



TRANSFORMATIVE INFLUENCE OF SUFISM ON MENTAL HEALTH OF QAWWALI AUDIENCE

Suhana Salah, Dilna Surendran

Wadihuda Institute of Research and Advanced Studies, Vilayancode-670504, Kannur. Kerala

Abstract

The study explores the transformative influence of Sufism on mental health of Qawwali audience. The study was conducted in qualitative method. Where 22 samples were selected through purposive sampling. Among these 22 samples 20 of them were qawwali audience each 5 from different religious communities such as of Hindu, Muslim, Christian and Atheist. The other 2 samples where the singers themselves. Semi structured interview method was followed to collect the data. The collected data was analysed through thematic analysis to obtain the result. And the result shows 4 major factors as reason where the qawwali influence the mental health of audience positively. The major four factors are Therapeutic and emotional connection, inner healing and positive emotional state, Devotation and divine love and humanistic values and social harmony. These factors contribute to the audience in the same way which the singers wish to convey them. It also influences them without any difference of their culture. Which shows that the specific music method of Qawwali can be taken a therapy for mental health.

Keywords: Transformative Influence, Sufism, Mental Health, Qawwali

Introduction

Music is a universal language. Where even the one who doesn't know the specific language can still enjoy the music. In such a way music touches the heart of people. It is also a language of emotion. Where it has therapeutic role across the cultures throughout the history. Sufi music is one such kind of music which play a crucial role in the process of healing as well as to build a spiritual connection (Nurendra, M.A, 2025). The unique factors of this Sufi musical art form known as Qawwali has brought here to a wide study based on the influence of qawwali music in audience. Sufism is a branch of Islam which has a very rich divine tradition. This mystical branch utilizes all its entertainment methods such as of Sufi songs, dance and other traditional



method to a divine and mindful one. This traditional arts forms of Sufism increases the spiritual growth and also helps in healing process. The sufistic art form always confronts with unique form of representations. Which may not be seen widely. The art forms are mostly presented in Dargah or shrines. (Sajjad & Hashmi,2022)

One of the unique positions in Sufi traditional art form is taken by Qawwali. Qawwali is a traditional Sufi art form which is a devotional music. Which was originated in India in 13th century Which has a very energetic rhythm, soaring vocals and reminiscent poetry. It musical art form creates an immersive and transformative experience for the audience as well as the singers. The energetic and rhythmic performance of qawwali often helps to create a huge fan base for it (Newell,J.R,2007). It not only addresses the spiritual and divine feel. But often creates a shared experience of belonging and transcendence among the audience (Hashmi,A,2013). The qawwali performance often addresses the contemporary issues which is conveyed through the sufistic manner. So, this addressing of the issue through Qawwali gives the audience a feel of knowing about the contemporary social, political and issues of so on. This let them to think of these issues and to get socially involved in the society.

So, this study is focused on the influence of Sufism through qawwali on the mental health of the qawwali audience. Which is specified to the qawwali concerts of Sameer Binsi and Imam Majboor. The study will basically address how much the traditional method of qawwali is influenced to the audience. Also, how this traditional art performance can help the audience to balance their mental wellbeing. Such as of emotion regulation, stress reduction, the feeling of contentment, spirituality and connectedness. In such a way this study will show indirectly that the influence of Sufism on mental health of people. Which will create a transformative journey on the field of mental health and to the other field this study contributes to such as of cultural studies, religious study and so on. This will also have a way to bring such traditional art forms to the field of mental health. Which will help in developing new therapeutic techniques.

Methodology

The research methodology used here is the qualitative research design. Where the targeted population was the qawwali audience of Sameer Binsi and Imam Majboor. As well as the singers. The selected participants were interviewed in semi structured interview method which



was an in-depth interview with observation for the data collection. The population was taken from the geographical area of Kerala. The audience were off from different categories of Hindu, Muslim, Christian and Atheist community. Who are the frequent audience of Mehfil ee Sama (the qawwali concert of Sameer Binsi and Imam Majboor). The wide geographical area of Kerala is selected for population as the concert occurs in the major cities of Kozhikode, Kochi and Trivandrum which are of middle, southern and northern part of Kerala. So, the participants of different corners come together at this place to attend the concert.

