically measured and, therefore, should not serve as the basis for systematic study. Turner (2015) counters this by acknowledging the challenge of quantifying an individual's subjective connection to a higher power. However, he argues that empirical evidence and inductive reasoning can still demonstrate the benefits of religion for well-being, despite the difficulties in measurement. Thomas (2019) explores the Risale-i

Nursi's approach to psychological well-being, focusing on its spiritual principles: acknowledging personal weaknesses (*Ajz*), recognizing neediness (*Faqr*), embracing compassion (*Shafkat*), and engaging in reflective thought (*Tafakkur*). Nursi employs the metaphor "Life Is a School" to transform life's challenges into opportunities for positive change. His teachings underscore six universal virtues—hope, courage, truthfulness, love, solidarity, and sincerity—as essential for overcoming spiritual ailments and fostering psychological well-being (Muhsin, 2014 b). Thus, it can be argued that mental health is deeply connected to *Iman Tahqiqi*, as this form of faith encourages personal reflection, recognizing neediness, and embracing virtues, fostering active spiritual and intellectual engagement through a deeply validated, experiential faith rather than mere inheritance or imitation.

Said Nursi, as a scholar who deeply contemplated human nature and was keenly aware of the difficulties imposed upon the human soul and heart in our modern age, devotes extensive attention to these issues in his writings. From a psychological perspective, his works contain profound analyses and insights. He addresses numerous challenges in human life such as illness, separation, material hardship, death, orphanhood, and the emotional struggles that burden individuals and interprets them through the lens of faith. Nursi explains that all of these events, which may outwardly appear troubling, ultimately contain immense blessings and goodness from Allah, the All-Merciful and the Most Generous. While interpreting the verse, "He has made everything beautiful that He has created," (32:7) he emphasized that everything is beautiful either in itself or in its consequences (Nursi, 2017). A person possessing *Iman Tahqiqi* can view events and phenomena through a powerful lens of faith, thereby alleviating the pressures imposed by these events. Nursi states (2017): "Faith is both light and strength.

Indeed, a person who attains true faith can face the universe with courage. And according to the strength of one's faith, one can be freed from the pressures of events."

Because humans have reason, they often bring past and future into the present, experiencing the pains of the past and the anxieties of the future in the current moment. This diminishes the enjoyment of the present and amplifies sorrow and worry. However, one who looks through the perspective of *Iman Tahqiqi* perceives that the sufferings of the past have passed, leaving only the residual blessings. The hardships endured serve as expiation for sins and, when met with patience, are transformed into reward. As for the future, it has not yet come and will be entirely within Allah's dominion. The God who orchestrates all events in the universe with mercy and power will not abandon a person or allow them to be utterly lost. Said Nursi asserts that the hearts, spirits, and minds of those who possess *Iman Tahqiqi* are shielded from distress by the light of such faith. Material difficulties are seen as temporary, meaningful, and insignificant, and they are met with gratitude and patience. In this way, *Iman Tahqiqi* becomes a source of felicity not only in the hereafter but also in this world. (The Rays, vol. 2, p. 363)

According to Said Nursi (2015, p. 197), when a person abandons misguidance and vice, and walks steadfastly on the path with *Iman Tahqiqi*, their perception is transformed entirely through the light of faith. From this perspective, the past does not appear as a dark graveyard that destroys everything; rather, it is perceived as a luminous realm that endures and opens toward the future. Believers who lived in the past are not entities that have vanished into nothingness; instead, they are like guests awaiting entry

into the eternal abodes of felicity. This outlook removes the past from being a source of sorrow; indeed, depending on the strength of faith, it can even allow one to experience a spiritual taste of paradise in this world. Similarly, the future is not seen through the lens of faith as a fearful or terrifying darkness. Rather, it is understood as a divinely prepared realm of eternal bliss, where the Most Merciful and Compassionate Being arranges countless blessings as if laying out a divine banquet, akin to setting a table for spring and summer. Depending on the degree of one's faith, a person can experience a foretaste of this everlasting realm even while in this world. Consequently, true, pure, and sorrow-free delight is only attainable through faith and the perspective it provides.

