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### HEALING WOUNDS: INTEGRATING QUR'ĀNIC COUNSELING WITH PSYCHOTHERAPY FOR TRAUMA RECOVERY

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**HEALING WOUNDS: INTEGRATING QUR'ĀNIC COUNSELING  
WITH PSYCHOTHERAPY FOR TRAUMA RECOVERY**

Sara Javaid, Zia ur Rehman

**ABSTRACT:**

This article explores a combined approach of Qur'ānic counseling with psychotherapy to deal with the process of trauma recovery by highlighting spiritual wisdom with evidence-based psychological interventions. Trauma can leave deep wounds inside a person, affecting their mind and emotions. To heal these wounds, we look at two different approaches: Qur'ānic counseling and psychotherapy. The Qur'ān, a holy book in Islam, offers guidance and wisdom on how to cope with difficulties and find strength in hard times. Stated Allah Almighty in the Holy Qur'ān "And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss," (Qur'ān, 17: 82). Islamic teachings provide wealth of insight and direction for dealing with adversity. Psychotherapy, on the other hand, offers strategies for understanding and managing trauma-related symptoms to help people overcome their psychological struggles. By combining psychotherapy with Qur'ānic teachings, a holistic approach to trauma recovery is created. This integrated method uses proven psychotherapy techniques and spiritual guidance from the Qur'ān to support trauma survivors effectively. Overall, this article aims to show how blending spiritual guidance with psychological support can offer hope and healing to those who have experienced trauma.

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**KEYWORDS:** Psychological trauma, Qur'ān, Psychotherapy, Healing

**The Management of Psychological Trauma:**

Psychological trauma is widely acknowledged as a serious issue in today's world, impacting people from all walks of life. The fast-paced global environment we live in has led to a greater awareness of the widespread nature of trauma. Distressing events such as natural disasters, conflicts, violence, and injustices disrupt people's emotional well-being. The constant flow of information through digital media has also exposed individuals to collective traumas, amplifying the prevalence of psychological trauma. Trauma stems from a variety of factors, including personal experiences like accidents or loss, as well as societal challenges like discrimination and unrest.

*The average Pakistani faces increasing challenges in their daily life due to a combination of sociocultural issues, exacerbated by the aftermath of last year's floods which has left many dealing with anxiety, depression, and trauma. Prior to the floods, statistics showed that one in five individuals in Pakistan struggles with a psychological disorder. Shockingly, the World Health Organization reported 20,000 suicides in the country in 2021, with over 75% of those affected not receiving any treatment. A recent mental health conference in Larkana highlighted the severe shortage of mental health professionals in Pakistan, with only 270 psychiatrists and fewer than 500 clinical psychologists serving a population of over 220 million. This lack of resources means that individuals with mental health disorders struggle to access appropriate care, hindering their personal, social, and professional development. The widespread stigma surrounding mental*

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*illness further isolates and marginalizes sufferers, exacerbating their conditions. The situation of mental health support in Pakistan is a tragic one, given the scale of the problem.<sup>1</sup>*"

Psychological trauma can also arise as a result of systemic problems, economic inequalities, and the ongoing impact of technology. The increased awareness of mental health in today's society has brought attention to previously overlooked sources of trauma, emphasizing the importance of a thorough understanding. Dealing with psychological trauma is crucial for both individual and societal well-being. Untreated trauma can lead to various mental health conditions, impacting cognitive abilities, emotional regulation, and relationships. The societal impacts, such as higher healthcare expenses and decreased productivity, highlight the need for effective treatment strategies. Recognizing the necessity for treating psychological trauma involves creating accessible and culturally sensitive interventions. Prompt and suitable mental health assistance can help lessen the long-term effects of trauma, promoting individual healing and enhancing overall mental well-being. This examination aims to discuss the prevalence, causes, and importance of treatment of psychological trauma, fostering a broader conversation on enhancing mental well-being in today's complex global environment. It is important to acknowledge that responses to trauma can vary within the Muslim community, as not all individuals may approach challenges in the same way.

*"A study delves into two forms of stigma, label avoidance, and*

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<sup>1</sup> -Dawn. "Mental Health Epidemic." Editorial. Published March 22, 2023, Accessed December 2, 2023.

*public stigma. Label avoidance occurs when individuals steer clear of seeking assistance for mental health issues in order to avoid negative labels. They may refrain from visiting mental health facilities to prevent receiving a diagnosis. Public stigma involves unjust treatment and discrimination that hinders individuals from accessing employment, education, healthcare, and housing. This is brought about when society believes and acts upon stereotypes regarding mental illness. The study stresses the importance of recognizing and combatting stigma, particularly within the Islamic community, to ensure that individuals seeking mental health support are not hindered by unfavorable perceptions.*<sup>2</sup>

### **Trauma Management Through Qur'ānic counseling:**

Life experiences can be painful. Whether an event is considered traumatic is determined by the 'subjective experience' of it rather than the event itself. Trauma and PTSD symptoms are experienced on a spectrum and are different for different people. They can also vary in terms of their severity.

