

Anxiety & Depression

Quranic and Prophetic Perspective

By

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AGENDA

2:00pm	Introduction to the session
2:05	CASE STUDIES
2:30	Part 1 – Islam & Psychology and Human Fitrah
3:15	Refreshment Break - 15mins
3:25	Part 2 – Quranic and Prophetic Prescriptions
4:10	Q & A
4:30	Concluding remarks

CONTENT

1. Case Studies
2. Islām and Psychology
3. Islamic Counselling
4. The Human Fitrah
5. Mental Distress: Common Causes and its Effects
6. Affects of Distress
7. Quranic and Prophetic prescriptions

The Purpose of this Topic

1. Explore the human nature from an Islamic perspective
2. Exploration of the Quranic and Prophetic approach to human distress and anxiety.
3. Employing simple techniques to advising a suffering Muslim.
4. How to remove the distress using Quranic and Prophetic prescriptions.

وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً، فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ

And whoever removes a distress from a Muslim, [then] Allah will remove from him a distress from the distresses on the Day of Judgment. [Bukhari:2442]

Case Studies – Group A

Zaid is 25yrs and has graduated with a BA honours. He is financially stable. His family have decided to get him married off to which he has agreed. They have seen many potential rishtas over the last 4 years but with little success. Common reasons why he is rejected are either looks, not enough income, height, cast and so forth. He is now depressed and lost confidence, assuming that no girl is interested in him and no hope of marrying in the future. He begins questioning Allāh why He has put him through this difficulty despite of pursuing a noble act.

What advice would you give to this brother?

Case Studies – Group B

Zaid owns a furniture shop. It was a successful business and would work extra hours so to gain extra income to support his family. Since the last 3 years more furniture shops have opened in that area. The competition market has affected his business and is now gone broke. He had to close down his business after incurring immense amount of debt. This has mentally affected him, impacting his marital relationship. His wife has separated from him. He is perplexed as to why he has suddenly suffered this distress and why Allāh is putting him through such trial.

What advice would you give to this brother?

Case Studies – Group C

Zahida is married with three children. She and her husband are not practicing Muslims and go about with their mundane business. They were travelling out of town as a family where all of a sudden, another car collided into their car, instantly killing all of her children including her new born. She and her husband survived but she is now suffering mentally. The post-traumatic effects has lead her to fall into severe depression and is perplexed about her faith. She regrets travelling, assuming that this wouldn't have happened if they didn't travel. You tell her to bear patient, but doesn't want to here none of that.

What advice would you give to this sister?

Islam and Psychology

What is Psychology?

A scientific study of behaviour and mental process. Behaviour is considered to be anything that an individual does or any action that can be observed by others. Mental process are the internal, subjective, unobservable, components such as thoughts, beliefs, feelings, sensations, perceptions etc., that can be inferred from behaviour .

(Myers, 2007 , Psychology)

Islamic Psychology - علم النفسى .

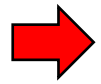
The Study of the Soul; the ensuing behavioural, emotional and mental process; and both the seen and unseen aspects that influence these elements. (Utz, A. 2011, Psychology and Islamic Perspective)

1. The soul centralises all human emotion, behaviour and intellect
2. The soul is created by Allah.
3. Dominance of good and evil depend on the condition of the soul.

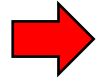
Main Problem with Secular Psychology

1. Separates religion from Science
2. Views humans independent from their Creator.
3. Answers questions such as What are we? What is our nature? From where do thoughts emanate? etc. **Doesn't answer the questions, Why are we here? Who created these thought? Etc.**
4. Focusses on tangible aspects whilst disregards the most important constituent of a human being – **The Soul**
5. Most scientist espouse to scientific naturalism – presupposing that science is the only tool to provide satisfactory explanation of reality.
(Honer & Hunt, 1987, *Invitation to Philosophy*, cited in Utz, 2011, *Psychology from an Islamic Perspective*).
6. Limits human behaviour to social influence, drives, conditions and reflexes.

