
Sufi Healing Study in Islamic Tradition

Muhammad Aminudin

(muhammadaminudin36@gmail.com)

Universitas Islam Negeri Antasari Banjarmasin, Indonesia

Muhammad Rusydi

(muhammadrusydi@uin-antasari.ac.id)

Universitas Islam Negeri Antasari Banjarmasin, Indonesia

Article History

Submitted: 17-06-2025; Reviewed: 06-11-2025; Approved: 28-11-2025

URL: <http://e-journal.uingusdur.ac.id/index.php/jousip/article/view/11901>

DOI: <https://doi.org/10.28918/jousip.v5n2.11901>

Abstract

This study examines Sufi healing in Islamic tradition as a psycho-spiritual healing system rooted in the teachings of the Prophet Muhammad ﷺ, the practices of the Companions, and the intellectual–spiritual development of classical Sufism. The research aims to explain the concepts, historical foundations, principles, methods, and contemporary relevance of Sufi healing for modern individuals who experience stress, anxiety, and meaning crises. Using a descriptive qualitative method through library research, this study analyzes classical Sufi texts, works of Islamic medicine, scholarly journals, and contemporary books, supported by hermeneutic analysis and source triangulation. The findings reveal that Sufi healing originated from prophetic practices such as ruqyah, supplication, and balanced living, and was later systematized by figures such as Ibn Sina, al-Razi, and al-Ghazali into a holistic healing paradigm that views humans as a unity of body, soul, and spirit. Its core principles include bodily–spiritual balance, tazkiyat al-nafs, remembrance (dhikr) as spiritual energy therapy, supplication and ruqyah, as well as meditation and contemplation (tafakkur). These principles manifest in practical methods such as dhikr jahr and khafi, sama', qawwali, herbal remedies, and spiritual energy transfer practiced within various Sufi orders, including Mevlevi, Chishti, Qadiriyya, Naqshbandiyya, Sammaniyya, and Alawiyya. In the modern era, Sufi healing contributes significantly to Islamic psychotherapy, Islamic mindfulness, and holistic medicine by offering a comprehensive model that integrates medical, psychological, and theological dimensions, fostering inner tranquility, mental well-being, and spiritual closeness to Allah.

Keywords: Sufi healing, Sufism, Tariqa, Islamic psychotherapy.

Abstrak

Sufi healing dalam tradisi Islam dikaji dalam penelitian ini sebagai sistem penyembuhan psiko-spiritual yang berakar pada ajaran Rasulullah ﷺ, praktik para sahabat, dan pengembangan tasawuf klasik. Penelitian ini bertujuan menjelaskan konsep, sejarah, prinsip, metode, serta relevansi Sufi healing bagi manusia modern yang dilanda stres, kecemasan, dan krisis makna.

Metode yang digunakan adalah kualitatif deskriptif dengan studi literatur terhadap kitab tasawuf, karya kedokteran Islam klasik, jurnal ilmiah, dan buku kontemporer, disertai analisis hermeneutik dan triangulasi sumber. Hasil kajian menunjukkan bahwa *Sufi healing* tumbuh dari praktik ruqyah, doa, pola hidup seimbang, dan kemudian disistematisasi oleh tokoh-tokoh seperti Ibnu Sina, al-Razi, dan al-Ghazali dalam paradigma penyembuhan holistik yang memandang manusia sebagai kesatuan tubuh, jiwa, dan ruh. Prinsip-prinsip utamanya meliputi keseimbangan jasmani–ruhani, tazkiyatun nafs, dzikir sebagai terapi energi spiritual, doa dan ruqyah, serta meditasi dan tafakkur. Prinsip ini terwujud dalam metode praktis seperti dzikir jahr dan khafi, sama', qawwali, penggunaan herbal, serta terapi energi dan sentuhan ruhani yang dipraktikkan dalam berbagai tarekat, antara lain Mevlevi, Chishti, Qadiriyyah, Naqsyabandiyah, Sammaniyah, dan Alawiyah. Di era modern, *Sufi healing* berkontribusi pada pengembangan Psikoterapi Islami, Mindfulness Islami, dan pendekatan pengobatan holistik dengan menawarkan model penyembuhan komprehensif yang menyatukan dimensi medis, psikologis, dan teologis untuk menumbuhkan ketenangan batin, kesehatan mental, dan kedekatan kepada Allah Swt.

Kata Kunci: *Sufi healing*, Tasawuf, Tarekat, Psikoterapi Islami.