Said Nursi asserts that a person who truly knows and loves Allah can attain genuine felicity. Human beings are greatly influenced by others and by the events surrounding them. Yet, what may appear outwardly as a negative occurrence can, in reality, be profoundly beneficial. If a person reflects on events not merely as they appear, but asks, "Why did Allah permit this to happen?" or "Why did this occur to me?", new avenues of understanding and blessing may open. (The Staff of Moses)

According to Nursi (2017), human life is filled with innumerable material and spiritual challenges, while humans are inherently weak and incapable. They have countless desires and needs, yet possess little means to satisfy them. In other words, humans are powerless and poor, yet face endless adversities and needs. A person who attains *Iman Tahqiqi* turns to Allah with their weakness and to His mercy with their poverty, finding in Him an inexhaustible source of power and compassion, and attaining felicity even in this world. (pp. 1-2) Moreover, individuals who are alone and in need of

help are often unheard or misunderstood by others, or help may be unavailable. However, through *Iman Tahqiqi*, a person knows that Allah hears and knows all their conditions and desires. Turning to Him, the heart is freed from fear and sorrow. (Nursi, 2016) Furthermore, one who relies on *Iman Tahqiqi* is not truly burdened under the weight of life. Through the knowledge of faith, a person understands that countless causes must come together for an outcome to occur, yet they can only contribute a small part. Success is achieved only when Allah brings all other necessary conditions into being. Thus, the individual does what they can and leaves the result in Allah's hands, knowing that whatever the outcome, the Most Merciful and Generous Lord will grant what is best for them. In this way, one attains peace intellectually, spiritually, and emotionally (Nursi, 2020). With regard to anxiety over financial matters, through *Iman Tahqiqi*, a person understands that just as Allah created themselves and their life, it is also He who provide the sustenance necessary for the continuation of their life, and that provision is guaranteed by Allah. (Nursi, 2026)

Analysis and Interpretation: Examination of Survey Results

The survey aims to explore the impact of *Iman Tahqiqi* on spiritual and mental health, as well as how Iman is experienced among IIUM students at the Gombak campus. The survey targets IIUM students, with a sample size of 344 respondents. To maximize accessibility and inclusivity, the survey is being conducted through an online questionnaire, as most students are actively involved in the university's online communities. This approach ensures greater validity, reliability, and consistency of the data. The primary goal is to examine how students perceive the relationship

between verified Iman (*Iman Tahqiqi*), and their spiritual and mental well-being, as well as how they practice and engage with this form of Iman.

The survey consists of 21 questions that combine both qualitative and quantitative approaches. Questions exploring the connection between *Iman Tahqiqi* and spiritual-mental well-being are primarily quantitative. For instance, questions like "How would you rate your current mental health?" or "Do you believe that *Iman Tahqiqi* positively impacts your mental health?" aim to measure participants' perceptions and attitudes using quantifiable values (1-5 scales/Strongly Disagree to Strongly Agree). In contrast, questions that explore the subjective practices of Iman take a qualitative approach. Open-ended questions such as "What do you do to enhance your spiritual well-being?" or "Can you provide examples of how *Iman Tahqiqi* has contributed to your mental health?" are designed to capture in-depth, personal insights. These qualitative questions complement the quantitative responses, providing richer, more nuanced data.

The survey uses a mix of question types: demographic questions (multiple-choice) to classify respondents, Likert scale questions to measure perceptions of mental health and Iman Tahqiqi, multiple-choice questions to explore behaviours and beliefs, and open-ended questions to capture personal, qualitative insights. This combination allows for both quantitative data analysis and deeper, thematic exploration of participants' experiences, providing a comprehensive view of the relationship between *Iman Tahqiqi* and mental well-being. For sampling, we employed convenience and voluntary methods through online questionnaires distributed within the university's online communities. This approach is convenient due to its accessibility and voluntary because individuals have the freedom to choose

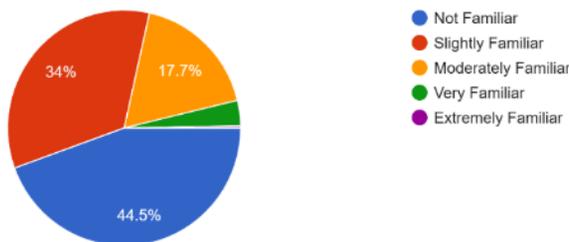
whether or not to participate, which increases the likelihood of randomization. Since spiritual and mental well-being are considered personal and subjective matters, anonymity, freedom of participation, and self-selection are essential to safeguarding respondents' privacy and dignity.