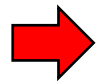
Secular Psychology



Science and Reason



Positivism and Empiricism



Values and Beliefs are determined entirely by environmental events

Islamic Psychology



Revelation



Seen and unseen - **Soul**



To discover the **meaning** and **purpose** of life



No soul falls outside of the control of Allah

Islamic Counselling

Problems with Western Counselling

“It is argued that mainstream psychology has largely been ethnocentric in its orientation, training application and application and has neglected the mental health concerns of other racial groups and the socio-political injustices they endure on daily basis.”

(Naidoo, 1996 cited in Hussain Rassool, 2016 Islamic Counselling – An introduction to Theory and Practice, p. 14)

What is Islamic Counselling

“It is a consciousness awareness of God in the counselling process. It differs from mainstream counselling as it is based on the implicit understanding of a mutual belief system – Islam – shared by both the client and counsellor.”

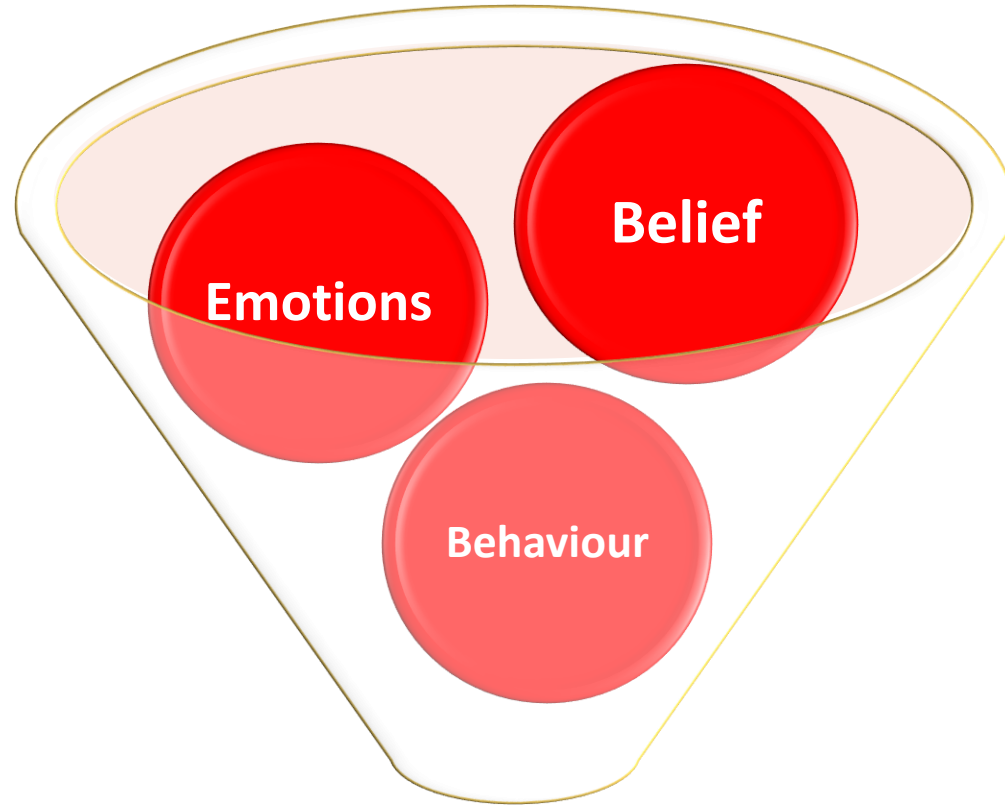
(Al-Nasiha Service, cited in Hussain Rassool, 2016 Islamic Counselling – An introduction to Theory and Practice, p. 17)

“..it is based on an Islamic understanding of the nature of human beings that incorporates spirituality into the therapeutic process.”