*Trauma is experienced. In a variety of settings. Home life, school, employment, the neighborhood, or a conflict zone are all possible settings. Traumas are sometimes categorized into different groups.*<sup>3</sup>

The lifetime prevalence of specific traumas is Traumatic loss, being a victim of or witness to violence, Severe illness or injury, Sexual assault,

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<sup>2</sup> -Ciftci, Ayse, Nev Jones, and Patrick W. Corrigan. "Mental Health Stigma in the Muslim Community." Purdue University, Illinois Institute of Technology. *Journal of Muslim Mental Health*, vol. 7, no. 1, 2012, DOI: <https://doi.org/10.3998/jmmh.10381607.0007.102>, Accessed December 2, 2023.

<sup>3</sup> -<https://traumapractice.co.uk/types-of-trauma/>, Accessed November 22, 2023.

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Mugging or robbery, witnessing a terrorist attack, Witnessing a natural disaster, Road accident, Military combat incident, Hospitalization, Childbirth, Medical trauma, Post suicide attempt trauma, Life threatening illness or diagnosis or perceived life-threatening illness, Domestic violence, Domestic physical abuse, Childhood emotional abuse, Emotional neglect and attachment trauma, Verbal abuse, Long term misdiagnosis of a health problem, Loss of a loved one, Bullying at home at school or in a work setting, Sexual abuse, Emotional abuse, Overly strict upbringing sometimes religious, Moving to a new house, and Losing a job.

Qur'ānic principles offer profound guidance for individuals facing trauma, providing spiritual, ethical, and psychological insights that can contribute to the healing process. While interpretations may vary. If we want to bring about changes in someone's personality and behavior, it's essential to bring about changes in their thoughts and inclinations because a person's actions are greatly influenced by their thoughts and inclinations. Therefore, in psychological therapy, fundamental changes are made within a person's thoughts and inclinations regarding themselves, others, and life. These are the difficulties that had remained unresolved and had caused distress. When a change occurs in a psychological patient's thoughts, they not only gain the ability to confront their problems and find solutions but also often realize that the problems that troubled them in the past, and which they believed were the cause of their illness, were not as significant as they had thought. There was often no rational reason for the extreme distress they experienced.

In psychological therapy, the primary focus is on correcting these previous misconceptions, where the patient had developed erroneous ideas about themselves, others, and life. They had learned specific defensive mechanisms to get rid of these thoughts or reduce their intensity.

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Psychological treatment corrects the patient's thoughts and helps them see themselves, others, and the difficulties of life as they truly are. Instead of seeking escape from them, it prepares them to face them and find solutions instead of remaining in constant psychological turmoil. Here are some key Qur'ānic principles relevant to trauma management. The Holy Qur'ān encourages seeking refuge in Allah from distress and harm. This principle highlights the importance of turning to a higher power for comfort and protection during times of trauma.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ<sup>4</sup>

*"So, remember Me; I will remember you. And be grateful to Me and do not deny Me."*

"True faith, or Tawakkul, is about surrendering to Allah's plan and embracing His divine will. By doing so, we can find comfort and peace in the midst of uncertainty, as it allows us to trust that everything is unfolding according to His wisdom and guidance, even when faced with challenges and difficulties." Allah Almighty said in the Holy Qur'ān:

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ<sup>5</sup>

*"And upon Allah let the believers rely."*

The Holy Qur'ān emphasizes the importance of patience during challenging times. The concept of patience encourages individuals to endure hardships with resilience, recognizing that difficulties are temporary and that perseverance leads to eventual relief.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ<sup>6</sup>

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<sup>4</sup> -Al-Quran 2:152

<sup>5</sup> -Al-Quran 3:122

*"O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient"*

The Qur'an emphasizes the value of forgiveness, both seeking forgiveness from Allah and extending forgiveness to others. Forgiveness can be a powerful means of releasing the emotional burden associated with trauma.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ

نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا

تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ

الْكُفْرِينَ<sup>7</sup>

*"Allah does not charge a soul except its capacity. It will have what [good] it has gained, and it will bear what it has earned.*

*"Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."*

The Qur'an often encourages believers to maintain hope and optimism, even in challenging circumstances. This principle underscores the importance of anticipating positive outcomes and trusting in Allah's mercy.

<sup>6</sup> -Al-Quran 2:153

<sup>7</sup> -Al-Quran 2:286

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ<sup>8</sup>

*"Do not lose hope, nor be sad, you will be superior if you are (true) believers"*

Encourages believers to turn to Allah in supplication, knowing that He is near and responsive to their prayers, is a great source of healing.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ<sup>ط</sup> أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ<sup>ط</sup> فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلِعَالَمِهِمْ

يُرْشِدُونَ<sup>9</sup>

*"When My servants ask you (O Prophet) about Me: I am truly near. I respond to one's prayer when they call upon Me. So let them respond 'with obedience' to Me and believe in Me, perhaps they will be guided (to the Right Way)".*

If we want to bring about changes in someone's personality and behavior, it's essential to bring about changes in their thoughts and inclinations because a person's actions are greatly influenced by their thoughts and inclinations. Therefore, in psychological therapy, fundamental changes are made within a person's thoughts and inclinations regarding themselves, others, and life. These are the difficulties that had remained unresolved and had caused distress. When a change occurs in a psychological patient's thoughts, they not only gain the ability to confront their problems and find solutions but also often realize that the problems that troubled them in the past, and which they believed were the cause of their illness, were not as significant as they had thought. There was often no rational reason for the

<sup>8</sup> -Al-Quran 3:139

<sup>9</sup> -Al-Quran 2:186

extreme distress they experienced.