Demographic Information

The survey shows that over 95% of respondents are undergraduate students aged 18-24, which aligns with IIUM's demographics and the sampling methods (convenience and voluntary sampling). Age and education had minimal influence on the connection between *Iman Tahqiqi* and spiritual-mental health. The gender distribution mirrors broader trends at IIUM, as around 70% of respondents are females.

4. How familiar are you with Said Nursi's principle of *Iman Tahqiqi*?

344 responses

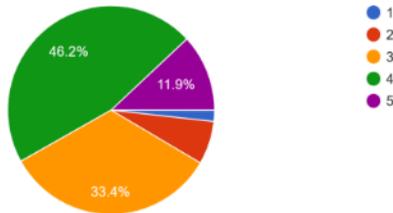


A key finding is that 80% of respondents are either unfamiliar with or only slightly familiar with Said Nursi's principle of *Iman Tahqiqi*, suggesting that people may identify and practice these principles without full awareness. Enhancing knowledge of *Iman Tahqiqi* could improve both spiritual and mental health. Future research should explore the roles of age, education, and gender, and focus on educating students about *Iman Tahqiqi* for better well-being.

Iman Tahqiqi, Mental Health and Spiritual Wellbeing

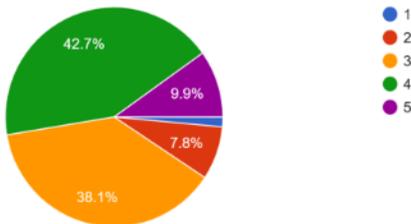
5. On a scale from 1 to 5, how would you rate your current mental health? (1 being poor and 5 being excellent)

344 responses



6. On a scale from 1 to 5, how would you rate your current spiritual well-being? (1 being poor and 5 being excellent)

344 responses

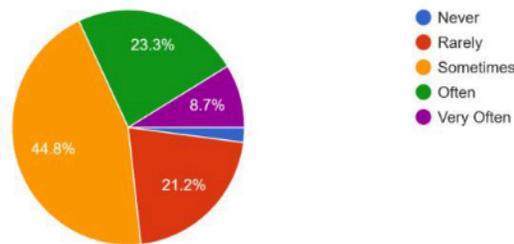


The survey shows a strong correlation between mental health and spiritual well-being. The largest group rated both as 4 (46.2% for mental health, 42.7% for spiritual well-being), and the next largest as 3 (33.5% for mental health, 38.1% for spiritual well-being). Together, the 3 and 4 ratings account

for 80% of mental health and 81% of spiritual well-being, supporting the idea that mental health is closely tied to spiritual well-being. However, while stress data follows a similar trend, it is more variable.

7. In the past month, how often have you felt stressed or anxious?

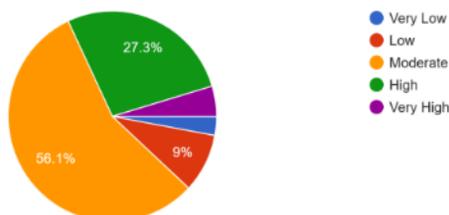
344 responses



About 32% of respondents reported feeling stressed often or very often, indicating that some mentally and spiritually healthy individuals still experience stress. The 10% gap between those reporting stress often/very often and those rating their well-being as 3 or 4 supports the idea that while stress impacts a significant number, it doesn't necessarily override the overall relationship between mental and spiritual health.

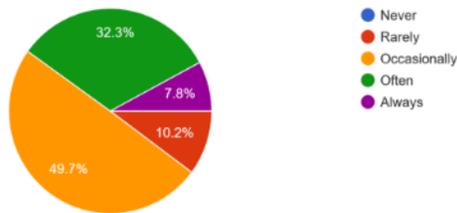
8. How would you rate your understanding of Iman Tahqiqi (Deeply held belief through understanding, prayers and practice)?