(Hussain Rassool, 2016 Islamic Counselling – An introduction to Theory and Practice, p. 17)

Key Elements in Islamic Counselling

- Positive thinking
- Empathy
- Concern for the Ummah
- Good advice
- Support of one another
- Fraternity
- Listening
- Instil hope



Islamic Spirituality

The Human Fitrah

Human Fitrah has been defined as;

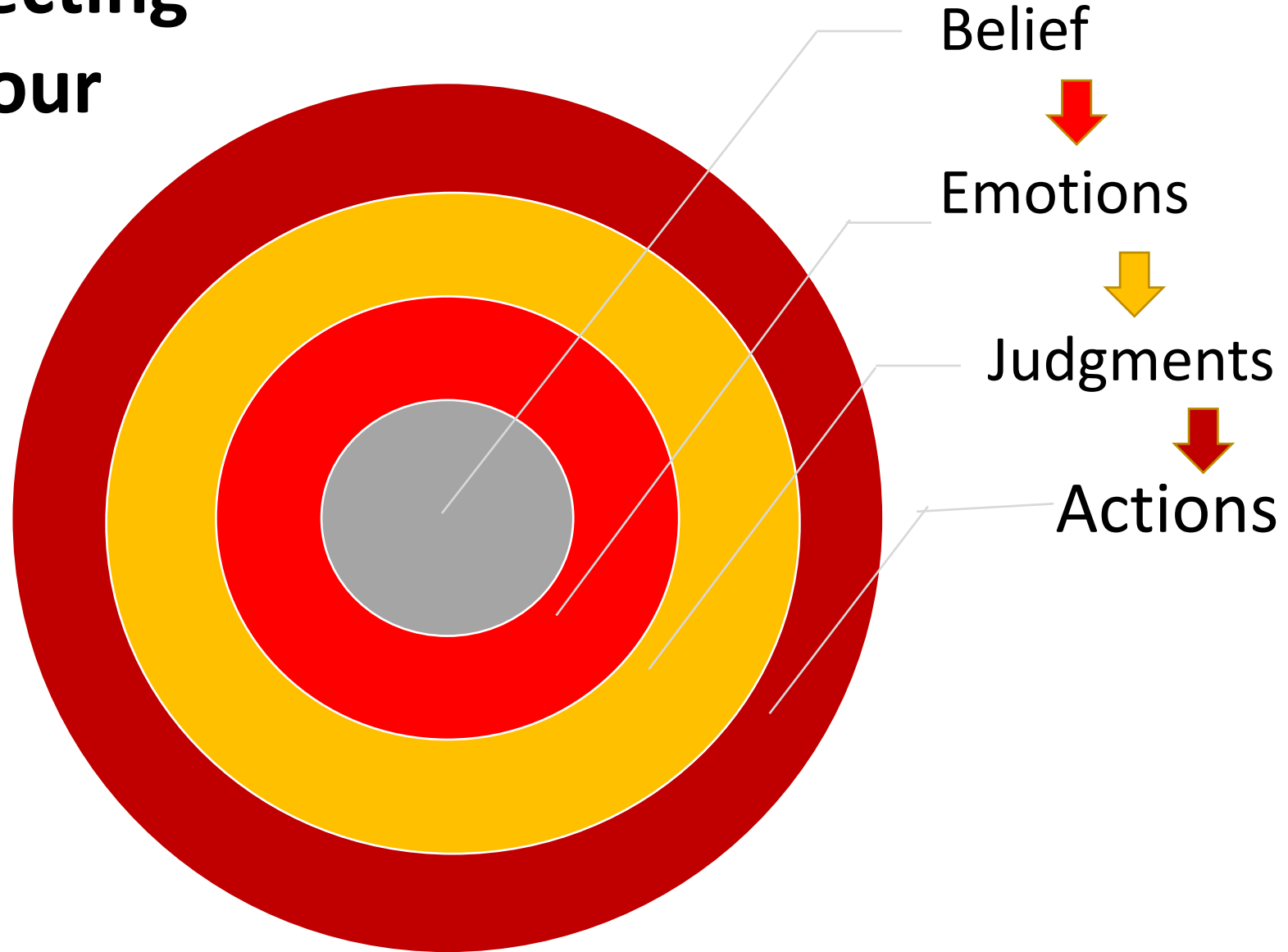
“The pristine nature within humans that leads them to acknowledge the truth of God’s existence and to follow His guidance.”

