

Overcoming the psychological effects of illnesses and cure via *Quranic* relief by commentaries in *Risale-i Nur*

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Abstract: This paper explores how the *Risale-i Nur* by Bediuzzaman Said Nursi offers psychological guidance and spiritual resilience during illness, particularly in the context of the COVID-19 pandemic. It emphasizes the Islamic view of illness as a test, highlighting faith-based coping mechanisms such as *tawakkul* (trust in God), emotional redirection, and inner strength derived from faith. Through *Quranic* commentaries, the *Risale-i Nur* teaches individuals to manage fear, anxiety, and helplessness by focusing on the present and trusting divine wisdom. Integrating spirituality with psychological understanding, this approach not only eases distress but also supports holistic healing and personal growth during times of crisis.

Keywords:

Risale-i Nur,
spiritual coping,
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COVID-19 was one of the biggest tests we have had recently. The impacts of the COVID-19 pandemic have given rise to critical inquiries regarding the approaches employed to address these challenges. Among the questions that emerge are: How were we able to overcome them? Moreover, in what ways were coping strategies applied?

In order to overcome the illness, we used various herbs and medicines to heal physically and reduce symptoms. However, how did our souls deal with it? How should he have dealt with it? Many ways in today's world that can give you ideas for dealing with this. We can employ various scientific or traditional methods, ranging from modern science to classical science, from comforting friends to talking to patients. We can say that the spiritual side of diseases is emphasized wherever there is a belief or a person. It is also possible to see that some superstitious schools have said and thought that this is the evil side of it. False beliefs are actually an important factor that has determined our perspective on infectious diseases that cause epidemics and mass deaths in history. "Such misconceptions are generally rooted in misinformation and disinformation that shape public perceptions and determine health-related behaviors (Desai et al., 2022; Reyes et al., 2021). However, this raises a further question: how has the Islamic world addressed these issues?"

Since ancient times, the Islamic world has acknowledged that illness is a test, like other tests (Rahman et al., 2021; Rashid, 2021). With the perspective of Islam and the perspective it offers to people, a believer is in a superior position in the mental sense because he can find a support point, and because he feels a power beyond himself to get help, and also because he can establish a cause-and-effect relationship. Now, how is the mental struggle with this disease handled in the works called *Risale-i Nur*? How does the disease appear in the eyes of a believer? Is he a friend? Is it the enemy? What are our mainstays?

METHODS

To explore the *Risale-i Nur* by Bediuzzaman Said Nursi, several methodological steps are undertaken. These include conducting a close reading of the text, taking systematic notes, identifying key components such as themes, analyzing the author's intent and contextual background, and supporting the analysis with specific textual evidence. The process concludes with drawing comprehensive conclusions.

The Teachings of *Risale-i Nur* on Emotional Management and *Tawakkul*

The general method of *Risale-i Nur* is to discipline daily life according to the norms of the *Quran*. It discusses overcoming significant and distressing events. Meanwhile, it teaches people who are under the influence of their emotions how to manage them. If these emotions are not properly managed, they can interfere with logic and mislead the person. *Risale-i Nur* is in favor of accepting emotions in many places. Bediuzzaman Said Nursi gives the following advice to those who complain about the difficulty of this. Redirecting is very effective (Nabil et al., 2020). The only way to manage an emotion well is to find meaningful work that can expand it. For example, the feeling of helplessness is a complex emotion to accept. However, this feeling will find its place if we can only direct this as a helplessness against Allah and learn to stand firm against people.

COVID-19 actually showed us how the weak state of being in a poor state should be addressed. It was important for us to understand that such situations are actually lessons in the form of a message given by the creator. These lessons are lessons that contain good rewards for every minute of distress. For example, a study of Naimi et al. (2020) and Eilami et al. (2019) showed that the prayers enhanced the quality of life of patients and reduced pain, anxiety, and depression. Another study from Jonathan Koffman et al. (2008) shows that there is evidence that religion and spirituality affect the psychosocial treatment of cancer. A study by Stecz and Kocur (2015) showed that religiousness was associated with better psychological functioning. Another issue that we need to focus on is the concept

of evil. Let us take a closer look at the concept that disease is bad, which is encoded in our minds: According to Master Bediuzzaman Said Nursi, there is nothing terrible in the universe. Because creating bad is not bad. There is beauty in everything that Allah has created. Sometimes this beauty appears immediately, sometimes it takes time to give results.