344 responses



10. How often do you engage in activities (such as reading, reflection, listening to talks, attending majlis, and discussion) that deepen your personal conviction and understanding of your faith?

344 responses



The data shows that while 88% have at least a moderate understanding of *Iman Tahqiqi*, only 57% regularly reflect on and seek a personal understanding of their faith, with 96% doing so occasionally. Additionally, 40% actively engage in activities that deepen their conviction, and 90% participate at least occasionally. This highlights a strong foundation but inconsistent engagement, suggesting the need for more structured opportunities to encourage regular reflection and deeper spiritual practice.

Activities for Enhancing Spiritual Well-being: Individual Reflections

To enhance their spiritual well-being, individuals engage in a variety of religious practices and spiritual activities. These include regular prayer (Salat), recitation of the Quran with reflection, and Dhikr (remembrance of Allah). Many also make personal *du'as* (supplications) after prayers to strengthen their connection with Allah. Spiritual learning is equally significant, with people listening to Islamic lectures, attending religious study circles (*Usrah*), and engaging in reflection through activities such as journaling or spending time in nature. These practices, often combined, foster deeper understanding and mindfulness of their faith.

In addition to religious and spiritual practices, individuals prioritize community engagement and self-care. Volunteering, participating in charity work, and surrounding oneself with positive, faith-supporting social circles are key aspects of spiritual well-being. Spending time in nature or solitude is another way people cultivate inner peace, while activities like mindfulness, gratitude, and stress relief maintain emotional balance. While some practices, such as fasting or extra prayers, may be observed less frequently, the regular combination of prayer, reflection, community involvement, and self-care significantly contributes to an individual's spiritual growth and well-being.

Religious Practices:

1. Prayers-worship:

- 'Try to improve my Ibadah and make time to read Quran and listen more to Ceramah, so that I can work to stay *Istiqamah*'.

- 'Start your day with *Subuh Jamaah*'.

- 'Every day, I will start again to be a better person by waking up early in the morning and take a bath (*Mandi Taubat*) and pray Solat Sunnah or before sleep, I will do *Solat Taubat Nasuha*, or I will share my problem with the religious person and I will ask her opinion and solution how to calm down myself'.

- 'I pray *Tahajjud*, complain about all problems to God, tell Him about how my day went, so I won't feel lonely and have someone to talk to'.

2. Recitation of the Quran:

- 'Try to improve my Ibadah and make time to read Quran'.
- 'I will shut down my phone and leave it somewhere else so that I can solely focus on reciting the Quran'.
- 'I'll try to gain a deeper understanding of the Surah in the Quran. For example, if I have a problem, I'll open the Quran randomly, and in the name of Allah, I'll find the answer to the problem.'.
- 'Make a daily routine of reading Yaseen in the morning, Waqiah in the evening, and Mulk before I sleep'.
- 'I cry, pray and recite/listen to the Quran'.

3. Dhikr (Remembrance of Allah):

- 'Practice *Zikir* that helps with anxiety. Read *Wirids* (specific prayers)'.
- 'Read Quran or Zikr, but lately I lost a lot'.
- '*Dzikir* really helps to cool down my anger'.

4. Du'a (Supplication):

- 'I make lengthy *Du'as* to Allah after my prayers as if I am talking to Him'.
- 'Read the Quran every day, pray *tahajjud*, complain about all problems to God, tell Him about how my day went, so I won't feel lonely and have someone to talk to'.
- 'Spend at least 10 mins a day before going to sleep to repent'.

Spiritual Learning and Reflection:

1. Listening to Islamic Talks:

- 'I also read some spiritual advice from social media & listen to some spiritual podcasts'.

- 'Watching short inspirational/religious videos'.

- 'With the advanced technology of today, I can often go to social media and start searching for scholars, not only in Malaysia but worldwide'.

- 'Read hadith books, listen YouTube to funny Sheikhs lectures, listen to Imam Misyari Rashid'.

- 'I also read some spiritual advice from social media & listen to some spiritual podcasts'.

2. Attending Religious Events:

- 'Attend *Maulid*'.