(Utz, A. Psychology: An Islamic Perspective, p. 47)

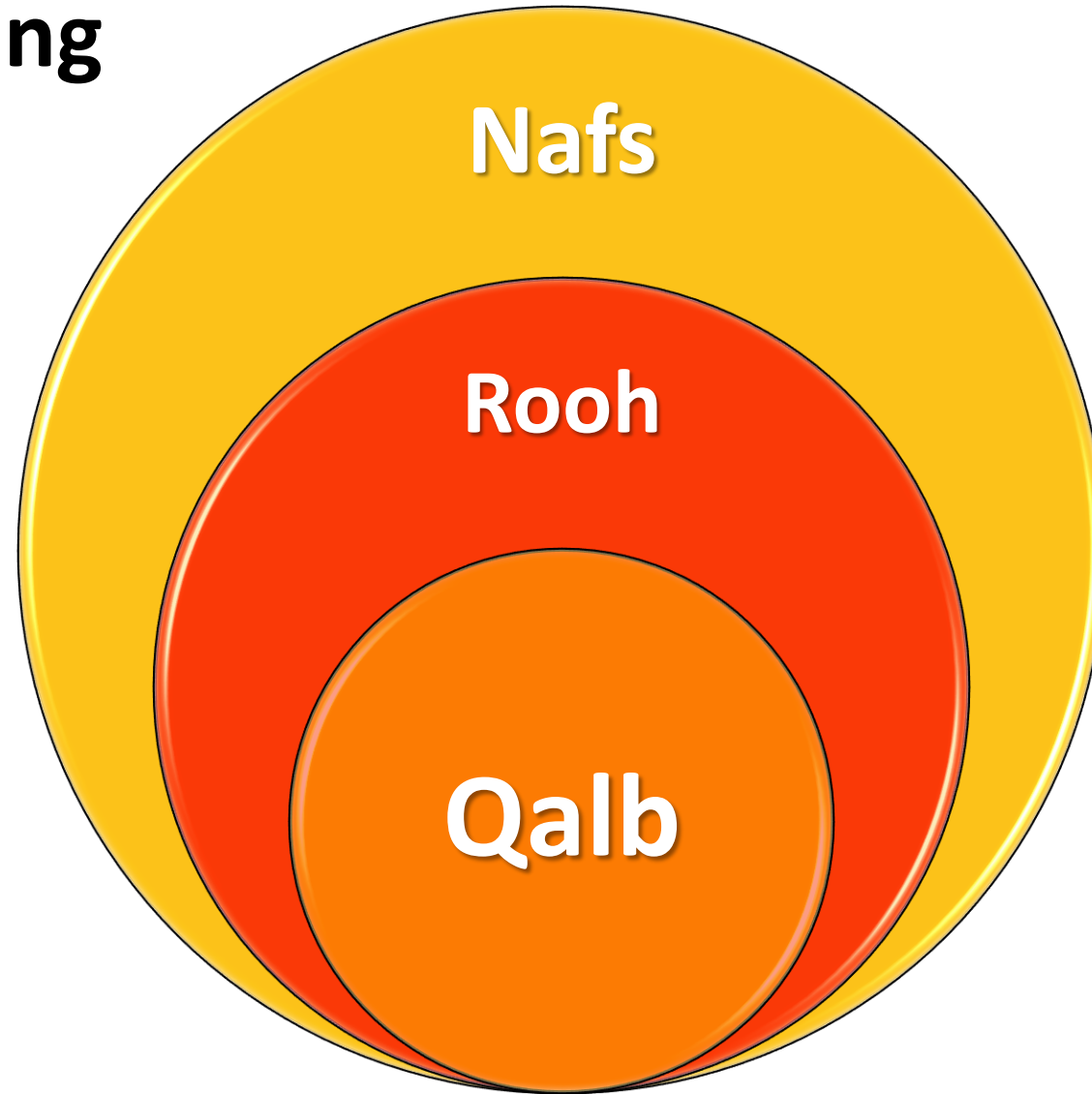
Ibn Taymiyyah states;

