
Mental Health and Mental Illness Issues: An Islamic Perspective

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Abstract

This theoretical study discussed extensively, mental health and mental illness issues in the Islamic perspective. It explained details about mental health in which it described it as a complete state of physical, mental and social wellbeing of an individual. In Islam, mental health is as important as physical health and the preservation of the mind ('Aql) is among the essential elements to be protected. In this regard, this research has been carried out to outline the important place that Islam has provided for mental health. The methodology used in carrying out the study was qualitative in nature whereby books, journals and articles were used. The study also discussed ways to overcome mental illnesses and concluded by outlining the ways to help an individual battling with mental illness.

Keywords: Mental, Health, Illness, Islam.

Introduction

The World Health Organization (WHO) defines health as a complete state of physical, mental and social wellbeing of an individual. They further defined mental health as the capacity of an individual to form harmonious relations with others and to participate in or contribute constructively to changes in his social and physical environment. It implies his ability to achieve a harmonious and balanced satisfaction of his own potentially conflicting instinctive drives (WHO, 17. (Johns et al, 85) defined mental health as a quality of health resulting from the satisfaction of one's needs through personal and social adaptation to one's environment. Akbar, a black psychologist, defined it as the affirmative identification and commitment of one's African. Mental health also according to (Olatunji, 43) is behavior of an individual which determines a

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normal behavior. A normal behavior can be situated on certain factors for instance an appropriate behavior with respect to age, setting and timing. (Nicholas, 115) viewed mental health as the ability to adjust satisfactorily to the various strains of the environment we meet in life and mental hygiene as the means we take to assure this adjustment. Mental health generally is a condition which permits the maximum development of physical, intellectual and emotional states of the individual so that he can contribute maximum to the welfare of the society and can also realize his ideas and aims in life.

Principles of Being a Mentally Healthy Person

1. **Adaptability:** the individual who is adaptable to the changing conditions of his environment, receptive and flexible in his behavior, can be declared mentally healthy.
2. **Socially adaptable:** a mentally healthy person is socially awakened. He participates in social activities and his personality functions properly under strain and stress of emotional disturbances.
3. **Emotionally satisfied:** the emotion of a mentally healthy person is well trained and controlled. He is free from persistent emotional tensions in his life.
4. **Insight:** the mentally healthy person has insight into his conduct. He self-evaluates his behavior. He improves his behavior on the basis of his self-examination
5. **Enthusiastic and reasonable:** he has enthusiasm in life. He works with curiosity and is devoted to his profession. He is balanced and is not easily annoyed.
6. **Philosophy of life:** the healthy person has his own philosophy of life. He develops definite attitudes towards values of life.
7. **Good habits:** the healthy person has good habits. He is balanced and is not easily annoyed.
8. **Desires are in harmony with socially approved goals:** the mentally healthy person does not indulge in antisocial activities. His goal of life is in accordance with social norms. He fulfils his objectives in harmony with other peoples.

The opposite of mental health is mental illness or disorder. Psychologists divide mental disorder into two; they include major mental illness and minor mental illness. Major mental illness is what is called psychotic disorder is a severe mental disorder that indicates the individual has lost touch with the realities of life, for instance schizophrenia, hallucination and

delusion. Minor mental illness on the other hand is neurosis disorder which is less severe than major mental illness one cannot know except an individual open up and tell you examples of these includes depression, anxiety, anger, attention disorder and postpartum depression, substance abuse, epilepsy, smoking, homosexuality, and others (Olatunji 62).

Role of Islam in the Management of Different Psychiatric Disorders

The role of Islam in the management of different psychiatric disorders is highly beneficial to integrate certain Islamic views in Westernized therapeutic techniques to make them more acceptable by Muslim societies. Treatment in psychiatry follows the bio-psychosocial model, and religion is considered to be one of the most important psycho-social factors in human life, especially in Muslims' population. Hence it is imperative to recognize how Islam can modify the treatment and prevention of different mental disorders.

In Islam, religion and spirituality are not mutually exclusive as you cannot have one without the other. Other religious and spiritual traditions may see them as separate where you can have one over the other (Dover 20). From the biological perspective, different studies have found that being religious increases patients' satisfaction and adherence to treatment (Logan 212). This can be applied to Islam in the way it helps with drug adherence through encouraging Muslims to look after their health by seeking advice and receiving treatment as health is considered a gift from God, which should be cherished. The Prophet Muhammad has reported: "There is no disease that Allah has created, except that He also created its treatment" (Bukhari 582).

On the contrary to what is commonly thought among non-Muslim societies that Muslims believe mental illnesses are due to demons or evil spirits, it was in fact the Europeans in the Medieval Period who viewed mental illness as demon-related. Muslim scholars of that time, including Ibn Sina (known in the West as Avicenna – the founder of Modern Medicine), rejected such concept and viewed mental disorders as conditions that were psychologically based (Yousel 117).

This led to the establishment of the first psychiatric ward in Baghdad, Iraq in 705CE by al Razi (one of the greatest Islamic physicians). This was the first psychiatric hospital in the

world. According to al Razi's views, mental disorders were considered medical conditions, and were treated by using psychotherapy and drug treatments (Murad et al. 144).

Regarding the psychosocial model, there is Islamic counselling, which is similar to Western counselling in the way the clients seek assistance from a suitably qualified person to deal with their psychological problems, the same may be effectively obtained from a religious leader (Ali et al, 22). The main role of Islamic scholars for this purpose is to provide advice which would be in accordance with the Qur'anic principles and teachings of the Prophet Muhammad (SAW). Muslims go to Islamic scholars for counselling on social and mental health issues and particularly marital and family problems (Maqsood, 56). The illness or personal problems as a possession by spirits (jinn). The solution for a healer is to exercise the spirit, through reading Qur'an, prayers, and beating spirits, out of the "client's" body, which then frees the person from misery (Ali et al. 32).

