ABSTRACT

Reading the Qur'an separately (as practice and wirid) or by understanding the meaning through its interpretation and ta'wil will result in the potential for prevention, protection and healing of psychological diseases in general. This is to say, any form or anything that causes a mental (mental) disorder can be lost, disappeared and even mentally (mentally, physically, physically and mentally) if the methods and techniques read them, understand them and practice them with high confidence, disciplined and repeatedly, or have fulfilled the principles of al-Qur'an readily as a practice and wirid that can produce prevention, protection and healing.

Keywords: Qur'an Recitation, Potential Prevention, Protection and Cure for Psychological Disease

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1. INTRODUCTION

The principles are:

i. Intention, i’tikad, purpose and purpose are right and pure.

The intentions in the heart are to get the pleasure of Allah. I’tikadnya is assured that Allah will not only find it, love and love to be found, and believe that Allah is the One who gives the Healing and Health. The purpose is to draw closer to Allah s.w.t and its purpose is to seek the help of qudrat and His revelation so that by reciting the Qur’an, Allah will energize and heal (Rafiza et al 2018; Zaizul et all 2018).

ii. In the sacred state of the zahir and inward.

The purity of zahir can be done by purifying the unclean (istinja’), purifying the dirty (bath) and purifying himself (ablution). While inner purity can be done with repentance prayer and increase istighfar.

iii. Prayer for two rak’ahs.

This Prayer Solution is the place where a slave should pray for the help of Allah s.w.t and at once as manners or polite attitude and sense of tawadhu ‘slaves to Allah s.w.t.

iv. Read istighfar after completing the prayer.

v. Serve on Prophet Muhammad s.a.w, angels, prophets, and saints.

vi. Reading isti’azah and bismillah.

vii. Maintain discipline and persist.

For example, at least one can spend the Qur’an in a month or can spend the Qur’an in a week, as contained in a hadith derived from Wahab bin Munabbih from Abdullah bin Amr ra, he asked the Prophet about how he took time to spend the Qur’an. Rasulullah s.a.w said:

"Within forty days", then he said: "Within a month”. Then he said: "Within twenty days.” Then he said: "Within fifteen days”. Then he said: "Within ten days”. Then he said: "In seven days he will not come down from seven days.” (HR Tarmidzi and An-Nasai)

viii. Read al-Qur’an prayer.

2. SELF-PURIFICATION

Self-purification (tazkiah) means an attempt to eliminate or eliminate any defilements and defilements inherent in a person psychologically and spiritually. The word in the second verse surah al-Jumu’ah, is explained by Imam Ash-Shabuniy as purification of uncleanness, impurities, disbelief and sins. According to Fakhiruddin ar-Razi, it is clear that self-purification means making a righteous person and inviting him to follow anything that can make them pure and pious (Jaffary Awang et all 2018; Zaizul et all 2018; Rafiza et all 2018).

Purification is the result of the disregard and the fallacy of the soul, the heart, the intellect, the senses, and the physics so that “the divine light” cannot emit its light or the light returns to Allah. This is because somebody's places are filled with black stains, smelly and very dirty. This impurity and defilement make the human nature fit into it, so that the soul, heart, mind, senses and physical become ill and cannot carry out its true bodily functions.

This disease is a disease that cannot be seen impurities and faeces but can be seen in appearance and behavior. For a therapist who already has the skills, it is very easy for him to give an assessment of his appearance and behavior; he can smell bad things, see the unseen and dirty appearance and the urge of nature shaved in the chest (Nurul Alieyah et all 2018; Zaizul et all 2018).
This disease is the culmination of mental illness, which is a disease caused by idolatry, hypocrisy, infidelity, wickedness, and injustice to Allah s.w.t. The therapeutic method is very heavy because it has to do with the qurad and irradiation of Allah s.w.t. Therefore, a therapist who does not or does not have Divine Therapy skills, will not be able to do the therapeutic approach to this disease. This is because he is supposed to enter the supernatural nature of the soul; patient's soul must be brought to Allah swt, that the soul will prostrate and ask for forgiveness from Allah swt even needs to be bathed in the wells of forgiveness and repentance. If Allah swt has allowed the therapist to provide assistance and guidance to a patient to be free from the behavior and appearance contrary to the teachings of Allah swt and His apostles, then by His permission the process of therapy will proceed smoothly and well. The therapeutic process with the purification of the soul and the spiritual from the effects of transgression (immoral) and denial of Allah and His messenger by giving guidance to the patient's understanding and practice (Nurul Aliyeh et all 2018; Zaizul et all 2018).

