



Khauf and Raja' as Psychotherapy for Heart Disease from the Perspective of Ibn Qayyim Al-Jauziyah

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Abstract: *This research stems from the spiritual drought experienced by a servant who relies on material things, which leads to spiritual illness that affects both worldly and afterlife matters. Because of placing hope in other than Allah, rather than hoping in Allah (raja'). According to Ibn Qayyim, raja' must be accompanied by khauf (fear), which makes a servant cautious and prevents sin. The purpose of this study is to analyze Ibn Qayyim's thoughts on the treatment of heart disease through khauf and raja'. This study is a literature study that collects and analyzes data from various literature to explore Ibn Qayyim's understanding. The results of the study show that, first, khauf and raja' motivate a servant to do good and avoid sin. Second, heart disease occurs when the heart fails to perform its function of drawing closer to Allah, which is caused by false hopes and a lack of fear. Third, khauf and raja' can function as therapy if practiced through righteous deeds such as prayer, fasting, charity, and avoiding sin. From these findings, khauf and raja' must be practiced in daily life to heal the heart and strengthen spiritual well-being.*

Keywords: *Ibn Qayyim; Khauf; Raja'; Therapy; Diseases of the Heart.*

INTRODUCTION

It must be realized that inside everyone there is a small part called the heart. The heart can determine a person's good and bad character. If this small part is good, then the whole person will be good too. But if this small part is damaged, then the whole body is also damaged. The Quran also says that the happy people are those with healthy hearts, qalibun salim. The opposite of healthy-hearted people are those whose hearts are diseased, fi qulubihim maradh (there is disease in their hearts) (Burhani, 2002, p. 307). Often people who have heart disease feel that they are healthy. A healthy, clean heart is a heart that does not recognize anyone except Allah swt (Al-Qarni, 2007, p. 147). The sign of a healthy heart is a person who is aware of his Lord so that he always remembers Allah's mercy, always remembers His gifts and help to depend on Allah like a lover who must be attached to his lover (Al-Ghazali, 2003, p. 334). To ask Allah and hope in Him for the heart to be healthy or safe (salim). This hope in Allah is called *raja'*.

Raja' (hoping) in Allah here in Sufism means a salik who waits expectantly for something to appear that he really wants to get. Hoping that Allah will accept his good deeds and forgive his sins. True *raja'* will make one do good deeds, refrain from sin and expect mercy from Him (Gulen, 2001, p. 74). Hence *raja'* must be accompanied by *khauf*, because *khauf* is the fear in the heart that makes one not to sin because he fears Allah. *Khauf* and *raja'* are one of the various psychological states of a person (ahwal) for those who seek to be close to God (Simuh, 1996, p. 101). The one that makes his heart at peace. Sufism discusses tranquility, which means a condition when humans can resolve their unrest to arrive at a calm mental state of humans who control themselves. It is a matter of the heart. Because the heart can feel sadness and happiness (Rakhmat, 2000, p. 207). These problems can arise from the play of the mind that thinks bad things about something when it has not yet happened (As-Sukandari, 1996, p. 21). People who think this way are caused by a disease in their hearts.

One of the Sufi figures who has great concern about the problem of the heart is Ibn Qayyim al-Jauziyah. According to Ibn Qayyim, for the heart to be safe, one of the medicines is a sense of fear and hope in a person. Hope or *raja'* is a servant's dependence on Allah in order to obtain His bounty and so that a servant's heart is saved from various kinds of diseases both outwardly and inwardly. So the servant depends and hopes only on Allah, not on the worldly world that is rationalist and materialist. A person who is *raja'* must have *khauf*, both of which must be possessed by a servant because *khauf* is the fear of Allah (Al-Jauziyah, 2008, p. 86), so a servant will not commit sins that make himself sick at heart which affects his body such as experiencing sadness.