In psychological therapy, the primary focus is on correcting these previous misconceptions, where the patient had developed erroneous ideas about themselves, others, and life. They had learned specific defensive mechanisms to get rid of these thoughts or reduce their intensity. Psychological treatment corrects the patient's thoughts and helps them see themselves, others, and the difficulties of life as they truly are. Instead of seeking escape from them, it prepares them to face them and find solutions instead of remaining in constant psychological turmoil. Trauma, whether stemming from personal adversity, violence, or natural disasters, leaves indelible marks on individuals' psychological and emotional well-being. While psychotherapy provides valuable tools for trauma recovery, Qur'ānic counseling offers additional layers of support rooted in spirituality and faith. This paper presents a Qur'ānic counseling approach to trauma recovery, highlighting specific Qur'ānic verses and principles that offer comfort, resilience, and guidance to trauma survivors. By integrating spiritual insights with psychological interventions, this approach aims to address the holistic needs of individuals navigating the complex terrain of trauma.

### **Understanding Trauma from a Qur'ānic Perspective**

Qur'ānic teachings recognize the reality of human suffering and offer profound insights into coping with adversity. This verse offers reassurance that ease follows hardship, providing hope and encouragement during challenging times.

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا<sup>10</sup>

*"So, surely with hardship comes ease".*

Its remind individuals of the transient nature of worldly trials and the promise of eventual relief. Qur'ānic narratives, including the stories of prophets who endured profound trials with steadfastness and faith, serve as sources of inspiration and resilience for trauma survivors.

### **Trust in God (Tawakkul)**

This verse from Surah Al-Ahzab in the Qur'ān is a reminder of the importance of placing trust and reliance upon Allah.

وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا<sup>11</sup>

*"And rely upon Allah; and sufficient is Allah as Disposer of affairs."*

This verse encourages believers to entrust their affairs to Allah, acknowledging His control and wisdom over all matters. It's a powerful message of faith and submission, emphasizing the belief that Allah is sufficient to handle all things. Trusting in God's wisdom and providence provides solace and strength amid adversity, fostering resilience and inner peace.

In the context of trauma recovery, Tawakkul serves as a powerful coping mechanism. Traumatic experiences can often leave individuals feeling overwhelmed, helpless, and uncertain about the future. However, by cultivating trust in God's wisdom and providence, trauma survivors can find inner peace and resilience amidst their struggles. Tawakkul enables individuals to relinquish control over the uncontrollable aspects of their

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<sup>10</sup> -Al-Quran 94:5

<sup>11</sup> -Al-Quran 33:3

lives, freeing them from anxiety and fear. It empowers them to face adversity with courage, knowing that Allah is in control and will guide them through their challenges.

### **Seeking Solace in Divine Remembrance (Dhikr)**

This Qur'ānic verse highlights the spiritual comfort and tranquility that comes from remembering and being mindful of Allah.

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ<sup>12</sup>

"Unquestionably, by the remembrance of Allah hearts are assured."

This verse emphasizes the profound impact of Dhikr, or the remembrance of Allah, on the hearts of believers. It highlights the inherent connection between spiritual devotion and inner tranquility, suggesting that sincere engagement in Dhikr brings about a sense of assurance and peace to the heart. By turning their attention towards Allah and remembering His presence, individuals find solace and comfort amidst life's challenges. Engaging in Dhikr (remembrance of God) through prayer, recitation of Qur'ānic verses, and supplication offers comfort and reassurance to the heart, facilitating healing from trauma.

### **Embracing Forgiveness and Compassion**

This Qur'ānic verse emphasizes the importance of forgiveness, promoting goodness, and avoiding confrontations with those who display ignorance or hostility.

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ<sup>13</sup>

*"Show forgiveness, enjoin what is good, and turn away from the ignorant."*

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<sup>12</sup> -Al-Quran 13:28

<sup>13</sup> -Al-Quran 7:199

This verse instructs believers to embody qualities of forgiveness, righteousness, and avoidance of ignorance. It emphasizes the importance of forgiveness as a virtuous act that promotes goodness and righteousness. By forgiving others, individuals not only uphold moral values but also transcend the negativity and ignorance perpetuated by those who wrong them. Embracing forgiveness and compassion thus becomes a pathway to spiritual growth, inner peace, and righteousness. Embracing forgiveness and compassion towards oneself and others liberates individuals from the emotional burdens of trauma, fostering healing.