“Every human being is born in the nature of Islam. If this nature is not corrupted by erroneous beliefs of the family and society [then] everyone will be able to see the truth of Islam and embrace it.” (ibid)

Factors Affecting our Behaviour



The Human Being



The Three States of the Heart

The Dead Heart

- Lifeless
- Pursuance of desires and self-gratification
- Immersed in worldly objectives
- Devoid of the remembrance of Allah
- Shirk
- Refusal of the truth

HEART IS SEALED

The Sick Heart

- Life and disease
- Contains love and faith
- Craves for lust & desire
- Wavers between two conditions
- Belief in the Hereafter
- Susceptible to worldly temptations

REQUIRES TREATMENT & INTENSE TRAINING

The Healthy Heart

- Entrenched with the love of Allah and His Messenger
- Firm in worship and remembrance
- Secured from worldly temptations and doubt
- Has fear, hope & trust in Allah

SHARHU SADR

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً: إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ

Nay: Indeed there is a flesh in the body: if it is reformed then the entire body is reformed, and (but) if it is corrupt then the entire body is corrupt. NAY! THAT IS THE HEART (Bukhari & Muslim)

Anxiety as part of Human Fitrah

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا . إِذَا مَسَّهُ الشَّرُّ جَزُوعًا . وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا . إِلَّا
الْمُصَلِّينَ

Verily Mankind has been created anxious. When difficulty afflicts him he panics. And when he experiences good fortune he becomes miserly. Except those who performs prayers [Ma'arij 70:19-22]

Meaning when a calamity befalls a man, he is struck with fear (which as a result he panics) and despairs from any future goodness, except those who possess the necessary attributes through which Allah safeguards them (from such anxiety). (Tafseer Mazhari)

Mental Distress

Ibn Ḥazm (d. 456 AH), the famous Andalusian scholar of Islām said,
“I searched for a common goal amongst humankind, to which all would agree to strive for excellence. I have not found anything other than the vanquishing of anxiety (*hamm- as a common ground*).” [Ibn Hazm, cited in Rahman, 2017, Islamic Spirituality and Mental Well-Being]

Innate Human Weaknesses as Described in the Quran

جدل

Disputatious
(unwilling to
accept the
reality)

بث

Intolerable
grief due to
a severe
calamity

خوف

Fearful of
the future,
loss of the
desired
thing

حزن

Sorrow,
grievance
of the past,
or loss of a
beloved

هلوع

Acute
miserliness,
Impatient,
Hasty

جزوع

Constraint
heart

حزن خوف

- Negativity, Stressful events of the past
- Loss of beloved or desired thing
- Fearful of the future