Research on *khauf* and *raja'* has been conducted by several researchers including (Weddia, 2023), (Yusuf, 2023), discusses *khauf* and *raja'* as a device that drives a believer towards obedience, in doing obedience strength is needed by hoping in Allah. Also research on *khauf* and *raja'* that is continued is related to morals such as research conducted by (Utami, 2023), and (Casmini, 2021), says that *raja'* can cultivate morals in a servant. Research on therapy according to Ibn qayyim has been conducted by several researchers (Cholil, 2022), (Arroisi, 2021), and (Arafah, 2024) explaining Ibn Qayyim's view of the cure for heart disease or psychological problems, he said that humans should clean their hearts or souls, then fill them with good things in order to achieve closeness to Allah.

While Ibn qayyim's research on the therapy of heart disease namely *khauf* and *raja'* no one has discussed it. So the researcher here is interested in discussing the treatment of heart disease according to Ibn qayyim. This is the difference between this research and the previous one. Previous research has not discussed Ibn qayyim about *khauf* and *raja'* being the treatment of heart disease. According to Ibn Qayyim, the treatment of heart disease is to have an attitude of *khauf* (fear) and *raja'* (hope) to Allah. If someone hopes in Allah, of course the servant will not lose hope in living his life because he only hopes for Allah's grace but it must also be

accompanied by effort, if the hope is not accompanied by effort it is futile and hope without effort is considered invalid. Hope must also be accompanied by fear because *khauf* and *raja'* must always be both in a servant.

Based on the description above, fear (*khauf*) and hope (*raja'*) are very important because without *khauf* and *raja'* a person is prone to heart disease which will have an impact on his life such as anxiety, anxiety and sadness. With fear and hope a person becomes calm and does not easily feel sadness in life. In view of the importance of *khauf* and *raja'* owned by humans and very dangerous if someone has a disease in his heart and does not have fear (*khauf*) and hope (*raja'*) in life, then this writer is interested in discussing the thoughts of Ibn Qayyim Al-Jauziyah about *khauf* and *raja'* and its relation to therapy for heart disease.

RESEARCH METHODS

This research is library research, namely research activities carried out by collecting data from various literatures in libraries and others. then the literature is analyzed, explored to determine the level of achievement of understanding of certain topics from a text (Sujarweni, 2014, p. 23). The author analyzes the data through literature review by reading and recording with the right interpretation regarding the title of this scientific work (Sukmadinata, 2008, p. 18). The method used in this research is the descriptive method, namely the sources obtained by the author through literature studies are carefully analyzed and collaborated comprehensively to obtain a complete and synthetic understanding so that accurate and responsible conclusions can be drawn. It is not only limited to collecting data but also includes: data classification efforts, data analysis of the meaning of the data obtained so as to produce a complete and comprehensive picture (Furchan, 2004, p. 18). This research is a study of figures and history, so the author uses historical analysis.

RESEARCH RESULTS and DISCUSSION

1. Ibnu Qayyim Al-Jauziyah

a. Biography of Ibnu Qayyim

His real name is Shamsuddin Abu Abdillah muhammad bin abu bakar bin ayyub bin Sa'ad Hariz az-Zar'i ad-Dimasyqi, known as Ibn Qayyim Al-Jauziyah by attributing it to the madrasa founded by Yusuf bin Abdurrahman Al-Jauzi who was his father as the manager of the madrasa, and he is famous as Qayyim Al-Jauziyah (Al-Jauziyah, 2018, p. 3).

All biographical literature agrees that Ibnul Qayyim was born on 7 Safar 691 AH in Damascus. He grew up in a respectable environment that was vibrant with scientific nuances. He was educated in an environment that loves knowledge and scholars. No wonder the environment in which he grew up was so influential that he was willing to devote his entire life to studying. It is also natural that he

later succeeded in holding the honorable title "al-Imam" as well as being a very capable and excellent professor (Al-Jauziyah, 2012, p. 13). Imam Ibn Qayyim studied with great scholars who were renowned for their knowledge and nobility. However, the person who had the greatest role in educating Ibn al-Qayyim and the greatest position in his heart was Shaykh al-Islam Taqiyyuddin Ahmad Taimiyyah. He was the teacher who had the greatest influence on Ibnul Qayyim. This closeness was such that where Ibn Taimiyyah's name was mentioned, Ibnul Qayyim's name was also mentioned. (Al-Jauziyah, 2012, pp. 15–16).