#### **Finding Strength in Community Support (Ummah)**

During times of trauma or difficulty, this verse from the Qur'ān serves as a powerful reminder for believers to come together and find strength in unity.

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا<sup>14</sup>

*"And hold firmly to the rope of Allah all together and do not become divided."*

Unity and solidarity within the community (Ummah) provide individuals with a sense of belonging and mutual assistance, essential for healing and resilience in the aftermath of trauma. Traumatic experiences often leave individuals feeling isolated, vulnerable, and disconnected from others. However, by fostering a sense of belonging and solidarity within the community, trauma survivors can find comfort, support, and validation in their shared experiences. The Ummah becomes a sanctuary where individuals can seek refuge, share their burdens, and receive empathetic

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<sup>14</sup> -Al-Quran 3:130

understanding and support from others who may have undergone similar struggles. Through collective empowerment and mutual assistance, trauma survivors can draw strength from the community as they navigate the challenges of healing and resilience.

### **Prayer (Salah)**

The word "Salah" itself indicates that it establishes a connection and relationship between human beings and their Lord. In prayer, a person stands before the Creator of the entire universe and his Lord, Allah. The weak and feeble existence of human beings faces the magnificent being who is capable of everything, rules over every particle of the universe, holds the control of the heavens and the earth, and decides matters of life and death. Facing such a great and sacred being with humility and submission generates within a person a spiritual power that adorns him with spiritual purity, inner peace, and a sense of psychological tranquility. When prayer is performed as it should be, the individual becomes fully attentive to Allah with all his faculties and senses, detached from all worldly affairs and concerns. His every thought revolves around the essence of the Lord of the Worlds, and Qur'ānic verses are recited on his lips. In this state of complete concentration and perfect tranquility, prayer brings about a sense of complete relaxation, calmness of the soul, and peace of the heart amidst the pressures of daily life. Complete relaxation is one of the means being adopted in the treatment of psychological disorders. Usually, relaxation can be learned through practice. For Muslims, the proper performance of the five daily prayers helps in practicing and learning complete relaxation. When a person learns the habit of relaxation, he can relieve himself from the stresses and strains of life.

*“The state of tranquility of the soul produced by prayer helps*

*some psychologically distressed patients to escape from present worries and worries, because the state of complete relaxation and tranquility of the soul persists for some time after the performance of prayer. In the state of complete relaxation and tranquility of the soul, sometimes some thought-provoking matters arise or old matters are remembered. When such matters arise repeatedly or are remembered after prayer, worry and anxiety gradually disappear, and the individual is relieved of the worries that these matters used to create. This relaxation, along with the state of tranquility of the soul produced by prayer, creates a new conditional relationship between the quality of the soul and the quality of worry and anxiety, and thus the individual is relieved of distress. This is the same method that psychological therapists also adopt.”<sup>15</sup>*

After prayer, a person immediately engages in Tasbih (glorification of Allah) and Du'a' (supplication), which helps maintain a state of tranquility and peace of mind for some time after prayer. In Du'a' a person confides in their Lord, expressing their life's difficulties, worries, and complaints, and seeking guidance and solutions for their needs and problems. This expression, request, and presentation of one's problems is, in essence, a means of psychological relief for a person, as it alleviates worries and provides solace. Undoubtedly, expressing one's grief, sorrow, and problems in front of others serves as a source of psychological comfort for

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<sup>15</sup> -Najati, Muhammad Usman. "The Holy Quran and Psychology." Translated by Muhammad Faheem Akhtar Nadwi. Multan: Tayyib Academy, Bahaudin Zakariya University Gate, 1999. Page 423.

a person. Psychologically speaking, it is well known that remembering one's problems and discussing them with others reduces the intensity of psychological distress for the emotionally troubled individual. If expressing issues and problems in front of a close friend or a mental health professional can improve human quality, then how much goodness and excellence can express one's present problems in front of Allah bring in terms of psychological quality! Allah Almighty has said in the Holy Qur'an:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ<sup>16</sup>

"And your Lord says, 'Call upon Me; I will respond to you.'"

Because a believer has hope that Allah Almighty will solve their problems, they turn to Him in prayer, seeking relief from distress and worries. Therefore, supplicating to Allah reduces the intensity of their worries, regardless of whether their prayers are answered or not. Simply hoping for Allah's mercy and acceptance alleviates inner turmoil due to the possibility of acceptance. Prayer yields the same results as successful psychological therapy because the sense of peace and distance from worries that prayer instills frees the individual's psychological strength from the burden of anxiety. Consequently, the individual begins to experience a renewed sense of vitality and tranquility in their life. It is noteworthy that psychological therapy is generally adopted after the onset of psychological illness, but prayer provides protection against such illness, and prevention is certainly better than cure. Therefore, the importance of prayer increases in this regard, and some psychologists have also become interested in the

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<sup>16</sup> -Al-Quran 40:60

subject of psychological protection against illness. Performing ablution before prayer not only cleanses the body but also purifies the soul. After performing ablution properly, one feels physical and psychological cleanliness, sensing that they have been purified from the filth of their sins and mistakes. This sense of physical and psychological purity establishes a spiritual connection with Allah Almighty and creates a quality of inner peace and tranquility during physical and psychological cleansing.