Fourteen samples were collected within the geographical location. 12 samples were the audience. Which consist of five samples of each from different community and two other samples were the singers themselves. Non-probability sampling method is used in the present study. The samples were collected using purposive sampling method. The data was collected through Primary method of data collection. Where the direct observation of the participant in the Mehfil ee Sama concert of Sameer Binsi and Imam Majboor was observed. Along with semi structured in depth interview was conducted. Data analysis was done in using the Thematic analysis method. Thematic analysis is best suited to the study that it helps the researcher to get deep into the data from the participant.

People who have actively attended Sameer Binsi and Imam Majboor's Qawwali concerts are the main focus of the study's inclusion criteria. Participants must identify as members of one of the following communities: Hindu, Muslim, Christian, or atheist in order to guarantee cultural and religious diversity in the study. Furthermore, the only people deemed eligible are those who live inside Kerala's borders. On the other hand, people under the age of eighteen and those who do not fit into the designated religious or non-religious groupings are not included in the study. To ensure a constant regional context for analysis, participants who do not reside in Kerala are also excluded. With the use of this framework, the sample is guaranteed to represent a wide-ranging but contextually grounded viewpoint on the transformational impact of Sufi Qawwali music on mental health.

Result and Discussion

The study aims to explore on the transformative influence of Sufism on Mental Health of Qawwali Audience. The data was collected in 2 categories at 3 different situations. The two



categories of data collection were one from audience and the other from the singers. From the audience 3 different situational data was collected as their feeling before the concert, during concert and after the concert. The collected data was analyzed using Braun and Clarke’s (2006) six-step thematic analysis method.

Table 1 Themes and sub themes obtained by researcher

Themes	Sub themes
Therapeutic and Emotional Connection	Soothing Raining in Heart Love towards Music
Inner healing and Positive Emotional State	Relaxing soul Empowering to be better being Enjoying Heal and purify heart and soul Happiness Heartfelt
Devotation and Divine Love	Spirituality Love for God God Symbol of Love
Humanistic Values and Social Harmony	Universal Fraternity Secularism

Table 1 gives the themes and sub themes obtained by researcher. Participants under the first topic reported feeling "soothed" and "emotionally moved," with phrases like "raining in the heart" and a strong "love towards music" expressing how emotionally connected they were to the performance. As listeners expressed feeling "relaxed," "empowered to be better," and



capable of "healing and purifying their heart and soul," the second topic focused on experiences of inner peace and emotional upliftment. The use of words like "happiness," "enjoyment," and "heartfelt" was common, suggesting a psychological reaction that was overwhelmingly positive. Participants conveyed a deep sense of devotion and heavenly connection in the third theme. Spiritual contemplation was stimulated by the Qawwali performances, which led to a "love for God" and a perception of the divine as a "symbol of love." Sufism's humanistic and unifying qualities were highlighted in the fourth and final theme, with allusions to "universal fraternity" and "secularism" highlighting the genre's capacity to cut beyond religious lines. Overall, the results show that, irrespective of the audience's religious background, Sufi Qawwali concerts have a calming and restorative effect on everyone. All religions—Muslim, Hindu, Christian, and atheist reported experiencing a greater sense of unity, spiritual elevation, and emotional catharsis. This demonstrates Sufism's exceptional ability to heal wounds and promote mental health in a variety of cultural contexts.

Therapeutic and Emotional Connection

Therapeutic and Emotional Connection refers to the therapeutic feel that is gained while listening to the Concert. This refers to the way in which the negative mental aspects or stress getting erased from the audience heart. The emotional connection hear shows the attachment they get to the concert. which is like a kind of addiction where the audience feels to continuously go for their concert.