Ibn Qayyim al-Jauziyah died in 751 AH, right at Isha' prayer. Historical books explain that the body of Imam Ibn al-Qayyim was only prayed the next day after the Zuhur prayer in the al- Umawi mosque and then prayed again at the Jarah Mosque. The large number of people who attended the funeral of Ibn Qayyim, Ibnul Qayyim's body was buried in the Bab ash-Shaghbir cemetery (Al-Jauziyah, 2011, pp. 4–5).

b. Sufi Thoughts Ibnu Qayyim Al Jauziyah

Ibn Qayyim Al-Jauziyah has in-depth knowledge of Sufism, knowledge that deiperolehnya not merely because of his teacher, but as a point of departure for worship and as a point of direction for zuhud and understanding the contents of religion in the sense of wara'. As a Sufi, Ibn Qayyim explained that the happiness of the world must be balanced with the happiness of the hereafter. (Barowi, 2016).

Ibn Qayyim Al Jauziyah's Sufism is salafi Sufism, which is in accordance with the Sufism of the salafus salih, in contrast to the khalaf Sufis. Ibn Qayyim invites Sufism to return to the Qur'an and al-Hadith. Ibn Qayyim al-Jauziyah said Sufism is divided into two dimensions. First, the dimension of worship (Godhead). Second, the dimension of isti'anah (servitude). He explained that worship takes precedence over isti'anah (Arikhah, 2016).

Ibn Qayyim al-Jauziyah is a prolific writer (Darwis, 2017). Some of his works on Sufism, such as: *Madarijus-Salikin Baina Manazil Iyaka Na'budu wa Iyaka Nasta'in/*, *Al-Fawaid*, *'Udat Shabirin wa dzakhirat al-Syakirin*, *Thariq al-Hijratin wa Bab al-Sa'adatain*, *Raudhat al-Muhibbin wa Nazhat al-Mustaqin*, *Igatsat al-Lahfan fi Mashaid al-Syaithan* (Al-Jauziyah, 2012, p. p.23).

c. Khauf and Raja'

Khauf and *raja'* are conditions in a person's heart (*ahwal*). In language, means fear or worry about things that have not yet happened or the uncertainty of the future, as well as anxiety arising from the shadow of something that is considered valuable. In the context of the term, *khauf*

describes the inner condition of a person who feels afraid of Allah SWT because he feels that his worship is not perfect (Ananda et al., 2024).

A Sufi like al-Qusyairiyah views *khauf* as future-oriented. This means that one's actions are influenced by the fear of doing things that are *makruh* and neglecting the *sunnah*. The general understanding is that fear of Allah is closely related to the fear of punishment, both in this world and in the hereafter (Casmini, 2021). *Khauf* is one of the emotions that humans have. In the life of a believer, fear of Allah has a very important role. This feeling is not only a guard against various threats in the world, but also a motivation for a believer to avoid Allah's punishment in the hereafter. Therefore, the fear of Allah's punishment can encourage a believer to avoid sin, live in piety, always perform worship, and continue to do good deeds (Utami, 2023).

Ibn Qayyim named *khauf* and *raja'* with *ubudiyah* sojourns. According to him, *khauf* (fear) is a very important and most beneficial resting place for the heart. It is a must for everyone. Allah says, "So fear them not, but fear Me, if you are truly believers." (Ali Imran: 175). The praiseworthy and righteous *khauf* is that which stands between the doer and the things that Allah has forbidden. If this is violated, then despair makes him feel fear. Abu Uthman said, "The right *khauf* is to avoid sin physically and mentally (Al-Jauziyah, 2003a, pp. 507–510).