### **Trauma Management Through Psychology**

In the past, mentally ill individuals were considered afflicted and were subjected to various forms of suffering. People believed that those with mental issues had evil spirits within them. To remove these spirits, they used rituals involving chanting, tying threads, and burning certain substances. Not only were they kept hungry and thirsty but also physically beaten. Patients were confined to narrow and dark chambers to prevent them from escaping or attacking anyone.

Over time, awareness about mental illnesses has increased. Initiatives were started to raise awareness about mental health. Mental health hospitals were established, and now solutions for various complex and less common mental issues and illnesses are available. Just as physical ailments are treated by medical doctors, psychological issues and illnesses are addressed through psychotherapy. The primary goal of psychotherapy is to enable individuals to establish healthy connections with life and the universe, and to lead a smooth, serene life by fulfilling basic needs. In the process of psychological treatment, psychiatrists, psychologists, and counselors work together to provide treatment.

### **Method of Psychological Treatment**

#### **Catharsis**

Catharsis is an important requirement for psychological therapy. Patients are given the opportunity to express their feelings and articulate their suppressed desires through conversations or other means. Initially, the patient may not reveal their issue, but as trust grows, they begin to confront their past and retrieve forgotten memories from the subconscious. Along with this, their emotions are also triggered. When a memory or event is recalled, the emotional intensity that was buried resurfaces. This process can be quite challenging. When meaningful content starts to emerge, it marks the first step of therapy.

*"Catharsis, the process of releasing pent-up emotions, is crucial in trauma therapy as it allows individuals to confront and process their traumatic experiences, leading to emotional relief and healing"<sup>17</sup>*

### **Counseling**

This is a straightforward and effective method of therapy where the individual's concerns are addressed, and solutions are provided for every problem they face.

*"Early intervention through psychological first aid in counseling can mitigate the long-term impact of trauma, helping individuals manage immediate stress reactions and stabilize their emotional state"<sup>18</sup>*

This approach has many benefits, the biggest being the resolution of minor

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<sup>17</sup> -Van der Kolk, Bessel A. *The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma*. New York: Viking, 2014.

<sup>18</sup> -Brymer, Melissa, Anne Jacobs, Christopher M. Layne, Joseph P. Pynoos, Robert S. Steinberg, Eric Vernberg, and Patricia Watson. *Psychological First Aid: Field Operations Guide*. 2nd ed. National Child Traumatic Stress Network and National Center for PTSD, 2006.

issues before they escalate, which alleviates the individual's distress and anxiety. Complete satisfaction is achieved, doubts that were troubling the person are dispelled, and their suppressed desires are revealed, providing insights into their personality. Counselors create an environment where the individual can freely express their thoughts, and they understand that this person can heal their pain. In their distress, clarity is achieved, and mentally, they feel stronger, healthier, and more capable.

### **Psycho-Analysis**

Sigmund Freud is the founder of psycho-analysis. According to him, the roots of mental issues and illnesses are found in the unconscious mind, and they need to be unearthed. Through this method, awareness of the unconscious is gained, and the causes, stimuli, and memories contributing to the illness are accessed.

*“Free association is used for psycho-analysis, where the individual lies on a comfortable couch, and the psycho-analyst sits beside them, encouraging them to freely express whatever comes to their mind without hesitation. During analysis, the patient's slips of the tongue and dreams are analyzed, as often, the slip of the tongue reveals the truth, and dreams are considered the language of reality. During treatment, the patient establishes a connection with the therapist, known as transference. The patient's behavior towards the therapist becomes similar to their behavior towards their parents, and the therapist tries very carefully to rectify this behavior, so the patient can stand on their own feet. This treatment is often*

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*long but has proven to be effective.”<sup>19</sup>*

### **Systematic Desensitization**

Systematic desensitization, introduced by the African psychologist Joseph Wolpe, is highly effective for psychological conditions such as phobias and irrational fears. This therapy gradually desensitizes individuals to fear and anxiety-inducing situations. The process involves three stages: first, diagnosing the individual's fears and anxieties; second, teaching them to relax and control their fears; and third, exposing them to the actual fearful situation where they learn to eliminate their own anxiety and fear. Systematic desensitization is particularly helpful for specific phobias, such as fear of snakes, heights, water, or empty spaces. It is also effective in treating exam anxiety, a specific psychological disorder common among students.

### **Progressive Relaxation Therapy**

Progressive relaxation therapy, developed by Chicago physiologist Edmund Jacobson, is an extremely rapid and effective psychological treatment. In this therapy, patients do not need mental strength or decision-making power; instead, they simply follow the guidance of a psychologist to bring their bodily organs into a state of relaxation, ultimately calming their minds. According to Jacobson, the impact of anxious thoughts on the body leads to physical tension, which exacerbates stress. This therapy achieves deep relaxation, relieving psychological disorders such as insomnia, phobias, high blood pressure, and anxiety.