Soothing

Soothing is the calming and comforting effect of music to the listener. The way the Qawwali song sooth the audience which is described by the participants as unexplainable and magical. The soothing is unique as explained by participants describing each of the instrument players, vocal engineer and the coordinator.

As explained by P2, *“When Binsi and Imam began to sing by tapping on the mic the whole audience became silent and the environment was calm that everyone opened their ears to listen to sound of Imam and Binsi”*



As noted from P5, *“Even the rain did not want to come as it would disturb the audience and destroy their comfort but once it began to rain nobody even moved from there. As they did not want any disturbance listening to this soothing song”*

This shows how soothing this Sufiyana Qalam concerts are. Despite the distractions audience just got ears on to the concert. which shows the calm and comfort it creates for the audience. Even the wetness the rain brought was not even considered as they were in comfort to listening to song rather than being wet.

Raining in Heart

Raining in heart is a metaphor used by many audiences. As they compare the concerts to the rain. Which they directly say as rain purify and quench the thirst of earth. Similarly, the Sufiyana Qalam of Sameer Binsi and Imam Majboor purify our hearts washing away all the dirt's and bringing a bright light. They also quench our thirst.

As mentioned by P20, *“We don't know how they perform according to our need, they quench our thirst just like how a thirsty person get satisfied and filled once they get water”*

As explained by P21, *“we know what audience want from the stage view. So, we plan the songs accordingly from the stage and then we perform and once the performance is over the audience is fully satisfied and many share their experience as dirt or negatives in their mind got washed away”*

As said by P15, *“just like the series of programme conducted for pollution free society on the 9th day of the programme Binsi and Majboor washed away the dirt in our heart”*

Binsi's and Imam's concert is nothing but something that is like a rain which quench the thirst and purify the hearts and soul. That is why the metaphor raining being compared to their Sufiyana Qalam.

Love towards Music

Love towards music shows the affection and appreciation for a music. Also, how much an individual carry it on life. Many participants seem to addicted to this qawwali music. As it is



part of their life. They always listen to it despite attending concert. where whenever they get a chance to attend the concert, they also go to attend it despite the travelling difficulty they may have as majority of their conferences are in Metropolitan cities. Addiction here does not mean on the negative aspect where as it shows the audience love and passion towards listening to this song.

As mentioned by P11, *“I listen to all kind of music and I love all of them. But my love to this Sufiyana Qalam is different. I am addicted to it”*

As explained by P17, *“I am in love with this music. Before I got to hear and know about these Sufi songs I used to hear to all kind of songs while doing all the activities like reading but once I got to hear this Sufiyana Qalam my love for this song increased now I don't hear any songs other than this”*

The love of audience towards this music is something unexplainable. Even the music lover's direction of loving just changes and focus on this Sufi song. Which is something remarkable and to be looked on to.

Inner Healing and Positive Emotion State

Positive emotional state and inner healing refers to a path of self-improvement and transformation. The Sufiyana Qalam concert helps it audience in a wide range in their inner healing and bring out a positive emotional state. Which is a common opinion of all the participants. Which shows how well it helps in influencing the mental health of audience. By providing relaxation which was also stated by the participants that the Sufiyana Qalam concerts changes our whole mood from which we came here. We are going back with a relaxed, peaceful and positive mind. Which has a direct positive impact on our mental health.

Relaxing Soul

Relaxing soul here shows the sense of calm, tranquillity and peace that feels on oneself. Relaxing a soul is not something to be done easily. It takes plenty of time and effort. This what makes the stressed one feel calm. This is what makes this concert unique in an aspect. Also, a hectic heart becomes peaceful. Another major opinion by majority of the participants is the same that it calms our soul regardless of our background, culture and religion.