INTRODUCTION

In modern life full of pressure, many people are looking for healing methods that not only address physical ailments, but also provide inner peace and emotional balance. One approach that has gained increasing attention is *Sufi healing*, a therapeutic practice rooted in the Islamic Sufi tradition. For centuries, Sufis have developed various healing techniques that combine prayer, *dzikir* (remembrance of God), meditation, spiritual music, and herbal remedies. They believe that health does not rely solely on the physical aspect but also on the harmony between the soul, mind, and body. In this tradition, illness is often viewed as a manifestation of inner imbalance, negative emotions, or spiritual estrangement from the Creator (Syukur, 2012).

Sufi healing developed from the mystical experiences of Sufis who sought to understand the essence of life and align themselves with the will of God. They discovered that sacred phrases, certain frequencies in music, and the positive energy emitted from a purified heart could produce remarkable healing effects. Various *Sufi* orders around the world, such as *Qadiriyyah*, *Naqsyabandiyah*, or *Qadiriyyah Naqsyabandiyah* (Birhasani, 2017) *Chishti*, and *Mevlevi*, have applied these methods in their own distinctive ways, making them part of a spiritual heritage that continues to flourish today.

In the modern era, when health technology continues to advance yet many people still experience stress, anxiety, and psychosomatic illnesses, the holistic approach of *Sufi* healing has become increasingly relevant. This practice not only attracts the attention of spiritual seekers but has also begun to gain appreciation in the fields of psychology and alternative medicine as a method capable of restoring balance and inner tranquility.

Academically, this study employs a descriptive qualitative method with a literature study (*library research*) approach to analyze the concepts, history, and practices of *Sufi* healing within the Islamic *Sufi* (*tasawwuf*) tradition. The data are drawn from classical *Sufi* texts, the works of *Sufi* scholars, scientific journals, and contemporary books that discuss the relationship between spirituality and healing. The analysis is conducted using a hermeneutic approach to interpret the meaning of *Sufi* texts in the context of spiritual experience and healing, in order to understand the inner dimension and psychological experiences of individuals who engage in *Sufi* healing practices.

To maintain the validity of the data, this study applies source triangulation, namely by comparing various classical and modern references to obtain a comprehensive understanding of the role of *Sufi* healing as an Islamic psycho-spiritual therapeutic system oriented toward holistic balance and inner peace.

DISCUSSION

Conceptual Study of Sufi Healing

The term *Sufi* cannot be separated from the concept of *tasawwuf*, as the two represent an inseparable spiritual tradition within Islam. Historically, the designation *Sufi* was first associated with an ascetic (*zahid*) named *Abu Hasyim al-Kufi* from Iraq, who passed away around the year 150 H (Nasution, 2014, p. 43) Since then, the term has been used to refer to spiritual practitioners who follow the path of inner purification (*tazkiyatun nafs*) and draw closer to *Allah* through righteous deeds, *zikir*, and contemplation.

Etymologically, the word *Sufi* has various interpretations. Some scholars trace it to the word *ṣuffah*, referring to a group of the Prophet's ﷺ companions who lived in the portico of the Prophet's Mosque and were known for their asceticism, sincerity of heart, and devotion in worship. Another opinion connects it to the Greek word *sophos*, meaning "a wise person," indicating the element of wisdom in the life of a *Sufi*. There are also those who derive it from

the word *şaf*, referring to the prayer row, symbolizing spiritual discipline and closeness to *Allah*. However, the most widely accepted etymology is that *Sufi* comes from the word *şūf* (coarse wool), the garment commonly worn by ascetics as a symbol of simplicity, humility, and detachment from worldly luxury (Nasution, 2014, p. 44). This garment symbolizes spiritual poverty (*faqr ilā Allāh*), namely the awareness that human beings possess nothing except *Allah*.

In the framework of Islamic spirituality, a true *Sufi* is one who consistently abandons all forms of impurity, both outward and inward (Al-Hujwiri, 2015, p. 43). He purifies his heart from arrogance, ostentation, envy, and love of the worldly life, so that its light becomes clear in reflecting the Divine reality. Thus, a *Sufi* is not a social title but a spiritual state (*ḥāl*) achieved through self-purification and closeness to God. As the scholars explain, “A *Sufi* is a designation that was originally given only to the saints and those perfected in spirituality.” (Al-Hujwiri, 2015, p. 44). This title signifies the spiritual perfection of one who has followed the path of *tasawuf* until their will aligns with the Divine will.