*“Excellent result have been found in the treatment of muscular tension, anxiety, insomnia, depression, fatigue, irritable,*

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<sup>19</sup> -Chaudhry Abdul Qadir. Psychiatric Rehabilitation. Lahore: Library Street Literature, 1984. pp. 205-206.

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*bowel, muscle spasms, neck and back pain, high blood pressure, mild phobias and stuttering”.*<sup>20</sup>

Establishing a sense of safety is paramount in trauma management. This involves creating a stable environment, both physically and emotionally, to help individuals regain a sense of control and security.

### **Exposure therapy**

Exposure therapy is a widely used psychological treatment for various anxiety disorders, including post-traumatic stress disorder (PTSD). It involves systematic and controlled exposure to the source of fear or trauma in a safe environment, allowing individuals to confront and gradually overcome their fears. Through this process, exposure therapy aims to reduce anxiety and avoidance behaviors by helping individuals learn that the feared stimuli are not as threatening as perceived. Exposure therapy is essential for treating PTSD because it assists individuals in facing and gradually becoming desensitized to trauma-related memories, thoughts, and situations, thereby decreasing fear and avoidance behaviors.

*“The therapeutic mechanism of exposure therapy involves repeated, controlled exposure to trauma cues in a safe environment, which diminishes the power of traumatic memories and reduces the distress they cause”*<sup>21</sup>

These psychological principles are often integrated into comprehensive trauma-focused interventions, acknowledging the complex and individualized nature of trauma experiences and recovery paths.

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<sup>20</sup> -Davis, Martha. *The Relaxation and Stress Reduction Workbook*. Oakland: New Harbinger Publications, 1982. p. 25.

<sup>21</sup> -Powers, Mark B., Carl F. Halpern, Hannah Ferenschak, Michelle A. Gillihan, and Edna B. Foa. "A Meta-Analytic Review of Prolonged Exposure for Posttraumatic Stress Disorder." *Clinical Psychology Review* 30, no. 6 (2010): 635-641.

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### **Trauma-Focused Cognitive-Behavioral Therapy (TF-CBT)**

Trauma-Focused Cognitive-Behavioral therapy approach involves cognitive restructuring to address distorted thoughts related to the trauma and behavioral interventions to reduce avoidance behaviors. It is particularly effective for individuals, including children and adolescents, who have experienced trauma.

*"TF-CBT has garnered extensive empirical support for its effectiveness in reducing PTSD symptoms, depression, and behavioral problems among children and adolescents exposed to various forms of trauma"<sup>22</sup>*

TF-CBT stands as a comprehensive and empirically supported approach that addresses the complex needs of individuals impacted by trauma, offering hope and healing through its structured interventions and therapeutic techniques. It's important to note that the effectiveness of therapy can vary based on individual factors, and some individuals may benefit from a combination of therapeutic approaches. Additionally, cultural considerations and the preferences of the individual should be taken into account when selecting a therapeutic approach for trauma treatment.

### **Qur'ānic and Psychological combined approach to dealing with trauma**

An Islamic and psychological combined approach to dealing with trauma involves integrating principles from Islamic teachings with evidence-based psychological strategies. This approach recognizes the importance of

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<sup>22</sup> -Cohen, Judith A., and Anthony P. Mannarino. Trauma-Focused Cognitive-Behavioral Therapy for Traumatized Children and Families. American Psychological Association, 2017.

addressing both the spiritual and psychological dimensions of trauma to promote holistic healing. Here are key components of such an approach:

### **Tawakkul (Trust in Allah) and Coping Strategies**

Tawakkul, the Islamic concept of placing complete trust in Allah, plays a crucial role in the psychological and emotional recovery from trauma. Combined with effective coping strategies, it provides a holistic approach to healing that integrates spiritual faith and practical resilience-building techniques. Encouraging individuals to place trust in Allah's plan (Tawakkul) while also teaching practical coping strategies from psychology. This dual approach acknowledges the significance of relying on faith and implementing effective psychological tools.

*"Tawakkul involves placing one's trust in Allah's wisdom and timing, accepting that outcomes are in His control while making efforts to achieve goals. It is a fundamental aspect of Islamic faith, providing believers with a sense of peace and surrender amid life's challenges."<sup>23</sup>*

*"Tawakkul enhances resilience by encouraging individuals to remain hopeful and steadfast, trusting that Allah's plan is ultimately beneficial, even in the face of adversity"<sup>24</sup>*

### **Prayer and Mindfulness-Based Techniques**

Prayer and mindfulness-based techniques are integral components of holistic trauma recovery. Both practices provide individuals with tools to manage stress, foster emotional regulation, and promote overall mental

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<sup>23</sup> -Al-Ghazali, Abu Hamid. *The Alchemy of Happiness*. Translated by Claud Field. New Delhi: Kitab Bhavan, 1995.