P3 shares the experience, *“After a stressful day of work I had got to attend this concert as of my awaited conference even though I was not in a mood to attend I just went to check out the Sufiyana Qalam. And I thought I would come back in 5minutes. But I don’t know what happened to me the moment the concert began and I started to listen the whole mind changed. I felt so relaxing after this whole stress and I came back attending the whole concert”*

P10 mentioned that, *“once I had their concert at my place and I couldn’t miss it out. Same day I had my best friends some emergency hospital case after all those I went to attend the concert. I don’t know what to say but once I entered there my whole stress and tensions to which I ran to flew away and I came out so relaxing”*

As noted from P22, *“when we are singing our soul itself get relaxed and after the session audience use to share the same feedback”*

Relaxing the soul is another influence of Sufiyana Qalam on Mental health of audience. Their words itself show how well these concerts relax their souls after a whole stressful journey. Even the singers themselves feel the relaxation of soul while singing to that huge gathering the same relaxation is felt for the audience as the feedback shared by audience.

Empowering to be better being

The Sufi songs themselves convince the way of empowering to be a better being. The songs also convey the ways how can we be a better being. This convincing is what effects audience through the concert. The majority of the audience share their experience that the stories or the messages that Binsi sir tell in between the songs is something that we keep on mind. Which kept in mind can help to transform our thoughts and these thoughts can transform us.

As said by P8, *“Binsi sir’s words are something that revokes us and I always feel that revoking thoughts have transformed me after attending each conference till now I have attended 5 conferences. So, each one brought me a different transformation to good human being”*

As P21 mentioned, *“we try to put on revoking thoughts in people’s minds and expansion of this thoughts will help them to transform to a good being”*

Empowering to be better being is something all human being wish for. However, no human is perfect and everyone makes mistake. But accepting mistake, being polite and leading a simple



life is something mean by empowering to be a better being. Which will help in maintaining mental wellbeing by leading a peaceful life.

Enjoying

Enjoying Sufiyana Qalam is not like other concerts with all those lights and raps. Whereas this concert feels different, performs different and plays different. Here as per participants opinion listening mindfully to the soothing song is the enjoyment. Rather than all those colour lights. The light lights in our heart that feeling of peace, satisfaction and relaxation of soul is the enjoyment.

As stated by P9, *“Nothing can give us the enjoyment that listening mindfully to Sufiyana Qalam concert”*

As per the opinion of P14, *“A peaceful mind, meaningful lyrics and soothing songs are something we can enjoy the most in this hustle life”*

As opinioned by the participants a good mental wellbeing is when we are mindful, satisfied and in peace. This is what a Sufiyana concerts gives to its audience. This shows how well this Sufiyana concerts enjoyment can directly influence mental wellbeing of the audience.

Heal and Purify Heart and soul

Heal and purify here refers to the restored sense of wholeness and removing negative and moving to an inner state. Where this Sufi concert of Binsi and Majboor heals every soul listening to them. This can be from different aspects. They can be from trauma, pain or distress. Similarly, they purify every soul like the rain purifies earth. This purification removes the negative thoughts, emotions and intentions. These are common feelings shared by the participants.

As experience shared by P4, *“After a severe painful event I got to attend their concert and it was magical that my heavy heart was healed through the event and after the event I was relaxed”*

As noted from P18, *“the way Sameerka’s words purify our soul is a magic I felt in Sufiyana Qalam”*



As said by P22, *“After the events most of the audience asks us what is the magic that you both put into healing and purifying both our hearts and soul”*

Healing and purifying heart and soul is so important that it can keep upon a positive aspect on mental wellbeing of an individual. The influence of mental Health of Sufiyana audience regardless of any other aspect is due to this healing and purification of heart and soul.

Happiness

Which is a state of wellbeing with contentment. This is a feeling of audience with fulfilment and joy. The participant mostly shares this as their experience as a state of total satisfaction, fulfilment and a positive emotion which is the difference they feel throughout and after the event.