جزوع هلوع

- Ruminating (over thinking), hopelessness
- Constraint

جدل بٹ

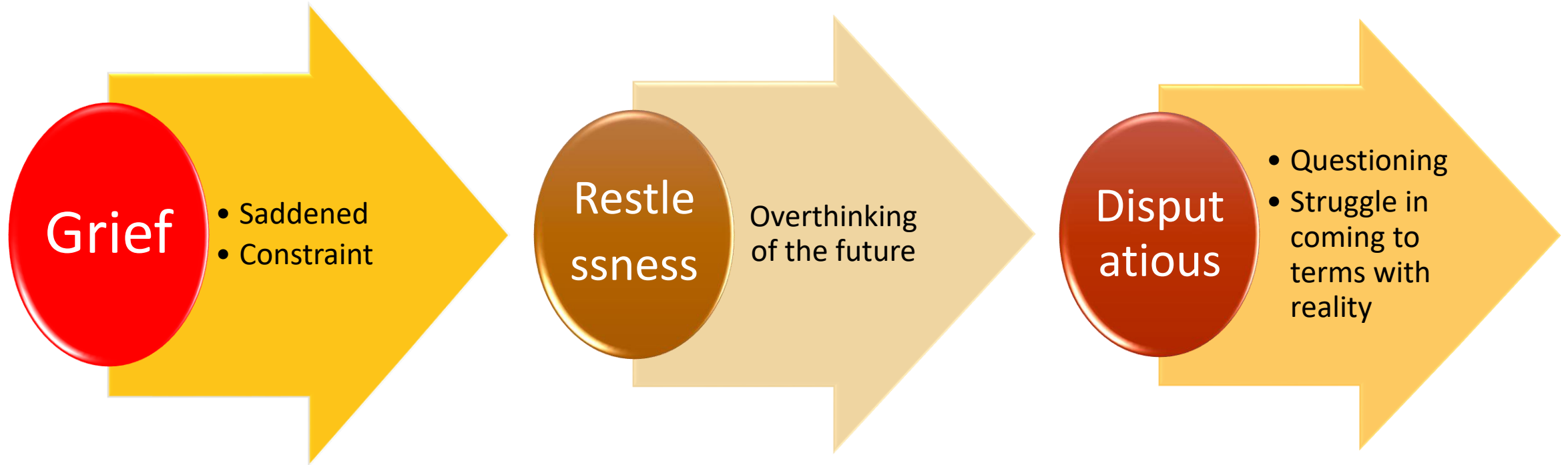
- Overwhelmed, pressure
- Anxiety
- Denial & rejection