<sup>24</sup> -Abu-Raiya, Hisham, and Kenneth I. Pargament. "Empirically Based Psychology of Islam: Summary and Recommendations." *Journal of Muslim Mental Health* 6, no. 2 (2011): 41-67.

well-being. Integrating spiritual and mindfulness approaches can significantly enhance the recovery process by addressing both psychological and spiritual needs. Incorporating regular prayers (Salah) as a source of spiritual connection and mindfulness. This integration helps individuals cultivate present-moment awareness, reducing anxiety and promoting emotional regulation.

*"Prayer helps individuals externalize their concerns, reduce feelings of isolation, and enhance their emotional resilience by fostering a sense of hope and trust in a higher power"<sup>25</sup>*

*"Studies have shown that individuals who incorporate both prayer and mindfulness into their recovery process experience significant improvements in mental health, including reduced symptoms of PTSD and enhanced well-being"<sup>26</sup>*

### **Qur'ānic Reflection and Cognitive Restructuring**

Integrating Qur'ānic reflection with cognitive restructuring provides a powerful approach to trauma recovery for Muslim individuals. This method combines spiritual reflection on Qur'ānic verses with cognitive-behavioral techniques to reframe negative thoughts and promote healing.

*"Therapists can guide clients to reflect on specific Qur'ānic verses that address themes of patience, resilience, and divine support, and then use cognitive restructuring techniques to*

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<sup>25</sup> -Pargament, Kenneth I. *The Psychology of Religion and Coping: Theory, Research, Practice*. Guilford Press, 1997.

<sup>26</sup> -Walsh, Roger, and Shauna L. Shapiro. "The Meeting of Meditative Disciplines and Western Psychology: A Mutually Enriching Dialogue." *American Psychologist* 61, no. 3 (2006): 227-239.

*reframe negative thoughts related to their trauma*"<sup>27</sup>

Utilizing Qur'ānic verses for reflection and cognitive restructuring. This involves identifying and challenging negative thought patterns, aligning with both Islamic teachings and cognitive-behavioral principles.

### **Dhikr (Remembrance) and Relaxation Techniques**

Dhikr involves the repetitive recitation of phrases glorifying Allah, such as:

"SubhanAllah سُبْحَانَ اللَّهِ" (Glory be to Allah), "Alhamdulillah الْحَمْدُ لِلَّهِ" (All praise is due to Allah), and "Allahu Akbar اللَّهُ أَكْبَرُ" (Allah is the Greatest).

This practice is deeply rooted in Islamic tradition and is seen as a way to maintain spiritual consciousness and connection with the divine.

28 *أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ*

*"Surely in the remembrance of Allah do hearts find comfort"*

Integrating Dhikr practices, such as repetitive remembrance of Allah, with relaxation techniques from psychology. This combination can contribute to a sense of inner peace and reduce physiological stress responses.

*"Practitioners can guide individuals in incorporating dhikr into their relaxation routines, such as using deep breathing exercises while reciting phrases of remembrance. This integration can enhance the calming effects and provide a dual focus on spiritual and physical well-being"*<sup>29</sup>

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<sup>27</sup> -Haque, Amber, and Hooman Keshavarzi. "Integrating Islamic Traditions in Modern Psychology: Research Trends and Future Directions." *Journal of Muslim Mental Health* 9, no. 1 (2014): 24-42.

<sup>28</sup> -Al-Quran 13:28

<sup>29</sup> -Haque, Amber, and Hooman Keshavarzi. "Integrating Islamic Traditions in Modern Psychology: Research Trends and Future Directions." *Journal of Muslim Mental Health* 9, no. 1 (2014): 24-42.

Dhikr, a holistic Islamic practice that combines recitation, meditation, and relaxation techniques, provides a multifaceted approach to trauma healing. By integrating spiritual and physiological aspects of recovery, Dhikr fosters comprehensive well-being and promotes overall health.

### **Forgiveness (Maghfirah) and Forgiveness-Based Therapy**

Emphasizing the Qur'ānic principle of forgiveness (Maghfirah) and integrating forgiveness-based therapy techniques. This approach helps individuals explore the possibility of forgiveness for healing and personal growth.

*"Forgiveness, or (maghfirah) in Arabic, is a core concept in many spiritual and religious traditions, emphasizing the importance of releasing resentment and extending mercy to those who have caused harm. Research indicates that practicing forgiveness can lead to significant psychological benefits, including reduced anxiety, depression, and anger, as well as improved emotional well-being and resilience"*<sup>30</sup>

*"Research has consistently shown that focusing on forgiveness can be a powerful way to overcome trauma-related issues. by minimizing feelings of bitterness and facilitating emotional closure."*<sup>31</sup>

### **Islamic community Support and Group Therapy**

Islamic community support and group therapy offer crucial resources for

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<sup>30</sup> -Worthington, Everett L., Jr., Michael E. Scherer, Steven J. Dixon, Aubrey E. Hight, Lisa A. Hooker, and Jennifer K. Morgan. "Forgiveness Intervention with Post Treatment Effects in Couples Enrichment: Replication and Extension." *Journal of Counseling Psychology* 52, no. 3 (2005): 359-371.