- 'My family and I sometimes attend to *Ta'lim* ceremonies to read Hadith in a group'.

- 'Join programs which give food (tranquility) to the heart'.

3. Reflection (Muhasabah):

- 'Reflection and introspection, and always involving religion during problem solving'.
- 'Every time I sat by myself thinking about life, I always think about what will happen to me in the future, *dunya* and *Akhirat*, and before I go far from that thinking, I always come back remembering Allah has plans for me, so that makes me *Insaf* and *Muhasabah* and reflect on myself'.
- 'I will take a Wudhu or find my friend or family and spend time any activity with them'.
- 'By writing down how I feel, and later, do a deep reflection on my writing, and how I would act upon it'.
- 'I tried to arrange my leisure time or perhaps make a schedule since the boredom and loneliness bring negative impacts on your soul, faith, and daily life'.
- 'I am a Sufi, following the Tasawwuf school of Mawlana Jalal al-Din Balkhi (Rumi), the Tariqah of Shams al-Din Tabrizi and Mansur Hallaj, and practicing the Naqshbandi Dhikr. I firmly believe that self-reflection is essential for understanding the creation of Allah, attaining Ma'rifah, and experiencing the feeling of Wahdat al-Wujud (Unity of Being) with Allah in every single moment'.

Community and Social Engagement:

1. Family:

- 'Chat my mom'.
- 'Call my parents and siblings; do activities sports, sometimes I flashback to what I do. If it is wrong, I try to fix it. Always remember Allah'.
- 'I start fasting and think what's wrong with my Ibadah by asking my parents what I need to do more'.
- 'I would also speak to my dad, he is one of the reasons I hold very strongly on to my faith, he is a very spiritual (and religious) person'.
- 'I will take a Wudhu or find my friend or family and spend time any activity with them'.

2. Positive Social Circles:

- 'I also talk to my closest friend about my struggle & we often talk about spiritual topics'.
- 'I will try to find and be with the people who have reached a certain level of spirituality'.
- 'Meet with my Naqibah (religious guide)'.
- 'Spend my time at *Masjid* and join *Majlis Ilmiah*'.
- 'Build connections with others'.

- 'Engaging with others and living beings or in Islamic terms Mu'amalat'.

- 'Make consult with Ulama'.

- 'Express and confess and share my thought or my problem to someone close to ask for Nasihah'.

- 'Being with the people who has reach certain level of spirituality'.

Self-Care and Peace:

1. Nature and Solitude:

- 'Spending time in nature'.

- 'Hiking (looking at how beautiful Allah created the world)'.

- 'Do Ibadah and brisk walking'.

- 'Try to visit new places and hear the recitation of the Quran to have mental peace'.

2. Mindfulness and Stress Relief:

- 'Being alone and talk to myself the kind things, listen calm music'.

- 'Take a deep breath, take a nap, listening to Ayat Quran or nasyeed'.

- 'Dzikir really helps to cool down my anger'.

- 'Reading, drawing, take a deep breath, take a nap, listening to Ayat Quran or nasyeed'.

3. Gratitude and Positivity:

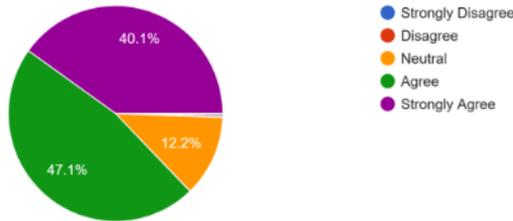
- ‘Comparing my life to the poor to make me more Shukr’.
- ‘I also often reflect back on the genocides that are happening today and think back on how the world is not temporary and I should try my best to be Syukur, contribute to society, and be mindful of my Deen’.

Category	Practices
Religious Practices	<ul style="list-style-type: none"> - Prayers (Salat, Morning Jamaah, Tahajjud). - Quran Recitation (daily readings, Surah focus). - Dhikr (calm anxiety, anger). - Du’a (personal supplications, repentance).
Spiritual Learning and Reflection	<ul style="list-style-type: none"> - Listening to Islamic Talks (podcasts, lectures). - Attending Religious Events (Maulid, Ta’lim). - Reflection (Muhasabah, journaling, Sufi practices).
Community and Social Engagement	<ul style="list-style-type: none"> - Family (spiritual conversations, activities). - Positive Social Circles (friends, Masjid, Ulama).
Self-Care and Peace	<ul style="list-style-type: none"> - Nature and Solitude (hiking, walking). - Mindfulness and Stress Relief (music, Zikr, relaxation). - Gratitude (reflecting on blessings, Shukr).

