



NUR AZLINDA ZULKIFLI

*Self-Healing*  
**ISLAMIC**  
**RECOVERY**  
*Journey*

g u t t e r

*Self-Healing*  
**ISLAMIC**  
**RECOVERY**  
*Journey*

NUR AZLINDA ZULKIFLI



PARTRIDGE

Copyright © 2022 by Nur Azlinda Zulkifli.

ISBN:	Softcover	978-1-5437-7156-5
	eBook	978-1-5437-7157-2

All rights reserved. No part of this book may be used or reproduced by any means, graphic, electronic, or mechanical, including photocopying, recording, taping or by any information storage retrieval system without the written permission of the author except in the case of brief quotations embodied in critical articles and reviews.

Because of the dynamic nature of the Internet, any web addresses or links contained in this book may have changed since publication and may no longer be valid. The views expressed in this work are solely those of the author and do not necessarily reflect the views of the publisher, and the publisher hereby disclaims any responsibility for them.

Print information available on the last page.

**To order additional copies of this book, contact**

Toll Free +65 3165 7531 (Singapore)

Toll Free +60 3 3099 4412 (Malaysia)

orders.singapore@partridgepublishing.com

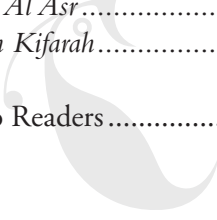
[www.partridgepublishing.com/singapore](http://www.partridgepublishing.com/singapore)

Q  
U  
I  
T  
E

# CONTENTS

<b>Chapter 1</b>	<b>Introduction to Self</b> .....	1
	<i>The prayers that break bad habits</i> .....	1
	<i>List Down the Session Goals &amp; Outcomes</i> .....	3
	<i>Self-Compassionate Timeline</i> .....	4
<b>Chapter 2</b>	<b>Islamic Mind Process</b> .....	8
	<i>Emotions: Nafs</i> .....	10
	<i>Intellect: Aql</i> .....	11
	<i>Heart: Qalb</i> .....	11
	<i>Self-Awareness Categories</i> .....	12
<b>Chapter 3</b>	<b>Meta-Cognitive Therapy</b> .....	18
	<i>Shati Bahr Concept</i> .....	18
<b>Chapter 4</b>	<b>Restoring of Solat 10 'A's</b> .....	22
	<i>Restoring starts with Ablution</i> .....	22
	<i>Restoring of Salah with 10 'A's Amazing</i> <i>Techniques</i> .....	24
	<i>Character and Conduct</i> .....	28
	<i>Trust in Allah SWT</i> .....	31
<b>Chapter 5</b>	<b>Mind Training Process</b> .....	35
	<i>Identification of Strengths</i> .....	35
	<i>Identification of Mental Blocks</i> .....	40
	<i>How to overcome the Mental Blocks</i> .....	44
	<i>Transform the Mental Blocks</i> .....	46

Chapter 6	<b>Bismillah Syifa Regime .....</b>	<b>50</b>
	<i>Advantages and Benefits of Bismillah 5 .....</i>	<i>50</i>
	<i>Recitation of Bismillah 5 with translation .....</i>	<i>51</i>
Chapter 7	<b>Confession Notes to Allah SWT .....</b>	<b>53</b>
Chapter 8	<b>Revision of Islamic Recovery Process .....</b>	<b>57</b>
Chapter 9	<b>Closure for Islamic Recovery of Journey .....</b>	<b>60</b>
	<i>Six Signs of Healing Progression Journey.....</i>	<i>61</i>
Chapter 10	<b>My Daily Practice Recitations .....</b>	<b>63</b>
Chapter 11	<b>Closing Prayers for all matters .....</b>	<b>66</b>
	<i>Surah Al Asr .....</i>	<i>66</i>
	<i>Tasbih Kifarah.....</i>	<i>67</i>
	<b>Thank You note to Readers .....</b>	<b>69</b>


  
 PARTRIDGE

The significance of habit formation psychology in Islamic practice is covered in this book. The first step, as suggested by Dr. Nora Volkow, director of the National Institutes of Health (NIH) for the National Institute on Drug Abuse from United State of America, is to become more conscious of your patterns so that you may create a plan to modify them.

To adjust your behavior toward those things, locations, or activities that are mentally associated with specific behaviors, Volkow advises one tactic. For instance, if you suffer from an addiction, you can deliberately steer clear of settings where you are more likely to be exposed to the drug. This can assist you in sticking to your resolution to stop using that substance. Changing a bad habit with a good one is another tactic. Consider replacing potato chips with popcorn instead of, say, potato chips as a snack. Consider trying a different flavor of chewing gum or a flavored hard candy instead of grabbing a cigarette.