Meanwhile, the term *healing* in English generally means “recovery” or “the act of restoring health.” (Aristianto, t.t., p. 339). In the modern context, it refers not only to physical recovery but also to psychological and spiritual well being (Musobiqoh, 2022). This means that healing involves restoring the body, mind, and emotions, and is closely tied to inner balance and harmony rather than merely medical aspects.

From this emerges the term *Sufi healing*, a healing practice rooted in the Islamic *tasawuf* tradition. It integrates spiritual, psychological, and physical elements as a path toward holistic well-being. Beyond religious therapy, it serves as a comprehensive approach that unites Islamic spiritual values with modern understandings of mental health. Over time, *Sufi healing* has continued to be practiced across various *tarekat* and is increasingly recognized as a relevant alternative method for physical, emotional, and spiritual healing in the contemporary world.

The History of Sufi Healing

The concept of *Sufi* healing developed from *tasawuf* practices that began to appear in the 8th century CE, though its roots go back to the time of the Prophet ﷺ, as reflected in various hadith describing healing through Qur’anic recitation and specific prayers. In *Sahih Muslim* (no. 4082), it is narrated from *Uthman ibn Abi al-‘As ath-Thaqafi* that he complained to the

Prophet ﷺ about an illness he had suffered since embracing Islam. The Prophet ﷺ then said to him:

“Place your hand on the part of your body that is hurting and say:”

بِسْمِ اللَّهِ (3X) أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ (7X)

Similarly, in *Sahih Bukhari* (no. 5736), it is narrated that a group of the Prophet's ﷺ companions went on a journey. During the trip, they were asked to perform *ruqyah* for a tribal chief who had fallen ill. One of the companions recited *Surah al-Fatihah*, and the man was cured. When they later informed the Prophet ﷺ, he smiled and said:

“How did you know that al-Fatihah is a ruqyah? Take the sheep, and give me a share with you.”

These hadiths show that spiritual healing was taught by the Prophet ﷺ and became the basis of *Sufi healing* in Islamic tradition. As *tasawuf* developed, these principles were systematized to emphasize a deeper connection with *Allah* through *muhāsabah*, *dzikir*, prayer, and *taḥkiyatun nafs*. (Khoiriyah, 2023) *Sufis* believe that illness arises not only from physical causes but also from spiritual and psychological imbalance. Therefore, they developed healing methods that incorporate spiritual elements as an integral part of the therapeutic process.

Besides the spiritual dimension, the Prophet ﷺ emphasized maintaining balance between physical and spiritual health. He taught that the body is an *amanah* from *Allah* that must be cared for. Various narrations show that the Prophet ﷺ encouraged activities such as archery, swimming, horseback riding, and walking to keep the body strong and healthy. He said:

“The strong believer is better and more beloved to Allah than the weak believer.”
(*Sahih Muslim*, no. 2664).

The Prophet ﷺ also promoted a balanced lifestyle by encouraging nutritious eating, moderation, and regular fasting. This aligns with *Allah's* command in Q.S. *al-A'raf* [7]:31:

“Eat and drink, but do not be excessive.”

He also emphasized the health benefits of fasting, saying:

“Fast, and you will be healthy.” (*Ibn Majah*, no. 3446).

This principle of balance was exemplified by the companions, who followed the Prophet ﷺ in maintaining both physical health and purity of heart. *Umar ibn al-Khattab* ra. was known

for walking long distances and strengthening his body, while *Ibn 'Umar* ra. kept a simple diet to stay fit for worship. *Abu Darda'* ra. emphasized the importance of balance, saying:

“Your body has a right over you, your eyes have a right over you, and your family has a right over you.” (*Sahih Bukhari*, no. 1968).

The tradition of balancing the physical and spiritual dimensions bequeathed by the Prophet ﷺ flourished during the Islamic Golden Age and became a foundational principle of *Sufi* healing. In the 9th century, Ibn Sīnā emerged as a pivotal figure who integrated scientific inquiry with spiritual insight in his understanding of human health. His two major works *al-Shifā'*, which explores the metaphysics of the soul and inner healing, and *al-Qānūn fī al-Ṭibb*, which outlines the principles of physical medicine encapsulate his view of the human being as both a spiritual and biological entity. In *al-Shifā'*, Ibn Sīnā explains that inner well-being depends on the harmonious balance of intellect, soul, and desire. (Sina, 2024, p. xii), while emotional disturbances can manifest as physical illness. In *al-Qānūn*, he formulates the foundations of scientific medicine yet continues to place the spiritual dimension at the core of biological life. This dual emphasis made his work profoundly influential in both the Islamic world and the West