Is Iman Impacting on spiritual and mental wellbeing?

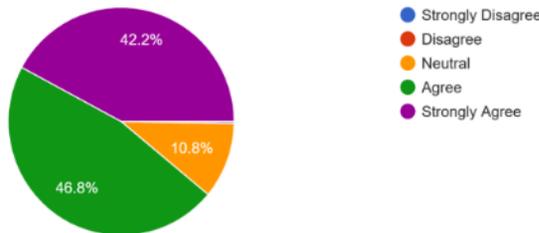
12. Do you believe that your understanding and practice of Iman Tahqiqi/deeply understood-verified faith positively impact your mental health?

344 responses



13. Do you believe that Iman Tahqiqi/deeply understood-verified faith enhances your sense of spiritual fulfillment?

344 responses



The survey results suggest that *Iman Tahqiqi* is seen by most respondents as having a positive effect on mental health, spiritual fulfillment, and coping mechanisms during stressful situations. For instance, 87.2% (40.1% strongly agree, 47.1% agree) believe *Iman Tahqiqi* positively impacts mental health. Only 0.6% disagree. Additionally, 89% (42.2% strongly agree, 46.8% agree) feel it enhances spiritual fulfillment, with just 0.1% disagreeing. Furthermore, 86.6% (29.9% very positively, 56.7% positively) say it

improves coping mechanisms during stress. Only 0.6% report a negative effect. It can be concluded based on the data provided that around 87% of respondents believe that *Iman Tahqiqi* is a positive force for mental health, spiritual fulfillment, and coping mechanisms during difficult times. However, around 10% maintained neutrality in this regard, which indicates that all do not agree with our hypothesis.

Iman Tahqiqi helps alleviate stress or anxiety in the following ways: 83.1% of people feel it strengthens their faith and reliance on God, 75% experience a sense of peace and comfort, 70.3% find meaning and purpose in difficult times, and 71.8% feel it enhances their ability to remain calm and patient. Additionally, *Iman Tahqiqi* has contributed to mental health and spiritual well-being in the following ways: 78.2% reported improved emotional resilience, 74.7% experienced a deepening of their spiritual practices, 57% overcame a personal crisis, and 48.8% strengthened their relationships with others. Furthermore, *Iman Tahqiqi* differs from other mental health tools in the following ways: 71.5% of people feel it teaches moral values and life lessons, 69.2% appreciate its use of verified beliefs and established prayers, 66% find it focuses on Aqida/theology to interpret issues differently, and 57.6% believe it heals mental health issues from their root causes.

Both the survey results and Nursi's theory highlight that *Iman Tahqiqi*—a deeply understood and verified faith—enhances mental health, spiritual fulfillment, and coping mechanisms. The survey aligns with Nursi's emphasis on the transformative power of faith, showing that personal reflection, intellectual engagement, and spiritual practice are key to mental well-being and growth. The positive impacts reported mirror Nursi's view

of the practical benefits of deeply engaged faith in overcoming life's challenges.

Further research is needed to understand the following aspects: A) Why around 10% of respondents are neutral regarding the impacts of *Iman Tahqiqi* on spiritual and mental health? B) Why and How subjective experiences of *Iman Tahqiqi* differ from person to person, which is to say: why does it fulfill different purposes for different people? C) Why do people apply different kinds of practices for *Iman Tahqiqi*, so what are the reasons for this diversity, especially in the Muslim context?