Material or
Worldly
Concerns

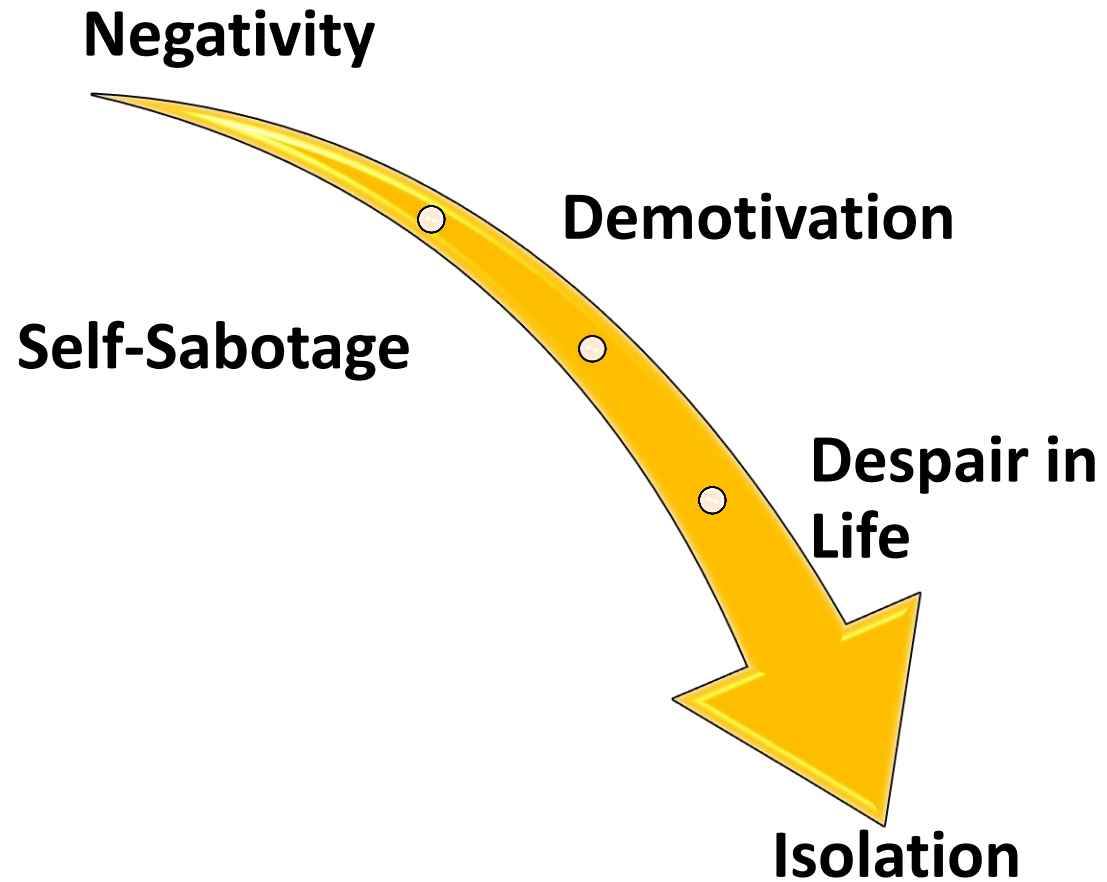
Common Causes of distress

1. Loss of beloved
2. Overthinking of the future
3. Over-contemplating over your past mistakes.
4. Amplifying trivial issues
5. Overwhelming oneself with responsibilities, pressure
6. Comparing one self with other people's success
7. Financial instability
8. Internalising failure

When a Calamity Inflicts



Effects of Distress



Some Quranic examples of grief and anxiety

وَلَا يَحْزُنُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَضُرُّوا اللَّهَ شَيْئًا

And let not those hastening into disbelief grieve you (Oh Muhammad), verily they can never harm Allah in the least.

[Surah Ali-Imran 3:176]

قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

He (Ya'qub) said: Verily I complain my grief and sorrow to Allah, and I know from Allah of what you do not know. [Surah Yusuf 12:86]

The World is a place of Trials

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ
وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ. أُولَٰئِكَ
عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ

And We shall surely trial you with some form of fear, hunger, shortage of wealth, lives and fruits and give glad tidings to the patient. Those who say we are for Allah and verily we will return to him when calamity afflicts them. For them there is blessings upon them from their Lord and mercy, and they are the guided ones. [2:155-157]

Some Quranic and Prophetic Prescriptions

1. Everything is decreed by Allah

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ . لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

No Misfortune afflicts you in this world nor within yourself but it is recorded in the book before we bring it into existence, verily this is easy upon Allah. (this is) so that you are not disheartened over what you lose nor exult of what he gave you, and Allah does not like every boastful and arrogant person. [Surah Hadeed 57:22-23]

2. Life is a test – Why?

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ

It is He who Created death and life to test you which of you does the best deeds, and He is the All-Mighty, All Forgiving [Surah Mulk 67:2]

Reasons for Suffering & Trials?

1. Separate between a believer and a disbeliever.
2. Purification of the soul & erase the sin
3. Push the individual to a higher level of functioning.
4. Increase in worship & reward.
5. God consciousness
6. Gain intuition of the reality of the worldly life & take heed from life lessons.
7. Reflect on our short comings
8. Bring one closer to Allāh
9. Instil patience & gratitude
10. Elevate status in the Hereafter

Supplication for Distress

عَنْ ابْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَا قَالَ أَحَدٌ قَطُّ إِذَا أَصَابَهُ هَمٌّ أَوْ حَزَنٌ اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضٍ فِي حُكْمِكَ، عَدْلٌ فِي قَضَائِكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُرْآنَ رِبْعَ قَلْبِي، وَنُورَ صَدْرِي، وَجَلَاءَ حُزْنِي، وَذَهَابَ هَمِّي، إِلَّا أَذْهَبَ اللَّهُ هَمَّهُ، وَأَبْدَلَهُ مَكَانَ حُزْنِهِ فَرَحًا

Abdullah Ibn Mas'ūd (ra) reports that the Messenger of Allāh (saw) said, "No person utters at a time when grief or sorrow afflicts him **'O Allāh! Verily I am your slave, the son of your male slave, the son of your female slave, my forelock is in Your hands, Your judgment upon me is assured, Your decree upon me is just, I beseech You with all of the names you have by which You have named yourself, or You have revealed in Your Book, or You have taught any of your creation, or You have made effective of the knowledge of the unseen that is with You, that You make the Qur'ān the spring of my heart, the light of my chest, the eliminator of my grief, and remover of my sadness'** **except that Allāh will remove his distress and replace the distress with happiness.**" [Ibn Aby Shaybah]