Khauf should be accompanied by *Raja'*, otherwise a servant will easily despair. *Raja'* comes from the Arabic *raja'-yarju'* which means hope. *Raja'* means hoping for something, hoping for something that a servant wants from his Lord, such as hoping for Allah's mercy. The *manzilah* of *raja'* is related to a servant's hope for the mercy of his Lord. Ibn Qayyim said: "*Raja'* is a swinging step that leads the heart to the beloved place of Allah and the Hereafter, which is good for the journey (towards Allah)" (Al-Jauziyah, 2003b, p. 36).

Raja' or true hope will lead a servant to good deeds, and continue to strive and fight laziness. Conversely, anyone whose lazy nature is used as a hope or someone's hope invites laziness, does not do good instead invites to commit disobedience and waste time then it is called deception or deceived (*al-ghurur*). A deceived man is a man who is reluctant to try while *raja'* (hope) is the opposite. *Raja'* must contain several things, namely three things:

- 1) *Mahabbah* or love for what he hopes for, meaning that the person who hopes for something must love what he hopes for.
- 2) The presence of *khauf*, meaning that there is a sense of worry if his hope is not achieved.

- 3) Trying his best to get it, what needs to be considered is trying to achieve the hope according to his ability (Al-Jauziyah, 2008, p. 86).

Hope (*raja'*) that is not accompanied by the three things mentioned above is more accurately called wishful thinking (*tamanny*). The difference between hope and wishful thinking is that wishful thinking is accompanied by laziness and a reluctance to make an effort. Whereas, someone who hopes will make an effort. Hope that is not accompanied by good deeds, or even persistent sin, is a disease that damages the heart.

d. *Mahabbah*

Therefore, as explained above, *raja'* is also accompanied by *khauf* and *mahabbah*, meaning that the person whose *raja'* is true will love his hope. Love is life, so the one who does not have it is like a dead person. Love is light, so whoever does not have it is like being in the middle of a pitch-black sea. Love is a cure, who does not have it then his heart is precipitated by various kinds of diseases. Love is a delicacy, whoever does not have it, his whole life is plagued with anxiety and suffering. Love is called the spirit of faith and charity, position and state, which when love is not there, then it is like a body that has no spirit (Casmini, 2021).

Mahabbah (love) is a sublime stage, a competition for those who crave virtue, the primary orientation of those who do righteous deeds, and a noble goal for those who love God. Love brings inner peace to those who adore it, like a refreshing breeze. It nourishes the heart and mind, and is the source of true inner pleasure. Love is the source of life; its absence makes one feel bereft of the meaning of life, like a lifeless body. Love also serves as a guide; without love, man drifts in spiritual darkness. Love cures the heart of inner ailments and gives a deep sense of pleasure.

Without it, the soul is filled with anxiety, suffering and emptiness. In the context of faith, love is the spirit of faith and good deeds, and the support of all spiritual states and levels. Without love, all religious manifestations become hollow and meaningless, like a body without a soul. Love also acts as a force that lightens the burden of the spiritual journey towards the Divine goal. Those who possess true love attain glory in this world and the next. In the teachings of Islam, Allah decreed that a person will be with the one he loves the most, and this is the highest form of enjoyment that can only be felt by those whose lives are filled with love (Al-Jauziyah, 2003c, p. 8).

In its journey to Allah, the heart is likened to a bird. Love is its head, fear and hope are its two wings. As long as the head and two wings are normal, the bird can fly well. If the head is cut off, it will die. If the two wings are missing, then it cannot do anything. But the *salaf* preferred to pay attention to the health of the wings of fear rather than the wings of hope. But when they left the world they prioritized the wing of hope over the wing of fear. This is also the opinion of Abu Ismail (author of *Mana- zilus-Sa'irin*). He said, "Fear should rule over the heart. If hope prevails over it, it will be corrupted. Another said, "The most perfect is to harmonize hope and fear and increase love. Love is like a vehicle, hope is like a drive, fear is like a driver and Allah is the one who takes you to the destination with His grace (Al-Jauziyah, 2003b, p. 37).