As shared by P16 *“The happiness we get through this concert is something that is put on to us by the singers”*

As experience of P2, *“If you want to stay happy attend a single Sufiyana Qalam of Binsi and Imam”*

As noted from P21, *“the happiness of the audience from the stage view is the satisfaction we gain through our concert”*

Happiness is a kind of positive emotion and state of fulfilment which positively affects the mental wellbeing. This positive mental wellbeing is the influence that Sufism creates on the qawwali audience.

Heartfelt

Heartfelt is something deeply and sincerely felt. The Qawwali concert is something that is felt to it audience with pure authenticity. It is listened by the audience in a heartfelt way. Through which all other wellbeing occurs automatically to them through this heartfelt listening. This also gives an emotional depth and connection to the audience. The lyrics of the song is also felt through this. That creates all other fulfilment, satisfaction and relaxation to the audience.



As shared by P19, *“what makes the performance of imam and Binsi unique is they catch the attention of the whole audience in first step and by the second step all the audience start to listen in a heartfelt way”*

As mentioned by P10, *“no music can be listened in such a way that how qawwali is listened with our whole heart”*

As said by P22, *“When I am singing, I close my eyes and sing heartfelt so that my audience could also listen to it in a same way”*

Heartfelt is something we realize the reality in authentic and pure way. So, this heartfelt listening can bring heartfelt understanding of reality. Which can help us on self-realization, healing and so on. In this way heartfelt is a direct influence on mental health of Qawwali audience.

Devotation and Divine Love

Devotation and divine love refers to some big entity is leaving beyond us. This aspect that we belong to something large a kind of powers existence. This is felt through the songs and its lyrical aspect. This lyric and in between the words of Binsi make us to think beyond words. The aspect to which the large entities existence is not just speaks about a single god. Whereas it holds on the aspects of gods of different religious practices. The Sufi music's is a kind of Devotation and also it brings up the or increase the feel of divine love. Which felt and a reason why peace come within. Spirituality, God as symbol of love and love for God are the aspects covered under this.

Spirituality

Spirituality is a connection towards an entity something bigger than ourself. Which is a Devotation and feels a divine love. This is what opinioned by the participants. That the increase in spiritual aspect. With hearing the stories and understanding the meaningful lyrics is something unique withheld in the Qawwali concert. The spiritual aspect of Qawwali concert is an answer to find the meaning of life.

As opinioned by P7, *“As a child of Rationalist I couldn't hear something spiritual like this. Whereas when I got hear this, I felt something different”*



As Shared by P13, *“while attending the concert there is a unique spiritual connection, we feel throughout it”*

As mentioned by P21, *“Audience gets a spiritual connection through this concert which can be viewed directly from stage”*

The feeling of spiritual connection is not just of God but it can also be to a universal power. This understanding of power helps us in finding meaning of life. Which a contentment in life. This gives a mental satisfaction. that shows how listening to Qawwali concert influence the mental wellbeing of audience.

Love for God

Love for God is a deep affection and commitment towards a power or an entity. The Sufi songs play as a symbol of love towards God. Which is very significant through majority of the participants opinion that. There is an unknown love felt in heart. This heartfelt love towards entity is a part of finding meaning of life. Which is a part of mindfulness and related to all other aspects of peace, satisfaction and mental wellbeing of the audience.

As experience shared by P1, *“there is a love toward the power arise in me when listening to the Qawwali”*

As mentioned by P6, *“These Sufi songs and Binsi sir’s words combination is soothing because it put on to the love for god”*

As opinioned by P22, *“there is a divine love felt through the Sufi song and its depth increase through the presentation”*

Love for God is something that put an ease and peace to mind. This is what helps in satisfying and there by maintaining mental wellbeing. Which shows the influence of Sufism of mental health of Qawwali audience.

God symbol of Love

This is a concept that God is a symbol of love. Which is an idea of unconditional love and compassion. This as opinioned by the participants that there is a love felt among us while attending the concert. This is felt as a love put in between by a divine entity. This love is felt



as we all are connected to love for a single power or entity. This brings a magical love among us. This love is something mentioned all over the Sufi aspects.