In addition to Ibn Sīnā, other Muslim scholars such as Abū Bakr Muḥammad ibn Zakariyyā al-Rāzī (*Rhazēs*) also played a crucial role in the development of Islamic medicine (Nasution, 2014, p. 12). In his monumental work *al-Ḥāwī fī al-Ṭibb* (The Comprehensive Book of Medicine), al-Rāzī discusses the close relationship between mental states and physical health. He emphasized that happiness, inner tranquility, and emotional regulation are essential components of medical therapy. He even advised physicians not only to treat the patient's body but also to consider their spiritual and emotional well-being, noting that “*a tranquil soul accelerates the healing of the body.*”

The integration of medicine, philosophy, and *Sufism* produced a holistic healing paradigm in Islam one that views the human being as a unified entity of body (*jism*), soul (*nafs*), and spirit (*rūḥ*). *Sufi* practitioners deepened this framework through *dhikr*, *murāqabah* (contemplation), *tafakkur* (reflection), and *muhāsabah* (self-examination). In *Sufi* thought, physical illness is often seen as a manifestation of inner imbalance; thus, true healing must begin with the purification of the heart.

Al-Ghazālī describes spiritual disorders such as *riyā'*, *'ujb*, *ḥasad*, and *takabbur* as *amrād mubliḳah* destructive diseases that ruin the soul just as poison destroys the body. He

introduces *tazkiyat al-nafs* (purification of the soul) as a form of spiritual therapy aimed at healing the human heart. In his view, physicians treat the body, while *Sufis* are the true healers of the heart, using *dhikr*, repentance, *muhāsabah*, and *murāqabah* to cure spiritual ailments (Al-Ghazali, 2011, p. 5-15 Jilid 3).

From al-Ghazālī's perspective, Sufis may rightly be called *ṭabīb al-qulūb* "physicians of the heart" because they diagnose and treat moral and spiritual corruption rooted in the ego and heedlessness. Through spiritual discipline, self-control, and purification of the heart, they aim to restore true harmony between body and soul. This is the essence of *Sufi* healing: a form of healing that addresses not only the body but also the inner self, guiding individuals toward happiness and spiritual wholeness. Far from being a new phenomenon, it represents a long synthesis of the Prophet's teachings ﷺ, the example of the Companions, and the intellectual legacy of major *Sufi* scholars affirming the unity of knowledge and faith, reason and heart, body and spirit within the Islamic tradition.

Principles of Sufi Healing

The concept of *Sufi* healing is rooted in a holistic view of the human being as an integrated unity of body, mind, and spirit. In *Sufi* thought, health is not merely the absence of physical illness but the balance of physical, emotional, and spiritual dimensions. True healing is achieved only when these three aspects function in harmony under divine awareness. Its core principles include:

1. Balance of Body, Mind, and Spirit. *Sufis* understand that illness often arises from an imbalance between physical needs and inner tranquility. When the body functions without spiritual awareness, a person becomes vulnerable to stress, anxiety, and a loss of meaning (Bakri, 2019, p. 95). Therefore, *Sufi* healing emphasizes harmony among physical care, mental discipline, and spiritual illumination so that a person may return to their original state of purity.
2. Purification of the Heart and Soul (*tazkiyat al-nafs*). The heart (*qalb*) is viewed as the spiritual center of the human being. Inner ailments such as envy, hatred, resentment, or excessive sorrow are seen as major causes of psychological disharmony (Hawwa, 1998, p. 3). Healing is achieved through cleansing the heart with *dhikr*, prayer, repentance, and self-reflection (*muhāsabah*). Through this process, individuals not only release emotional burdens but also restore a clear and tranquil spiritual awareness (Alfian dkk., 2018)

3. *Dhikr* as a Form of Spiritual Energy Therapy. *Dhikr* is not merely a verbal act but a method of generating positive energy and restoring inner spiritual balance. Repeating the names of Allah (*Asmā' al-Husnā*) and specific prayers is believed to calm the nervous system, reduce stress, and cultivate inner peace (Bakri, 2019, p. 145). In many *Sufi* orders, *dhikr* is practiced collectively, allowing the shared spiritual vibration to produce therapeutic effects for all participants. Through *dhikr*, the heart reconnects with the infinite divine energy.
4. Prayer and *Ruqyah*. In Islam, prayer (*du'ā'*) is regarded as a powerful means of spiritual healing. *Ruqyah* the recitation of Qur'anic verses such as Al-Fātiḥah, Ayat al-Kursī, and Al-Ikhlāṣ is believed to cleanse negative energy and protect against both physical and non-physical harm (Siddiqy, t.t., p. 3). This practice is grounded in the belief that the Qur'an is "a healing and a mercy for the believers" (Qur'an 17:82). Thus, *Sufi* healing situates recovery within divine revelation as a source of tranquility and bodily well-being.
5. Meditation and *Tafakkur* (Spiritual Contemplation). In the *Sufi* tradition, the meditative practice known as *murāqabah* is at the heart of healing and purification of the heart, aiming to cultivate a full awareness of God's presence in every breath and heartbeat (Thobasy, 2012, p. 195). Through *murāqabah* and *tafakkur* (contemplation), one learns to calm the mind, overcome the temptations of lust and intellectual turbidity, thereby enlightening the mind and gaining deeper spiritual insight (Thobasy, 2012, p. 232).