2. *Khauf and raja'* Ibnu Qayyim al-Jauziyah As psychotherapy for heart disease

Heart disease is a disease in which a person whose heart is affected by disease, the heart is difficult to function as usual so that it cannot function properly. As with diseased limbs such as hands, if a person's hands are sick then the hands will find it difficult to function as the use of the hands to touch. Also like the eyes that are sick then the eyes will be difficult to use to see and the sick tongue will be difficult to speak (Al-Jauziyah, 2018, p. 11). A sick heart is a heart that finds it difficult to function as it was created, such as knowing God and returning to Him. There are two kinds of diseases of the heart:

- a. first, those whose hearts are diseased and they do not feel any pain, such as ignorance, doubt, doubt, and lust. Secondly, the person whose heart has a disease and he will feel the pain such as, anger, restlessness, anxiety, sadness. The first disease is the most dangerous type of disease. It is the greatest and most dangerous disease because the person in whose heart there is a disease does not feel anything, he does not feel any pain at all. This is because of the ignorance and lust that hinders him. If there was no such barrier then he would feel and know his heart was diseased. Because there is a barrier, namely lust, he does not care about it because he is preoccupied with his desires.
- b. In contrast to the second disease, a person whose heart is diseased will have an impact on the rest of his body such as being easily saddened, often stricken by sadness. This sickness can be removed by removing its causes and treating it with things that are opposite to the sickness. And the first disease of the heart can be treated by returning to Allah and instilling faith in the heart (Al-Jauziyah, 2018, pp. 305–306). People with heart disease, if left unchecked, will have an impact on their lives.

The impact experienced by people affected by disease in their hearts is psychological disruption and makes people less able to place themselves normally and less able to understand their problems. If a person wants to be happy, he must eliminate the root cause, which starts from the disease of the heart. Ibn Qayyim offers therapy for this problem. Among the various therapeutic approaches, Islamic psychotherapy has become an important part of the growing holistic perspective in modern psychotherapy. Psychotherapy can be understood as an attempt at inner healing. In this context, Islamic psychotherapy emerges as an important branch of psychotherapy. It aims to address mental health issues using psychiatric methods rooted in Islamic teachings. People who have heart disease often feel they are not sick (healthy). Whereas the signs of a healthy heart are that a person will realize to return to Allah and submit to Him, depending only on Allah like a lover who is always close to his lover (Al-Jauziyah, 2018, p. 16).

Being close to Allah is the best solution to life's problems. The way to get closer to Allah is by doing *ubudiyah* and also loving Him. There are three joints of faith: *mahabbah* (love), *khauf* (fear) and *raja'* (hope). Because the cause of heart disease is because a servant is far from Allah, and *mahabbah*, *khauf* and *raja'* are the way to get close to Allah. A servant should try to get back close to Him, and always hope for His mercy from the life problems he experiences, so that his heart is safe and his life becomes safe both in this world and in the hereafter. This salvation is the hope for all humans, especially for a servant with a sick heart who hopes for healing from his illness, and this is called *qalbun salim*.. So this desire must be accompanied by doing good deeds. As the word of Allah swt (RI, 2009, p. 345).

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾ وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾ وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾ أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿٦١﴾

"Indeed, those who are very careful for fear of their Lord, those who believe in the signs of their Lord, those who do not associate partners with their Lord, and those who do what they have done with a heart full of fear (because they know) that they will return to their Lord. They hasten to do good, and they are the first to attain it." (Al-Mukminun: 57-61)

The meaning of the above verse has been explained in the hadith from Aisha ra. She said: "I asked the Messenger of Allah (peace be upon him) about this verse, and he said: 'Are they those who drink alcohol, commit adultery, and steal?' The Messenger of Allah (peace be upon him) replied: 'No, O princess Ash-Shiddiq, rather they are those who like to fast, pray, give alms, and fear that their deeds will not be accepted by Allah. They are people who always compete in doing good (Al-Jauziyah, 2008, p. 90).

A servant who hopes (*raja'*) and fears (*khauf*) must be accompanied by good deeds, namely fasting, prayer and charity.