It means that the things that are given to us by fate and that look bad in our eyes are not bad. Good things are given to get good results. In another place, Bediuzzaman mentions that faith is a source of power and strength. Faith gives a person the opportunity to be capable of any situation. Thanks to this opportunity, we realize that we are in a circle of control and destiny. Being in this circle of destiny is a belief that people can take away many burdens and pains from their backs. Because, indeed, a person can carry many things on his back with a physical illness. Chief among these are commemorating the past with sadness and fears of the future. In fact, man is responsible for showing patience in the moment. At that moment, everyone has been given the patience and endurance to pass whatever test it is. For example, a person who has contracted Covid-19 may consider the host they will live with in the future and reduce their psychological resilience in the moment. This is illustrated in the *Risale-i Nur* with an example: If people in an army run around, leaving the center weak, they face the possibility of losing the war altogether. They can only win the war if they do the central attack carefully. In short, if a person fails to focus on the present, which is the center, and oscillates between the past and the future, he can unfortunately become weak in his battle with the disease. Today, modern science clearly demonstrates how belief in illness affects one's physical condition.

Here, we should say that our fight against illness and tests, and our belief must be within the framework of a rule. Most simply, we can refer to it as *tawakkul*. *Tawakkul* is a person's unwavering trust in Allah in all matters, even after they have exhausted their best efforts. In other words, it is necessary to take every precaution in the material world.

Drinking in advertisements, raising awareness about the disease, paying attention to what the experts say, and avoiding possible wrong practices can be considered the first stage of *tawakkul*. The second stage is to refer to Allah by not meeting the rest. At some point, man begins to feel sorry for things that he cannot afford. I did my best, but the fear of what the result will be begins to set in. Will I get better? Will there be any damage? What will happen to my family? What will happen to the world? As we can see, if there is no *tawakkul*, we can see that a door is opened for the devil. It would not be wrong to call this door the door of delusion. The gate of delusion is actually a situation that forces the brain and body with negative thoughts that trigger stress, leading to anxiety. It can be whispered in the ear somehow, no matter how hard we try to stay away. It means that nature does not accept a vacuum. Moreover, this void can only be filled with trust. It is possible to explain *Tawakkul* with a good example from the *Risale-i Nur* as follows.

One day, a man with heavy loads on his waist boards a ship. When this man gets on the ship, he is stubborn when he should have left the cargo on his back. Everyone around him had left their load on the ship and was waiting for him. However, this man did not want to let go of his burden. Then they got angry with him. Do you not trust the ship owner, who is trying to sort all the cargo alone? They may think you blamed him, and they may punish you. They also said that you cannot afford to meet this burden alone. The man later realized how much of a mistake he had made.

When we look at real life, the world is like a big ship for us. It is not our duty to bear all the burden on the world ship. We trust Allah, the real owner of the ship, and entrust our work, our health, and our future to him. This is much more profitable than taking loads on my back that we can never carry. Nursi Said,

O man who does not place his trust in God! You too

Come to your senses like that man and place your trust in Him, so that you may be delivered from begging before all the universe, trembling before every event, from pride, making a fool of yourself, misery in the hereafter, and the prison of the pressures of this world..." (Nursî, 2022).

Nursi teaches that trust in God liberates the human being. Without it, one is enslaved by fear, dependence, arrogance, and despair. With it, one finds dignity, peace of mind, spiritual salvation, and freedom from the crushing weight of worldly anxieties.

CONCLUSION

COVID-19 has taught humanity important lessons. The pandemic has tested its ability to cope. Humanity has learned many lessons and adopted various approaches to addressing these challenges. In this context, *Risale-i Nur* teaches individuals to manage fear, anxiety, and helplessness by focusing on the present and trusting in divine wisdom. By combining spirituality with psychological understanding, this approach not only relieves stress but also supports holistic healing and personal growth during times of crisis.

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