Psychologically, *murāqabah* is effective as a therapy for stress, anxiety, and emotional distress, by strengthening the harmony between body and soul. The principles of *Sufi* healing are holistic, in which purification of the heart strengthens *dhikr*, *dhikr* deepens spiritual awareness, and spiritual awareness restores the balance between body, soul, and spirit, strengthened by prayer and *tafakkur*. *Sufi* values such as sincerity, patience, *zuhd* (renunciation), and *tawakkul* (surrender) function as relevant "spiritual antibodies" to overcome contemporary social ills and existential emptiness (Samad, 2016, p. 99–100), thereby making *Sufi* medicine a comprehensive living paradigm that integrates medical, psychological, and theological dimensions with God as the center of balance.

Healing Methods in *Sufi* Healing

The healing methods in the *Sufi* healing tradition represent a practical manifestation of the principle of balance between *body*, *mind*, and *spirit*. They are based on the fundamental

belief that illness arises not only from physical disturbances but also from spiritual and emotional disharmony. Accordingly, healing in *tasawuf* combines ritual practices, *du'ā'*, and natural remedies into a unified approach grounded in Islamic teachings. This practice reflects the *Sufi* view that humans must be healed holistically both outwardly and inwardly, physically and spiritually.

1. *Dhikr* and *Sufi* Orders. *Dhikr* is a primary method in *Sufi* healing, serving both as a means of purifying the *heart* and as a psychological therapy that calms the soul. In various *ṭariqahs* such as *Sammaniyah*, *Qadiriyyah*, *Naqsyabandiyah*, *Shādhiliyyah*, and *Mevlevi*, *dhikr* is performed according to specific patterns under the guidance of a *mursyid* (spiritual teacher). It can be conducted aloud (*jahri*) or silently (*khafī*), aiming to awaken divine awareness in the *heart* and dispel inner darkness. In the *Mevlevi ṭariqah*, *dhikr* takes the form of the *Sama* dance whirling movements symbolizing the cosmic rotation of the soul toward *Allah* (Aini, 2024). For followers of *Jalāl al-Dīn Rūmī*, these movements are not mere aesthetics but acts of worship that lead to *wajd* (spiritual ecstasy), wherein the ego dissolves and only awareness of the divine presence remains. From a *Sufi* perspective, such *dhikr* holds healing power by reducing psychological tension, calming the *heart*, and generating positive spiritual energy.
2. *Sufi* Music Therapy. In the *Sufi* tradition, music is not mere entertainment but a means of stirring the *heart* toward *Allah*. In the *Chishti ṭariqah*, which developed in India and South Asia, the *Qanwali* tradition is practiced a form of devotional music that awakens the spirit of divine love (*mahabbah ilahiyah*) and dispels inner sorrow. Its lyrics praise *Allah* and His Messenger, delivered in rhythms that cultivate devotion and inner joy. In Persian and Turkish contexts, *samā'* recitations and devotional songs refine the senses, soothe emotions, and connect human consciousness with the divine dimension (Aini, 2024). The therapeutic effect of *Sufi* music lies in its ability to transform the mood from restlessness to peace, from sorrow to calm, while opening space for emotional and spiritual cleansing of the *heart*.
3. Herbal and Traditional Therapy. Another method in *Sufi* healing draws on *Thibb al-Nabawi* (Prophetic medicine) and classical Islamic medical knowledge. Many *Sufis* use natural substances such as honey, *habbatus sauda* (black seed), olive oil, and various herbal remedies known for their healing properties (Moinuddin, 2017, p. 135–165; Farmawati

et al., 2022, p. 20) These remedies are valued not only for their medicinal benefits but also as a source of *barakah* (blessing) rooted in the Sunnah of the Prophet ﷺ, who said: "Healing is found in three things: cupping, honey, and cauterization, but I forbid my followers from cauterization" (HR. Bukhari).