Developing modules for Iman Tahqiqi Among Students

Both the students, as indicated by the survey, and the experts, as highlighted in the interviews, suggested ways in which IIUM developed modules on Iman and Iman-centered activities. They also proposed methods for further enhancing this practice:

Student feedbacks:

A) Educational institutions can effectively support the development of *Iman Tahqiqi* among students in the following ways: 67.2% of Respondents believe that organizing workshops and seminars on *Iman Tahqiqi* is an effective approach, 50.3% support facilitating study groups and personal mentorship, 53.8% think incorporating *Iman Tahqiqi* concepts into the curriculum is helpful, 42.4% believe encouraging student-led initiatives and projects is valuable, 59.3% agree that individual Tarbiyah from teachers plays an important role, and 63.7% feel that having a group of good friends is beneficial for developing *Iman Tahqiqi*.

B) Students might face the following challenges in developing *Iman Tahqiqi*: 78.2% of Respondents cite a lack of awareness or understanding of *Iman Tahqiqi*, 54.4% mention limited access to relevant resources or guidance, 56.4% struggle with time constraints due to academic or personal responsibilities, 48.3% experience resistance or skepticism from peers or their environment, 52% find it difficult to apply *Iman Tahqiqi* principles in daily life, and 67.4% believe the overuse of social media is a significant challenge.

C) IIUM supports students in practicing *Iman Tahqiqi* in the following ways: 74.1% of respondents appreciate the Usrah programs, 67.4% value the mandatory basic religious subjects for all students, 43.3% find the student clubs helpful, 40.4% support the department's student societies, 58.1% believe in the organization of Tazkiyah sessions and sessions with Murabbi, and 48.8% favor enhanced applications of the Mentor-mentee (Murabbi-murid) system.

D) In the dormitory/Mahallah community, the following practices or activities are believed to help deepen the understanding of *Iman Tahqiqi*: 71.5% of Respondents believe congregational prayers are important, 69.2% support short halaqaahs/group study circles focused on Quranic verses and Hadith, 53.2% think incorporating voluntary preaching/da'wah activities would be beneficial, 64.5% favor organizing workshops on Islamic teachings and their practical applications, and 67.2% encourage

participation in community service projects inspired by Islamic values.

Suggestions from experts¹

A) The International Islamic University Malaysia (IIUM) integrates Iman-based modules into its academic framework by emphasizing the development of a metaphysical foundation that fosters God-consciousness among students, focusing on spiritual growth rather than solely on ritualistic practices. The university promotes key Islamic values such as Amanah (trustworthiness), Khilafah (religious responsibility), and Ibadah (worship), guiding students to conduct their personal and professional affairs with integrity within an ethical framework. IIUM also encourages its faculty to serve as Murabbi, nurturing students' academic, spiritual, and religious development. Through this approach, students are exposed to both western and Islamic perspectives, allowing them to critically engage with diverse worldviews while remaining rooted in their faith.

B) Students of the International Islamic University Malaysia (IIUM) possess a competitive advantage over those from other universities, as evidenced by internship reports from companies. IIUM students consistently demonstrate the application of Amanah (trustworthiness) in their professional conduct and display strong organizational skills. These attributes are a result of the university's focus on fostering both academic excellence and ethical, spiritual values, highlighting the connection between these qualities and the development of the soul. This holistic approach significantly enhances the unique competencies of IIUM graduates.

¹ The suggestions and insights in this article were enriched by the expert views of Dr. Mohd Abbas Abdul Razak, Assistant Professor, Department of Fundamental & Interdisciplinary Studies, IIUM, and Dr. Pamilia Lourdunathan, Assistant Professor, Department of Psychology, IIUM. Their contributions were invaluable in shaping the content and enhancing the psychological perspectives presented in the article.

C) The challenges faced by students have shifted over time. In the past, economic and family issues were primary concerns, while today's challenges are more complex. Although students now have easy access to information, they also face increased distractions and temptations. Social media and the internet offer opportunities for learning but also pose significant threats, such as addiction, harmful content, and the influence of western ideologies that may conflict with personal values. These digital distractions create unique challenges in maintaining focus, mental well-being, and spiritual grounding.

D) A recommended practice is to wake up before Fajr to enhance spiritual awareness and engage in a personal dialogue with Allah, discussing both personal struggles and the challenges facing the ummah. This conversation should be open and sincere, as if speaking to a close friend. Reciting selected Surahs, engaging in dhikr, and performing prayers are essential practices, with the aim of understanding the Qur'an as a direct message from Allah. Prayer is a two-way communication, where one speaks to Allah and listens in return. Additionally, incorporating elements of Sufism, particularly balancing dhikr (remembrance) and fikr (reflection), is encouraged to foster both devotion and contemplation.