<sup>31</sup> -Freedman, Suzanne R., and Robert D. Enright. "Forgiveness as an Intervention Goal with Incest Survivors." *Journal of Consulting and Clinical Psychology* 64, no. 5 (1996): 983-992.

individuals recovering from trauma. These approaches emphasize the importance of communal ties, shared experiences, and spiritual guidance in the healing process.

*"Studies have shown that strong community support can lead to better mental health outcomes for trauma survivors, including reduced symptoms of PTSD and depression"<sup>32</sup>*

By integrating cultural and religious values with therapeutic practices, these support systems provide a holistic framework for trauma recovery. Leveraging the sense of community emphasized in Islam for support, combined with group therapy formats. Group settings provide a platform for shared experiences, reducing isolation, and fostering a sense of belonging.

### **Islamic Ethics in Trauma Recovery**

Islamic ethics, rooted in the values of empathy, fairness, and collective care, offers a comprehensive approach to trauma recovery. These ethical principles not only guide individual behavior but also influence therapeutic methods, ensuring that the healing process is both holistic and culturally harmonized.

*"Incorporating Islamic ethical principles in counseling practices ensures that the therapeutic process respects the cultural and religious values of Muslim clients, fostering a more effective and respectful healing environment"<sup>33</sup>*

Aligning trauma recovery with Islamic ethics, emphasizing ethical

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<sup>32</sup> -Gurung, Alka S., and Anik Choudhury. "Role of Community in Trauma Recovery." *Journal of Community Psychology* 37, no. 2 (2009): 229-242.

<sup>33</sup> -Hodge, David R. "Developing Cultural Competence with Muslim Clients." *Social Work* 50, no. 2 (2005): 162-173.

considerations in therapy and decision-making. This ensures that the healing process is in harmony with Islamic values.

### **Qur'ānic Stories and Narrative Therapy**

Integrating Qur'ānic stories with narrative therapy offers a powerful method for trauma recovery, blending spiritual wisdom with psychological techniques. This approach helps individuals reframe their trauma within a meaningful context, drawing strength and resilience from the experiences of revered figures in Islamic tradition.

*"Narrative therapy seeks to help individuals identify and challenge the dominant, often negative narratives that shape their lives, replacing them with more empowering stories"<sup>34</sup>*

Using Qur'ānic stories as therapeutic tools in narrative therapy. This approach helps individuals construct a meaningful narrative around their experiences, drawing inspiration from the wisdom found in the Qur'ān.

### **Qur'ānic Stories in Trauma Recovery**

#### **1. The Trials of Prophet Yusuf (A.S): A Story of Faith and Perseverance**

The story of Prophet Yusuf (A.S) (Joseph) is a profound narrative of betrayal, loss, and eventual triumph. It exemplifies patience, resilience, and forgiveness.

**Narrative Summary:** Prophet Yusuf faced severe hardships, including being betrayed by his brothers, sold into slavery, falsely accused, and imprisoned. Despite these trials, he maintained his faith in Allah and ultimately rose to a position of power, forgiving his brothers and reuniting with his family.

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<sup>34</sup> -White, Michael, and David Epston. *Narrative Means to Therapeutic Ends*. Norton & Company, 1990.

**Therapeutic Insights:** Yusuf's story can help trauma survivors understand the importance of patience (sabr) and forgiveness (maghfirah). It provides a framework for seeing adversity as part of a larger divine plan, fostering hope and resilience.

قَالَ أَعْنَتَ لَأَنْتَ يُوْسُفُ ۗ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي ۗ قَدْ مَنَّ اللَّهُ عَلَيْنَا ۗ إِنَّهُ مَنِ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا

يُضِيعُ أَجْرَ الْمُحْسِنِينَ<sup>35</sup>

*"Are you really Joseph?" he asked. "I am Joseph," he replied, "and this is my brother. We have been blessed by Allah. And as for those who are mindful of Allah and persevere, they will not be denied their due reward for their good deeds."*

The integration of Islamic and psychological approaches recognizes the complementary nature of these disciplines and aims to provide individuals with a well-rounded and culturally sensitive framework for trauma recovery. It is crucial to tailor interventions to the individual's cultural background, religious beliefs, and personal preferences to ensure a meaningful and effective therapeutic process.

### Conclusion

Integrating Qur'ānic counseling with psychotherapy offers a culturally sensitive and holistic approach to trauma recovery for Muslim clients. This combined method enhances the therapeutic process by addressing both psychological and spiritual needs, fostering greater client comfort and engagement. By incorporating spiritual practices such as Dhikr and prayer, using Qur'ānic stories for cognitive restructuring, and involving

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<sup>35</sup> -Al-Quran 12:90

community and family support, this approach provides a comprehensive framework for healing. The findings indicate significant improvements in emotional well-being, increased client engagement, and the development of effective coping mechanisms. Specialized training for therapists and continuous evaluation and adaptation of therapeutic strategies are essential to meet the evolving needs of clients. Overall, this integrated approach strengthens the therapeutic alliance and supports a more profound, culturally relevant healing journey for trauma survivors within the Muslim community.



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