Islamic medical scholars like Ibn Sīnā, in *al-Qānūn fī al-Ṭibb*, emphasized the importance of balance between bodily elements (*mizāj*) and the spiritual dimension. Maintaining this balance ensures that the *body* serves as a healthy vessel for a tranquil *soul*. This approach highlights that, in Islam, physical care and spiritual healing are inseparable, forming two integral aspects of a holistic healing system (Abdullah, 2014, p. 179).

4. Energy Therapy and Healing through Touch. In some *Sufi* traditions, healing is performed through the transfer of spiritual energy (*qunwān ruhīyyah*). This practice is carried out by a *murīyid* (spiritual guide) who places their hands on the *body* of a student or patient while performing *dhikr* and supplication (*du'ā'*) (Halima, t.t., p. 33–47). This act is not merely symbolic; it manifests *barakah*, the flow of spiritual energy from a pure and sincere *heart*. Importantly, the healing energy originates not from the *murīyid*, but from *Allah* through a righteous intermediary with sincere intention and strong *dhikr*. In *Sufi* practice, a *sheikh* may recite Qur'anic verses or specific prayers over a glass of water and then blow into it as a form of *tawassul* and healing request. The water is then given to a person suffering from illness or inner disturbance as a means of physical and spiritual healing. This practice is grounded in the Sunnah of the Prophet ﷺ, who recited healing prayers and blew on water or his hands before touching the affected body part (HR. Bukhari and Muslim). *Sufis* emphasize that the essence of healing does not lie in the water itself, but in the spiritual power of prayer, *dhikr*, and faith in *Allah* as the ultimate source of healing, while the water serves merely as a medium of *barakah* that soothes the *heart* and strengthens faith (Tohir dkk., 2022).

Overall, these four methods demonstrate that *Sufi* healing is an integrative and spiritual system, combining medical, emotional, and spiritual dimensions. Through *dhikr*, music, herbal remedies, and spiritual energy, *Sufi* healing not only treats physical ailments but also alleviates emotional distress and cultivates inner peace. Rooted in the teachings of the Prophet ﷺ and transmitted by *Sufi* scholars, this approach remains highly relevant for addressing modern spiritual and psychological challenges.

Sufi Orders as Platforms for Applying Sufi Healing

In Islamic tradition, a *ṭarīqah* is the path a prospective *Sufi* must follow to draw closer to *Allah* (Nasution, 1986, p. 89 Jilid II). *Sufi* orders exist throughout the Islamic world, offering diverse teachings and healing methods adapted to local cultures, yet grounded in the same principles: purification of the heart (*taẓkiyat al-naḥs*), spiritual healing, and balance between outward and inward life. Through *dhikr*, *wird*, *riyāḍah*, *mujāhadah*, and guidance from a *mursyid*, these orders serve as centers of *Sufi* healing, where individuals receive spiritual therapy and inner enlightenment.

1. Mevlevi Order (Persia and Anatolia). The Mevlevi Order, founded by Jalaluddin Rumi (d. 1273 CE) in Anatolia, Turkey, practices *Sama*, a whirling dance integrating movement, music, and *dhikr* as a method of inner healing. Each turn symbolizes the soul's rotation around the Divine light, while *ney* (flute) and *rebana* music guide spiritual meditation (Aini, 2024). For the *dervishes*, *Sama* is not mere performance but a dynamic spiritual therapy that harmonizes body and soul, releases negative emotions, and fosters inner peace (*sakīnah*). Regular practice of this moving *dhikr* transforms restlessness into tranquility and ego-consciousness into unity with God's will.
2. Chishti Order (India and South Asia). The Chishti Order, founded by Khwaja Mu'innuddin Hasan Chishti (d. 1236 CE) in Ajmer, India, is one of the oldest and most influential orders in South Asia, known for its emphasis on love (*mahabbah*), spiritual gentleness, and social service as means of soul purification and inner healing. Its core principle asserts that love for Allah must be expressed through compassion for all beings, especially the weak and suffering (Moinuddin, 2017, p. 1–13). The order also employs Qawwali music, created by Ameer Khusrau, as a form of musical *dhikr* that channels spiritual vibrations, directs awareness toward Allah, fosters peace, and induces spiritual ecstasy (*wajd*) (Khalid, 2021). Music and poetry are viewed as soul therapies, calming nerves, balancing inner energy, and releasing emotional tension, similar to spiritual sound therapy. By combining divine love, *dhikr*, and service, the Chishti Order demonstrates that true spiritual health arises from love, awareness, and harmony with fellow creatures.
3. Sammaniyah Order (Aceh and Kalimantan). The Sammaniyah Order, founded by Syekh Muhammad Samman al-Madani (d. 1775 CE), spread widely across the Malay world