P13 shared that, *“an unconditional love is felt while listening to the concert and that connects all of us.”*

P16 opinioned that, *“Love is magic that is felt when the god bless us with it.”*

As noted from P22, *“God is a symbol of love that is a point we convey to the people.”*

God as a symbol of unconditional love and compassion creates an understanding and empathy towards other people which is a mental satisfaction. Arising a mental wellbeing. Which is a transformation brought by Sufism on mental health of Qawwali audience.

Humanistic Values and Social Harmony

As the study focused on opinion of participants on qawwalis influence on their mental health. We have taken opinion from different geographical parts of Kerala. Whereas the participants are also from diverse religious background. So similar to opinion of participants. The Sufi songs and the concert bring up the message of social harmony and humanistic values. Which can be seen and understood through the observation of audience in the concert. They way they accept each other, represents as a team among this wide range of audience. Also, the connection of brotherhood they feel among them. This is something different the message of secular, fraternal and love towards being conveyed through a music. Sufism itself shows as a concept which accepts everyone.

Universal Fraternity

Universal fraternity refers to the feeling of brotherhood, companionship and mutual support crossing the cultural barriers and other political and economic difference. This is what a message the lyrics of this songs convey. Also, the Qawwali concert bring up people in this way. As of observation of this concert we can find the feeling of brotherhood among the whole of audience. Enjoying, understanding and celebrating the same way. The participants also opinioned in same way that they feel the connection of a brotherhood, love and understanding of each other.



As experience shared by P7, “an intimate connection of mutual support and understanding is felt among us while attending the concert”

As noted by P19, *“After the concert when we see each other we smile politely sometimes even warm up with hugs and shake hands. Sometime I don’t even know who is that another person is.”*

P21 shared that, *“we have fan groups and everyone in the group is so connected to each other filled with love and empathy.”*

The universal fraternity is a message of Sufism. Which gives the connection between humans regardless of what they are. This connection is something that cross boundaries and barriers uniting peoples.

Secularism

A political term by which co existing regardless of the diverse backgrounds and beliefs. This also closely related to the message of universal fraternity. That as opinioned by participants. Regardless of the diverse belief and cultural background. We gather as audience sharing the joy of concert together. Withholding memories and flying away the barriers between us

As shared by P12, *“I don’t know who is standing near me his religion, culture, place or anything but once the concert begins, we get a connection of co-existing regardless of what we are.”*

P21 mentioned that, *“We speak about every god and a power of universe which shows that we all are one regardless of what we are. Sufism consists of this message of being secular”*

The aspect of being secular. We got to aspect everyone is mindful tendency. Which is also a transformation occurring to human breaking their barriers. This widely helps to bring together people. Which is a cultural and political understanding of each other.

This study highlights the transformative influence of Sufism on mental health of Qawwali audience. The study shows that even though all the aspects of influence on mental health is connected. Both the meaning it considered varies. Above all this a positive impact on mental wellbeing is the influence that they receive through the Sufiyana Qalam.



Majority of the participants even from diverse religious background has the same opinion. On how the Sufism influence them. This also brings a transformation in them to a good being. Enhancing finding meaning of life and contentment of living. So, the study underscores that there is a transformative change in audience of Sufiyana Qalam also this transformative change occurs due to the positive influence of Sufism on mental health of its Qawwali audience. This shows that the Qawwali concert can be taken as therapeutic method for treating mental health issues. Also, this aspect of music as therapy can be more specialized and focused on specific music type. Such as focusing on Qawwali further studies can be developed on Hindustani music, rap music etc.