Fasting has properties that should make a person strong desire to practice it, because it brings happiness and relief of the heart, sooner or later (namely on the day of the hereafter). Fasting is a physical and mental therapy. When a person fasts, obeying the rules regarding fasting, then his heart and body benefit from his fast. The body will be free from harmful substances that approach the body of a servant. Fasting helps the fasting person to stay away from everything that is otherwise avoided and achieve the purpose behind fasting (Al-Jauziyah, 2022, p. 351).

Prayer is the best way to achieve goodness and avoid problems in life. Prayer avoids a servant from sinning, prayer makes the disease of the heart healed, and prayer also heals external diseases, and gives light to the heart and face and strengthens the limbs and soul. Prayer brings sustenance, prevents injustice, helps the oppressed, expels lust from the human heart, maintains the pleasure gained, repels torment, brings mercy, avoids calamities and treats mental illness (Al-Jauziyah, 2022, p. 236).

People who give alms by spending their wealth are good deeds that reach the heart. It is the loss of miserliness, due to the removal of worldly life from the heart, so that in such a state, the heart becomes ready to recognize Allah and love Him. It is a cure for the sickness in the heart that can prevent it from knowing Allah (Al-Jauziyah, 2010, p. 179). Every person who helps others both with words and with deeds, in essence he has given help to himself.

In this case, charity becomes a therapy for heart disease. This is because the sickness of the heart is generally not realized, so what is commanded is an action that can bring healing to the sickness of the heart. The poor person who takes the charity that is due to him has actually removed the disease of miserliness from himself, like cupping (*hijam*) to remove dirty blood from your body. The fasting person can control his lusts that make the heart sick. And the one who prays keeps him away from sin and keeps him away from heart disease.

The one who does good deeds will continue to try to do something that Allah loves and stay away from his prohibitions and always ask Allah then the key is to pray, hope and fear Him. then this is *khauf* and *raja'* offered by Ibn Qayyim al-Jauziyah which can treat various diseases of the heart. Then the heart becomes safe and avoids various diseases of the heart. If the root of the problem is eliminated that is *qalbun salim*. Then the happiness of the world and the hereafter is achieved.

CONCLUSION

Ibn Qayyim Al-Jawziyyah explained that *Khauf* and *Raja'* are stages in worship that are very important for the heart. *Raja'* (hope) is the way to get closer to Allah. This hope is the core of faith. He said there are three joints of faith, namely *mahabbah*, *khauf*, and *raja'*. These three reinforce each other. With the presence of fear, the King encourages humans to do good deeds and avoid sins that cause heart disease. The presence of love ensures that fear and hope are done solely out of love for Allah.

Heart disease is a heart that has difficulty functioning as it should, namely knowing Allah and approaching Him. A person who has a disease of the heart although the pain is inside but he will also feel the pain immediately such as anxiety, unrest, sadness. A person whose heart is diseased means that he is far from Allah. Heart disease is caused by hoping in something other than Allah. If a person hopes for something other than Allah, then his hopes are not fulfilled then he will grieve. This disease of the heart is also caused by sins and disobedience committed. This disease of the heart has an impact on a person's life if left untreated.

In Ibn Qayyim's explanation of *khauf* and *raja'* it is found that both can be a therapy for heart disease, because the therapy for heart disease can be the opposite, seen from the cause of heart disease, namely the cause of hoping in other than Allah, so the opposite is hoping only in Allah SWT. And stay away from sin because of fear of Him. Always a salik expects the mercy of Allah, because only with the mercy of Allah is healing from heart disease. Someone who hopes in Allah will ask by praying to Him with hope and anxiety then accompanied by good deeds.

Good deeds done are such as fasting, prayer, and alms. Fasting will train a person's soul and become a cure for heart disease, because the fasting person will guard his heart from something that breaks his fast. Then prayer that makes a person always connected to Allah, the right prayer will keep a person from sinning and keep him away from various diseases of the heart, because prayer gives light to the heart. And charity that keeps a person away from heart disease, namely the loss of miserliness, love of wealth, desire for worldly pleasures, so that he spends what he has for others. If a servant helps others, Allah will help him so that his illness is cured and *qalbun salim* is achieved, then he will be happy in this world and in the hereafter.

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