The basic fact is that forming a new habit can take anywhere between 18 and 254 days, and it typically takes 66 days for a new behavior to become automatic. This timescale is so broad because there is no universal length of time; some habits are quicker to create than others are, and some people may find it simpler to adopt new behaviors. No timeline is correct or wrong. The only timeline that matters is the one that works best for you.



Retired neuropsychiatrist Dr. TK Harris received his medical training in Oxford and worked for 20 years as a consultant neuropsychiatrist in a clinical setting. A longtime friend of Mufti Menk, he started penning ground-breaking books that fuse secular (academic) psychology with Islamic thought. He thinks there is a significant resurgence of old customs. They are

timeless and very empathetic in their treatment of the human condition.

Surprisingly, the roots of Islamic psychology can be found in contemporary psychology and medicine. In reality, a physician by the name of Al-Razi established the first mental hospital in history during the Middle Ages. Many of its treatments, such as counseling, physical activity, and meditation, are being used today.

Islam and modern science combine to explain the fundamentals of mental wellness and genuine contentment in all facets of life. Discover the inner workings of your mind. Utilize the idea of Tharwatul Qalb, or Mental Wealth, to improve your mental health, from illness to extraordinary performance and admirable behavior (Akhlaq). Recognize the greatest self or True Self (Qalb), the intellect (Aql), and the emotions (Nafs).

According to my personal experience, psychotherapy is an intervention technique built around the concept of the “talking cure.” A substantial body of knowledge on human behavior and methods for reducing psychological chaos are used to guide this procedure. This is an effort to comprehend Allah’s Sunnah in Islamic terms (the system and structure that Allah has created). Moreover, Islam’s use in daily life. The human race is commanded by the Quran to look for, consider, and study Allah’s signs and creation to get closer to Him. Similarly, psychotherapy may be used in Islamically Integrated Therapy to help people achieve spiritual tranquility. The Islamic tradition and sciences of spirituality have served this function historically through the means of a spiritual Master who is at the head of the community.



I'm here to talk about my own experiences using heavy drugs for 14 years and being incarcerated twice for use in Singapore. The stigma in Singapore appeared as most drug abusers are coming from low-income or broken families. Which it does not apply to me. I am from middle-income family, with good and supportive family members. My parents' marriage lasted till the end of the last breath of my late mother in 2018. We would always go out for a family outing or gathering together as one big whole family. I have 2 siblings and 1 step-brother. Everything seems normal but the problem lies in myself. I am doing quite well in school even I had my mischievous acts during my youth. But the question is how do I started to get involve?

It all started when watching an old English movie where they consumed drugs in a party. I went to National Library doing some research and came across of the mental illnesses' medications. Small group of psychiatrists in the late 1970s and early 1980s despite the fact that it does not undergo formal clinical trials for use in human. Some psychiatrists believed that it enhances communication in patient sessions and allow patients to achieve insights about their problems for "Methylsaffrylamine". And it is now known as MDMA. And moved forward to other reading of other drugs. And all these because of my inner self curiosity. Followed by mixing with some bad influence friends who eventually introduced me to the drugs. I started consuming since then. I continued consuming while studying and eventually working as an adult. Eventually I went to administratively via intravenous. It has become a routine or habit which I am unable to resist. I am not blaming them for the introduction but blaming myself for making the wrong choice in life. Everyone have to take the responsibilities of their own act and unwise decision. I had been following my emotion (Nafs) without considering of the Intellect (Aql) and Heart (Qalb) which I am lack of. Education



is important but understanding our human state of mind process is important too. I went through rehabilitation and dealing with mental stress while I'm incarcerated. Applying contemporary and Islamic psychology, I discovered how to overcome with the proper mindset to gradually develop a strong mind and develop a habit geared toward recovery. Consequently, based on my experience, I have implemented a self-healing methodology by attending some religious and psychological training to develop a new behavioral habit that will lead to recovery. I also developed an interest to read some professional reading materials and tools to assist in my recovery journey.