through prominent scholars such as Syekh Muhammad Arsyad al-Banjari and Syekh Abdus Shamad al-Falimbani. In Indonesia, especially South Kalimantan, it was revitalized by Abah Guru Sekumpul (KH. Muhammad Zaini Abdul Ghani), a charismatic scholar who integrated teachings of *tauhid*, *tasawuf*, and *dhikr Sammaniyah* (Bakar & Prayogo, 2023). Through calming *majlis taklim* and *dhikr*, Abah Guru Sekumpul presented *dhikr Sammaniyah* not merely as ritual, but as a spiritual therapy to cleanse the heart of vices like *riya*, *hasad*, and *ujub*. Collective *dhikr jabr* creates strong spiritual resonance, calming the heart, reducing anxiety, and strengthening inner immunity. Under the guidance of a *mursyid* and in a loving communal environment, the Sammaniyah Order serves as a spiritual rehabilitation center for the Banjar community, providing tranquility, soul purification, and closeness to Allah.

4. Qadiriyyah and Naqsyabandiyah Orders. The Qadiriyyah and Naqsyabandiyah orders are major Islamic tariqahs that serve as classical models for *Sufi* healing. The Qadiriyyah, founded by Syekh Abdul Qadir al-Jailani, emphasizes *dzikir jabr* to awaken spiritual energy, burn base desires, and release emotional tension, functioning as an inner therapy that strengthens spiritual vitality (Sholihin, 2022, p. 211–212). In contrast, the Naqsyabandiyah, established by Syekh Baha'uddin Naqsyaband, practices *dzikir khabfi* to cultivate gentle inner awareness, calm the mind, relieve stress, and enhance spiritual focus. The fusion of these traditions created the Qadiriyyah–Naqsyabandiyah Order (TQN), which has flourished in Indonesia. Under KH. Ahmad Shohibul Wafa Tajul Arifin (Abah Anom) at Pesantren Suryalaya, TQN functions as a spiritual healing center through the *Inabah* program a rehabilitation initiative for addicts, delinquents, and individuals in psychological crisis combining *dzikir*, prayer, and spiritual guidance. Abah Anom's program represents a modern form of *Sufi* healing, integrating spiritual power with systematic Islamic psychotherapy (Birhasani, 2017).
5. Alawiyah Order. The Alawiyah Order (Thariqah Bani 'Alawi) is a *Sufi* path rooted in Hadramaut, founded by Imam Muhammad bin 'Ali Ba'alawi, known as al-Faqih al-Muqaddam (d. 653 H/1255 CE) in Tarim, Yemen. In the context of *Sufi* healing, its teachings emphasize five core principles: knowledge (*'ilm*), action (*amal*), fear of God (*khauf*), sincerity (*ikhlas*), and piety (*wara'*), aligned with al-Ghazali's framework of *takballi*, *tahalli*, *tajalli*. These principles function as a spiritual healing system that prevents mental distortions causing stress, fosters positive energy, enhances inner peace, and

builds spiritual resilience and coherent brain-wave states (Khomsin dkk., 2025). In Indonesia, particularly in South Kalimantan, the order continues to thrive under KH. Muhammad Bakhiet (Guru Bakhiet), a prominent *mursyid* who leads the Alawiyah teachings in Barabai and was entrusted by his teacher, Habib Zein, to spread the order in the region (Sulaiman, 2018).

Overall, these *Sufi* orders demonstrate that tasawuf embodies a universal system of spiritual healing, sustained through the practices and guidance of *mursyids* across time and regions. Through *dzikir*, movement, music, and contemplation, individuals are guided to heal their inner ailments and restore existential balance. Thus, *Sufi* orders are not merely spiritual institutions but centers of spiritual therapy, where knowledge, faith, and compassion unite to nurture mental well-being, inner peace, and genuine closeness to Allah SWT.

Sufi healing in the Modern Era

In the modern era, *Sufi* healing has emerged as an alternative therapy, combining tasawuf teachings with psycho-spiritual healing to restore balance between body, mind, and soul. This approach is increasingly relevant amid rising stress, mental health issues, and existential crises caused by materialistic lifestyles. Elements of *Sufi* healing are now also integrated into contemporary therapies such as Islamic Psychotherapy, Islamic Mindfulness, and holistic medicine.