E) The Psychology Department at IIUM has adopted the Psycho-Socio-Spiritual Peer Support Module, which blends Islamic perspectives with positive psychology to nurture the mental, social, and spiritual well-being of students. Through three engaging sessions, the module helps participants build resilience, emotional growth, and a stronger sense of purpose. It empowers students to support each other and develop a balanced approach to life's challenges. While currently practiced in the Psychology

Department, this approach can easily be adapted to other departments, promoting holistic student development and fostering a supportive peer community across the university.

F) One challenge is the risk of individuals becoming isolated from the community without being recognized, a concern that is especially significant for international students. Without adequate community support, such individuals may be more susceptible to spiritual and mental health issues. Conversely, those who are embedded within a community may face the challenge of peer pressure, where the desire to conformity may lead them to engage in behaviors they would not otherwise choose.

G) Another challenge is the highly structured nature of the environment, where academic activities are predominantly focused on technical content. Both the curriculum and extracurricular activities are similarly structured, which may result in students adopting a more technical persona, rather than fostering a flexible or creative character. This rigid structure may limit students' engagement with *Iman Tahqiqi*, restricting opportunities for broader intellectual and spiritual development.

Conclusion

This study seeks to empirically examine the impact of *Iman Tahqiqi* on spiritual and mental health through a survey and expert validation, drawing on Said Nursi's writings. Based on the findings, the study concludes the following key points:

- 1) The survey provides strong evidence that *Iman Tahqiqi* has a positive influence on mental health, spiritual fulfillment, and individuals' ability to cope with stress.
- 2) A significant majority of respondents report that *Iman Tahqiqi* contributes to enhanced mental well-being and spiritual growth. These findings align with Nursi's theory regarding the transformative potential of faith.
- 3) The data indicates that while 88% of participants possess at least a moderate understanding of *Iman Tahqiqi*, only 57% engage in regular reflection on their faith. This highlights the need for more structured opportunities to facilitate consistent reflection and spiritual practice.
- 4) The most common spiritual practices reported by respondents to foster well-being include regular prayer (Salat), Quran recitation, Dhikr (remembrance of Allah), charitable activities, and personal reflection, all of which are instrumental in promoting spiritual growth.
- 5) *Iman Tahqiqi* is distinguished from other mental health strategies, such as music and meditation, in that it emphasizes the cultivation of moral values, is grounded in established beliefs and prayers, and provides a theological framework for understanding and addressing life's challenges.
- 6) Educational institutions can play a pivotal role in supporting the development of *Iman Tahqiqi* by offering workshops, mentorship programs, and incorporating relevant concepts into the curriculum.
- 7) At IIUM, the development of *Iman Tahqiqi* is nurtured through Usrah programs, mandatory religious courses, and Tazkiyah

sessions. Students value the Usrah programs for fostering community, while the religious courses provide a strong foundation in Islamic teachings. Student clubs, department societies, and Tazkiyah sessions offer further spiritual support, with many students also supporting the enhancement of the Mentor-mentee (Murabbi-Tarbiah) system. These initiatives create an environment that promotes both academic and spiritual growth.

- 8) Students encounter various challenges, including a lack of awareness, limited resources, time constraints, external resistance, and distractions from social media.

Recommendations:

- 1) Further research is needed to explore why 10% of respondents are neutral regarding *Iman Tahqiqi's* impact. Specifically, why do some people believe that there are no obvious impacts of *Iman Tahqiqi* on mental and spiritual issues? It would be valuable to investigate whether individuals in this subgroup share any common characteristics.
- 2) Additionally, research should explore how and why subjective experiences and practices related to *Iman Tahqiqi* vary among individuals, and why different individuals experience different levels of benefit from the same practice.
- 3) Research should explore adapting the Psycho-Socio-Spiritual Peer Support Module, currently used in the Psychology Department, to other departments, assessing its effectiveness in fostering a supportive, resilient peer community across the university.

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