<p>اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ</p>	<p>O Allāh! Verily I am your slave, the son of your male slave, the son of your female slave,</p>	<p>SERVITUDE TO ALAH ALONE</p> <p>SELF-AWARENESS</p>
<p>مَاضٍ فِي حُكْمِكَ، عَدْلٌ فِي قَضَاؤُكَ،</p>	<p>Your judgment upon me is assured, Your decree upon me is just,</p>	<p>DESTINY TAWAKKUL</p>
<p>أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ،</p>	<p>I beseech You with all of the names you have by which You have named yourself, or You have revealed in Your Book, or You have taught any of your creation, or You have made effective of the knowledge of the unseen that is with You</p>	<p>HOPE OPTIMISM</p>
<p>أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَنُورَ صَدْرِي، وَجَلَاءَ حُزْنِي، وَذَهَابَ هَمِّي</p>	<p>that You make the Qur'ān the spring of my heart, the light of my chest, the eliminator of my grief, and remover of my sadness</p>	<p>SPIRITUAL STRENGTH</p>

4. Optimism

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ **يَتَفَاعَلُ** وَلَا يَتَطَيَّرُ
وَيُعْجِبُهُ الْإِسْمُ الْحَسَنُ

Sayyidunā Abdullāh Ibn Abbas reports: The Messenger of Allāh (saw), was (always) seek good omens and he did not regard evil omens (superstition), and he liked good names.

(Musnad Aḥmad)

5. Affliction is a Reward for a Believer

قَالَ: "لَا يُصِيبُ أَحَدًا مِنَ الْمُسْلِمِينَ مُصِيبَةٌ فَيَسْتَرْجِعُ عِنْدَ مُصِيبَتِهِ، ثُمَّ يَقُولُ: اللَّهُمَّ أَجِرْنِي فِي مُصِيبَتِي وَاخْلُفْ لِي خَيْرًا مِنْهَا، إِلَّا فَعَلَ ذَلِكَ بِهِ"

The Messenger of Allāh (saw) said. *"No affliction befalls a Muslim and then does Istirja' (recites inna lillahi...) and thereafter says, 'O Allāh! Reward me in my affliction and follow (replace) for me (with something) better than it,' except that will happen for it."*

6. Patience and Gratitude

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ،
وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ
ضَرَّاءٌ، صَبَرَ فَكَانَ خَيْرًا لَهُ

The Messenger of Allāh (saw) said: “How amazing is the affair of a believer, indeed all of his affairs are (full of) goodness, and this is only exclusive to a believer. If happiness attains him, then he is grateful and that is good for him and if hardship befalls him and endures patience, then that is good for him.

7. Strive towards goodness

الْمُؤْمِنُ الْقَوِيُّ، خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ اخِرَصٌ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِنَ بِاللَّهِ وَلَا تَعْجَزْ، وَإِنْ أَصَابَكَ شَيْءٌ، فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا، وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ، فَإِنْ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ

The Messenger of Allāh (saw) said: A strong believer is better and more beloved to Allah than a weak believer, and in both there is goodness. Avidly pursue that which benefits you and seek Allāh's assistance, DO NOT GIVE UP. If any affliction befalls you then do not say if I did this then such and such, rather say 'Allāh has decreed and does as He wishes,' otherwise you will open the act of Shaytan (for misgivings).

8. Reward of suffering

وَعَنْ أَبِي هُرَيْرَةَ: عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا يُصِيبُ الْمُسْلِمَ، مِنْ نَصَبٍ وَلَا وَصَبٍ، وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذًى وَلَا غَمٍّ، حَتَّى الشَّوْكَةِ يُشَاكُهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ»

Sayyiduna Abu Hurairah (ra) relates that the Prophet (saw) said, “No *fatigue, nor disease, nor sorrow, nor grief, nor harm, not distress afflicts a Muslim even a thorn that pricks him except that Allah expiates his sins by it.*” [Bukhari, No: 5641]

Q & A

جزاكم الله خيرا