Instead of concentrating on my history as an ex-offender, this book will bring you down the journey of my self-healing methodology from an Islamic psychological perspective. After my second incarceration, I developed an interest in assisting others in their recovery, and I became actively involved in a women's support group with Islamic preachers and activities. To gain a better grasp of psychological issues generally, I attended a few courses related to the Specialist Certificate in Cognitive Behavioral Psychotherapy, Counseling Skills, Professional Dowsing, Hypnosis & Hypnotherapy, and Diploma in Positive Psychology. Additionally, Al Balagh Academy's Therapeutic Khalil - Training in Islamic Psychology gave me a thorough understanding of Islamic psychology. I also participate in the International Students of Islamic Psychology group (ISIP) for volunteering administrative work. I am also involving myself as a voluntary speaker under the Terapis Muslim Antara Nusantara (TEMAN), translated as Inter-Archipelagic Muslim Therapist to share my views related to psychotherapy.

I also conducting zoom or physical workshops to cover the Islamic Psychological perspectives along with my experience. Sharing some bits of knowledge and tips with our women support group and the public to motivate them on the process of recovery and to belief in themselves.

I hope that by making this powerful collection of strategies available, many hundreds of deserving people will benefit. We are ordinary Muslims of any faith, including Islam, and Allah SWT gives us what we need to be the best versions of ourselves. There are no coincidences; Allah's will is the reason you are where you are. In the name of Allah, make the most of it. I hope that this idea might provide those who want to go through the rehabilitation process with more motivation. Having the proper attitude is crucial. It is not by being accepted by the community, but rather by learning to adapt to the community.

If something seems tough or ambiguous, don't panic; just accept it as it is. The ones who frequently pause, sit back, gaze up, and say Subhanallah while smiling and reflecting on what they are learning are the ones who gain the most. Although it requires commitment, the general attitude is one of joyful curiosity and hope. Try without fear, but don't push yourself too hard. It is efficient but not overpowering. Allah SWT is on your side the entire time. You are His simple creation, appreciative of the opportunity to get to know Him better. It ought to be thrilling and comfortable all at once.

Have a lined journal on hand to jot down thoughts, questions, and notes. Maintain it close at hand. Note any relevant facts or prayers. As you explore, jot down brief notes and doodle. A piece of advice: Try to use complete sentences. Your mind is attempting to organize and make sense of your thoughts, which is why it makes an effort to form a sentence. You will learn and reflect more quickly as a result.

You complete the cycle and if you fail, do not give up and repeat the cycle again. You will have made some progress, and you could even think you are knowledgeable enough. You are now getting ready to return to your life. You have every right to be pleased and appreciative that you got it done.

Give salah, and sadaqah, and celebrate by telling someone you love about what you have gone through the process on the

self-healing journey. However, you must be aware that this is not the end of your journey.

The number of times you can repeat the cycles after that is unlimited. Consider this: We are required to do five times of salah each day. This is the bare minimum that Allah SWT determined would enable us to maintain the integrity of our behavior. So even if you think you know everything about salah, you still have to repeat it, right? Each time is a benefit.

Trust in Allah. Allah has vision and oversight of everything. Trusting Him will see you through anything.



Sharing life experience on my recovery journey being an ex-offender in Singapore. I went through rehabilitation and dealt with mental stress while I was incarcerated. Applying contemporary and Islamic psychology based on my learning knowledge, I discovered how to overcome with the proper mindset to gradually develop a strong mind and a habit geared toward recovery. Consequently, based on my experience, I have implemented a self-healing methodology by attending some religious and psychological training to develop a new behavioral habit that will lead to recovery. I also developed an interest to read some professional reading materials and tools to assist in my recovery journey. Instead of concentrating on my history as an ex-offender, this book will bring you down the journey of my self-healing methodology from an Islamic psychological perspective.

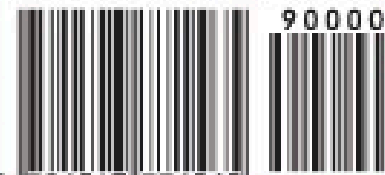
### About the Author

I am currently working full-time in the Project Management industry, doing an online business, studying part-time for a Master of Science in Construction and Project Management at Heriot-Watt University, UK, conducting workshops, and doing some freelance psychotherapy & hypnotherapy sessions to assist the Muslim women community in Singapore. During my self-healing recovery stage, I managed my coping skills with equipping myself with knowledge, family, relatives and close friends' supports. I focus on further studies and now I am Graduated Diploma in Syariah Islamiyyah from Kolej Ugama Islam Melaka (KUIM). Additionally, Al Balagh Academy's Therapeutic Khalil - Training in Islamic Psychology gave me a thorough understanding of Islamic psychology. I am also engaging with Muslim women's support group and volunteering in the International Students of Islamic Psychology group (ISIP). In summary, I am motivated and eager to understand and develop psychological and religious knowledge to further assist women in the Muslim Community.



PARTRIDGE

ISBN 978-1-5437-7156-5



9 781543 771565