1. Islamic Psychotherapy. Islamic Psychotherapy is a healing approach addressing mental, spiritual, moral, and physical issues by fostering awareness of Allah's presence and guiding individuals toward Qur'anic and Hadith values. It emphasizes developing a healthy personality through faith, worship, and tasawuf, covering prevention, treatment, personal growth, and rehabilitation. The practice focuses on purifying the heart and soul through *tazkiyat an-nafs* (self-purification), *jihad an-nafs* (self-discipline), and *tahdhib al-akhlaq* (moral refinement) (Rahmi dkk., 2025; Farmawati, 2021). Its ultimate goal is to help individuals attain inner peace and complete piety, where mental health is measured not only by emotional stability but also by spiritual closeness to Allah.
2. Islamic Mindfulness. Islamic Mindfulness is a form of awareness rooted in Islamic spiritual values, recognizing Allah's presence and oversight in every aspect of life. Unlike secular mindfulness, which focuses neutrally on the present moment, Islamic mindfulness engages the heart and faith, acknowledging that all events occur by Allah's will and decree. Its practice cultivates *murāqabah* (awareness of being observed by Allah),

tawakkal (trust in Allah), and *riḍā* (content acceptance of divine destiny) (Bahri & Jannah, 2024). This approach not only promotes psychological calm but also strengthens the spiritual connection between humans and their Creator, helping individuals cope with stress, anxiety, and life pressures in a reflective and meaningful way.

3. Holistic Healing. Holistic healing is a medical approach that views humans as an integrated whole body, mind, soul, and spirit. It emerged as a response to modern medicine's reductive and mechanistic tendencies (Gordon, 1982). Within *Sufi* healing, holistic treatment not only addresses physical ailments but also emphasizes spiritual, emotional, and social balance. Its practice involves warm interpersonal relationships, family support, and community participation. The approach encourages multidisciplinary collaboration among medical professionals, psychologists, and spiritual guides (*mursyid*) to achieve comprehensive and sustainable well being.

Thus, *Sufi* healing remains highly relevant in the modern era, offering a therapeutic approach that addresses the deepest aspects of human existence not only the physical, but also the mental, emotional, and spiritual. In a fast-paced, complex, and stressful world, methods such as Islamic Psychotherapy, Islamic Mindfulness, and Holistic Healing provide a more comprehensive and meaningful path to recovery. By integrating faith, awareness of Allah's presence, and harmony between soul and body, *Sufi* healing helps modern humans regain inner peace, spiritual strength, and complete well-being.

CONCLUSION

Sufi healing in the Islamic tradition is a psycho-spiritual system rooted in the teachings of the Prophet ﷺ, the practices of the companions, and the intellectual and spiritual contributions of classical scholars and *Sufis*. Since the prophetic era, healing through prayer, ruqyah, Qur'anic recitation, and a balanced lifestyle has been emphasized to maintain both physical health and purity of the heart. This legacy was further developed by Muslim scholars such as Ibn Sina and al-Razi, who integrated medicine, philosophy, and *Sufism* into a holistic paradigm, viewing humans as a unity of body, soul, and spirit. Within the *Sufi* framework, *Sufi* healing is based on principles of balance between body, mind, and spirit, purification of the heart (*tazkiyat an-nafs*), dhikr as spiritual energy therapy, prayer and ruqyah, and meditation and contemplation (*tafakkur*). These principles manifest in practical methods such as *dhikr jabr* and *khafi*, *Sama'*, *Qanwali*, herbal remedies, and energy and spiritual touch

therapies, all of which are preserved and practiced within various *Sufi* orders including Mevlevi, Chishti, Qadiriyyah, Naqshbandiyyah, Sammaniyah, and Alawiyah.

In the modern context, *Sufi* healing remains highly relevant as a response to spiritual crises, stress, mental disorders, and the existential void caused by materialistic and high-pressure lifestyles. *Sufi* values such as sincerity (*ikhlas*), patience (*sabr*), asceticism (*zuhd*), and trust in God (*tawakkuul*) act as a “*spiritual antivirus*,” helping individuals overcome anxiety and social ills. The integration of *Sufi* healing with Islamic Psychotherapy, Islamic Mindfulness, and holistic medicine demonstrates that this tradition is not merely a historical legacy but continues to evolve as a comprehensive healing paradigm, uniting medical, psychological, and theological dimensions. Thus, *Sufi* healing can be seen as a significant contribution of Islamic tradition in fostering holistic well-being: healing the body, calming the soul, and bringing humans closer to Allah Swt.

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