3. KNOWLEDGE OF TAWHID

It is a science that deals with the oneness of God, whether in relation to His deeds, His names, His attributes or His substance. The insistence on God's actions s.w.t is convinced and believing in the truth that nothing or any of His creatures can do anything, except solely by His permission. Through the true beliefs of God's actions, one will be spared from anger, indignation, scorn, despair, and despairing of God and His creatures. This is because one believes that whatever happens in this life is essentially due to the will of Allah, and behind events and events, whether good or bad, happy or sad, pleasant or inconvenient, certainly contains wisdom and mercy for anyone who believes in his actions and wisdom (Norashibah et all 2018; Siti Najiah et all 2018; Zaizul et all 2018). On the suttering of God's substance is convinced with the true belief that no creature has a substance except God alone. With the true tauhid to his substance, it will be lost and avoid a servant from negative and evil influences and feel free from the shackles of wealth and the world. The word of Allah s.w.t in surah al-Qashash 28: 88:

Which means:
Everything will be destroyed, except the substance of God.

The word of Allah s.w.t in surah ar-Rahman 55: 26-27:
Which means:
Everything on the surface of the earth will be destroyed. And the substance of your Supreme Lord, the Noble One will remain forever.

This I'tikad tauhid should be executed in every practice of worship, in which the quality and quantity of a worship of the worship will increase firmly inside and out of self. Here is the perfect conviction (kamalul yaqin) in a person who is also a spiritual and spiritual cleanser.

4. REPENT

Allah's word s.w.t in surah al-Qashshash 28: 67:
Which means:
Whoever repents and believes and works deeds of righteousness, may he be among the victorious.

Before the repentance, an individual must first be given a clear understanding of the process of repentance, ie to return a person to the natural state, to send and to bring his spirit to submission and prostrate to Allah s.w.t. The way to do repentance is by doing "takhalli" which
is the attempt to release, liberate, cleanse, and purify from impurities and rust which is a result of the immorality which is a lot of denial to Allah (Rafiza et all 2018; Zaizul et all 2018).

In addition, it should be explained to the patient about the major conditions in repentance. This is because unconditionally, then the repentance done will not mean nothing but just vanity. In this case, the Member of Usul from Sunnah Members said that there are three conditions that must be fulfilled so that repentance is valid, that is: (1) Regret the sins committed; (2) Abandoning the sin; (3) Promises will never return to repeat the same sin.

Repentance is divided into three stages, namely: The initial stage is referred to as taubah, ie repentance is done because of fear of torture or punishment. The middle rank is referred to as the return, ie repentance done for expecting God’s reward s.w.t. The third stage is called awha, ie repentance done for obeying the rules of Allah s.w.t, not for wanting to reward or fear the punishment.

The therapeutic process of mental or spiritual disturbances using "tazkiyah nafsiyah" (purification of the soul) is a method that can only be done by a therapist who has understood, practiced and repented well. Otherwise, the effectiveness of the repentance process will not be known accurately and correctly (Mutsalim et all 2016; Zaizul et all 2018; Rafiza et all 2018; Ahmad Munawar et all 2018).

The process of doing this repentance should be done on the basis of very important principles. Without these principles, the repentance process will not be achieved. The principles are:

- **Intention**
  Repentance is done solely simply to get pleasure, love and meet with Allah s.w.t.

- **I’tikad**
  It's a good idea of God and that he is sure to accept the repentance of His servant.

- **Purpose and Purpose**
  Repentance is aimed to escape the devil, jin and demon interference and eliminate impurities and feces inherent in the heart, heart, mind, mind, soul, sensory and physical.

- **Determine**
  Strengthen with strength and stance by pledging that he will not repeat the sin that can stain his soul and spirit.

- **‘Uzlah**
  Separate yourself for a while to repentance will not be disturbed and produce good and perfect. Khalwat Dismisses himself in a place aiming to bring the feeling of God's existence in him by increasing zikr and istighfar. Adab be the polite man in the presence of Allah in the repentance. Repentance should be done by performing two rak'ah prayers, four rak'ahs or more, and always preserve the purity of the hadas or all that can be abolished during the state of remembrance and beristighfar (Jaffary Awang et all 2018; Zaizul et all 2018).

### 5. DISCUSSION AND CONCLUSION

In the guidance and supervision of therapists, a repentant process by one must be in under the guidance and supervision of a wise person (Zaizul et all 2018; al Muslim et all 2018; Rafiza et all 2018; Jaffary et all 2018). This is because fears will endanger the repentance process because at that moment devil, jinn, devil and people who have a bad personal will feel uncomfortable, and will try to interfere with the process, even can mislead it. Through Satan's deception, one can feel that his repentance has been accepted by Allah and can see the supernatural realm. And finally, one is under the control of the devil or the jinn and according
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to all their will (Siti Najiah et all 2018; Nurul Alieyah et all 2018; Ahmad Munawar et all 2018). If he rejects the will of the devil and the jinn, his whole body will feel sick, his soul is stirred, and the mind becomes confused and eventually behaves like an unconscious person, leaving the teachings of Allah s.w.t and his apostles.