Conclusion

The research aims to explore the transformative influence of Sufism focusing on the Sufiyana Qalam's influence mental health on Qawwali Audience. This study is on an inter disciplinary basis. Along with its major implication on the field of Psychology. This study also contributes to other fields such as of Spiritual studies, religious studies, Cultural Studies etc. The study concludes that Sufiyana Qalam or Qawwali concerts can be taken as a Therapeutic method for mental wellbeing. Despite the Sufi tradition it possesses the Qawwali concert also breaks the cultural and religious boundaries and up brings the fraternity and secularism among all the audience. Which can be used to build a fraternal community. It also shows the Music therapy which can be done through different types of Music such as of Qawwali

Acknowledgment

I sincerely thank Dr. Vineethkumar V., Research Director of Wadhuda Institute of Research and Advanced Studies (WIRAS), and Mr. Shihash H., Deputy Director of Ibn Al-Haytham Academy, for providing the resources and opportunity to carry out this research.

Reference

1. M. Amreen, *Stress Management through Music Therapy: Efficacy of Sufi Music*. Red Flower Publications, 2015.
2. A. Al-Qushayri, *Principles of Sufism*, trans. B. R. von Schlegell, introduction by H. Algar. I.B. Tauris, n.d.



3. R. N. Gurbuz Dogan, A. Ali, B. Candy, and M. King, “Traditional Islamic spiritual meditative practices: Powerful psychotherapies for mental wellbeing,” *Frontiers in Psychology*, vol. 16, 2025. [Online]. Available: <https://doi.org/10.3389/fpsyg.2025.1538865>
4. A. Hashmi, “Qawwali: A metaphor of spirituality and resistance,” *AE Magazine*, 2013. [Online]. Available: <https://aemagazine.pk/article/qawwali-a-metaphor-of-spirituality-and-resistance>
5. N. Koirala, A. Paudel, S. Upadhyaya, and A. Koirala, “Music and mental health,” *Psychiatric Association of Nepal Journal*, vol. 12, no. 1, pp. 1–3, 2024.
6. S. N. Mohd Sufie and R. Sidik, “What is medical music therapy in Islamic civilization?” *International Journal of Business and Social Science*, vol. 18, no. 3, 2017.
7. S. H. Mohr, *Loving the Present: Sufism, Mindfulness, and Recovery from Addiction and Mental Illness*. Sunbury Press, 2018.
8. J. R. Newell, “Experiencing Qawwali: Sound as spiritual power in Sufi India,” Ph.D. dissertation, Vanderbilt University, 2007.
9. S. H. Nizamie, M. Z. U. H. Katshu, and N. A. Uvais, “Sufism and mental health,” *Indian Journal of Psychiatry*, vol. 55, Suppl. 2, pp. S215–S223, 2013. [Online]. Available: <https://doi.org/10.4103/0019-5545.105535>
10. M. A. Nurendra, “Sufism and mental health: A phenomenological exploration of the experiences of followers of Sufi quantum therapy in Indonesia,” 2025.
11. T. Rasulova, “The philosophy of Sufism and music,” *Trends and Prospects of Development of Science and Education in the Context of Globalization*, vol. 12, no. 1, pp. 166, 2024.
12. R. Sajjad and F. A. Hashmi, “Semantics of Qawwali: Poetry, perception, and cultural consumption,” *Journal of Development and Social Sciences*, vol. 2, no. 4, pp. 124–133, 2022. [Online]. Available: <https://jdss.org.pk/issues/v2/4/semantics-of-qawwali-poetry-perception-and-cultural-consumption.pdf>
13. A. Schimmel, *Mystical Dimensions of Islam*. [Review]. Britishmisk’s Blog, Mar. 28, 2015. [Online]. Available: <https://britishmisk.wordpress.com/2015/03/28/book-review-mystical-dimensions-of-islam-by-annemarie-schimmel/>



14. M. A. Syukur, “Sufi healing: Terapi dalam literatur tasawuf,” *Walisongo: Jurnal Penelitian Sosial Keagamaan*, vol. 20, no. 2, pp. 391–412, 2012. [Online]. Available: <https://doi.org/10.21580/ws.20.2>
15. R. Tapper, “Islamic Anthropology and the Anthropology of Islam,” *Anthropological Quarterly*, vol. 68, no. 3, p. 185, 1995.