Assessment of duties and responsibilities of therapists besides guiding in purification of the soul is also to give assessment. The thing to be evaluated by the therapist is the quality of the medical outcome as an example of the level of repentance i.e. taubah, inabah, or awbah (Zaizul et all 2018; Wan Hamidun et all 2018; Jalaluddin et all 2018; Noor Ezlin et all 2018; Sawal et all 2018). The initial sign of success of the repentance process is usually when there is a sense of serenity and peace in one's soul; the liver feels too soft and soft, so it is very easy to touch and cry, the face and skin look bright and clean; soul and spirit begin to require a good spiritual and spiritual filling. So in such a situation can improve the quality of purification of himself with "tahalli" which is to fill oneself with admiration and praiseworthy morals such as multiplying the practice of prayer of circumcision, increasing the dhikr and prayers and wirid and reading the Qur'an (Norashibah et all 2018; Zaizul et all 2018). The level and extent of the success of a repentant depends on the quality of counselors or therapists. The therapist who is in the early stages cannot make the quality of one's repentance to the middle stage (Cohen, L. & Roth, S. 1987; Burnam, M., et all 1988; Briere, J. 1992). Similarly, therapists who are in the middle stage cannot make the quality of one's repentance to the final stage. However, it is not possible that in some cases where a therapist is still in the early or middle stage, it may guide the quality of a person's repentance at the last stage (Gowaty, P. A. & Buschhaus, N. 1997; Koss, M. & Cook, S. 1994). This is all due to God s.w.t who gives the privilege of some of His beloved servants. In the history of Islam there are several people who have achieved a high degree of repentance in the sight of Allah. Among them is Saidina Umar bin Khattab r.a who was previously a respected figure by his people because of his firm attitude, wise and very authoritative. Before he got his guidance, he was a figure who wanted to destroy Islam. In addition, Hasan al-Basri was born in Medina in 21H / 642M. Initially, he was a gem trader who often visited various countries. During his visit to Byzantium, he met the prime minister and talked with him, then he was brought by the prime minister to the desert. Later on there, Hasan saw a place erected with gold pillars on the ground and tied up with silk straps. According to the prime minister's story, there is a very wealthy King of the Emperor living inside the premises. He is a very handsome prince, master of various branches of knowledge, and never loses in resistance. However, the boy has suddenly fallen ill and no physician is able to cure the illness of the prince. Eventually the prince died and was buried beneath the place. The glorious old man's speech: "O crown prince, if the word of evil that has come to you will be prevented by the old intervention, we would have prevented it with our humble prayers and certainly we would not leave you alone in this temptation. But the catastrophe comes from a place that cannot be prevented by a weak human being. "Some of the prime minister's stories above strongly stabbed Hasan's heart, then he hurried back to his country. After that, he continued to repent and swear it I will laugh again on this world before knowing exactly how fate it will be. He does various kinds of kindness and has a very high self-discipline that cannot be met by anyone during his life. Hasan al-Basri became one of Allah's beloved s.w.t who is very well-known for his virtues and virtues whether in the presence of Allah s.w.t or in the presence of His servants. In the book "The Auliya Heritage" by Fakhruddin al-Attar explains that in the past when a person had repented then the effect of repentance would be visible to him, namely his righteousness, obedience and glory of his character either before Allah swt or slaves- Him. Most of them gain the status of "Allah's lover" ie through real repentance such as Malik bin Dinar, al-Fauzail bin Iyad, Bashir bin Haris and so on. The ultimate goal of repentance is to make changes in behavior, attitudes and appearances as exemplified by the
Apostles, the Prophets, the Wali and the righteous. Behavior and attitude show God's demands and decency, the verbal exchanges can provide coolness and calmness to anyone who hears it; attitude and motion reveal the verses of Allah and the Sunnah of His Messenger; appearance shows the beauty, grandeur, perfection, and power of God. The mind is filled with the understanding of his teachings; the heart is never empty of the zikir that revives the soul, illuminates the senses of intelligence and pushes the physical movement to the eternal love and obedience, and sprinkles the blessings of nature and its surroundings. In conclusion, the method of Islamic therapy performed on mental disorders (mental) through self-purification is therapy with the cultivation of the values of tauhid into one's self and repentance made on the basis of a steady rule of principle and principle. Hopefully the disturbance will disappear from within him, it will be born a new man with the sacred potential and intelligence, sheltered and guided by his qudrat and ritual.

REFERENCES


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