Sufism is a third model of Islamic counselling, in which a trained Sufi master (Shaykh) guides the person to the path to God, initially the person needs to show his/her desire to serve God and humanity and show a commitment to act according to the master's guidance (Azhar 87). In his/her interaction with the master, this person expresses her/his concerns to the Sufi master who then deals with these concerns by directing the individual to the goal of detachment from the world and to the presence of God. This is usually done through the Islamic daily prayers and worship with continuous invocation of prayers and the names of God to elevate the spirit (zikr) (Esmat 43).

There are growing interests in Islamic psychotherapy from Western countries perspectives, which means incorporation of Islamic views of human nature while using different psychotherapeutic strategies and evidence-based treatments to help treating Muslim patients. This therapy includes using of Qur'anic metaphors, the Sirah of the Prophet and his traditions, as well as the biographies of the Prophet's companions, with Muslim patients, which will provide detailed instructions for implementing successful therapy. It has been widely known that psychotherapy is a unique art developed by the Western society during the 20th century; however, as we can find that psychotherapy was widely used in treating mental disorders all over the world for many ages before it has been started by the West.

During the golden era of Islamic civilization, the Islamic scholars had discussed the concept of psychology, psychiatry, psychotherapy, and their relationship to mental health. For example, Abu Bakar Muhammad Zakaria Al-Razi (925 CE) is the first Muslim physician who introduced the methods of psychotherapy and he had achieved a lot of success in discovering the definition, symptoms and mental health. We think that Western practitioners can enhance their ability to skillfully practice Islamically modified interventions through knowing the basic concepts of Islam and norms among Muslims. Consultation with an Imam (a Muslim religious leader), a Muslim social work professional, or another respected community member can also be helpful (Jafari 32). They can help identify concepts, which are consistent with Islam, as well as language from Islamic teachings such as halal and haram concepts in Islam, which mean what is allowed and what is prohibited, respectively (Jafari,55).

Modifications have been added to different psychotherapeutic techniques in order to comply with Islamic values, for instance, Motivation-enhanced psychotherapy may be facilitated through the use of Islamic concepts, as patients' desire to address a given problem may be aided through the knowledge that this intervention enhances their relationship with God (Esmat 57). Psychoanalytic approaches are not widely accepted among Muslims in contrast to the concept of individualism used by Western counselling. Islam highlights the importance of community rather than looking inward to establish their identity. Muslims tend to look outward, identify their identity in religious teachings, culture, and family (Marcotte 13).

In spiritually modified cognitive therapy, we follow the cognitive restructuring model, where the therapist identifies the patient automatic thoughts and core beliefs. The process would then involve an evaluation and modification of automatic thoughts, followed by modification of core beliefs and assumptions. Modification occurs mainly through examining the evidence and looking for alternative explanations. Therapist can use cognitions from the Islamic faith and offer it as alternative explanations to dysfunctional thoughts associated with a variety of conditions or disorders (Al-Issa 63).

There are several significant cognitive themes from the Islamic faith that can help to adapt the patients' cognitive errors. We have reviewed different studies and books and tried to explore the impact of Islamic values and beliefs on modification of the patient cognitive errors, and how these Islamic values can even help in prevention of different psychiatric disorders.

Depression

Negative life events are one of major risk factors for depression. Islam plays an important role in helping Muslims to cope with negative life events, which helps them in both prevention and treatment of depression. Muslims are not superhuman, however, if one experiences negative feelings, he is encouraged to resist them with positive thoughts and actions if possible, or to seek professional help if the case is clinical, exactly like any other form of illness. *“So, verily, with every difficulty, there is relief: Verily, with every difficulty there is relief.”* (Qur’an, 94: 5-6)

Islam encourages people to stay hopeful, even if someone has committed the worst sin or faced with most troublesome life event as there is always God's mercy. *“And never give up hope of Allah's soothing Mercy: truly no one despairs of Allah's soothing Mercy, except those who have no faith”* (Qur’an, 12:87). To counter maladaptive thoughts related to hopelessness and feeling overwhelmed with life, as there is no place for despair because Muslims believe that it is God Himself who is in charge of everything, the all Seeing, All Knowing, and All Fair and Wise God. As He says:

And for those who fear Allah, He always prepares a way out, and He provides for him from sources he never could imagine. And if anyone puts his trust in Allah, sufficient is Allah for him. For Allah will surely accomplish His purpose: verily, for all things has Allah appointed a due proportion (Qur’an, 65: 2-3).

Suicide

Islam helps to prevent suicide by two ways, directly by prohibiting it and indirectly, by lowering the causes of suicide such as substance abuse and maintaining mental/emotional well-being. In Islam, suicide is considered to be strictly prohibited. The Qur’an mentions *“... [do not] kill (or destroy) yourselves, for surely God has been Most Merciful to you”* (Qur’an, 4:29). And like Prophet Muhammad (SAW) said: *“He who commits suicide by throttling shall keep on throttling himself in the Hell Fire (forever) and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-Fire”* (Sahih al-Bukhari 446).

On the contrary Muslims should remember God in times of suffering and pain and have faith and hope in God's mercy and compassion to ease the suffering. Despite suicide being

prohibited and considered as a great sin, it should not be viewed as “black and white”, as it is widely acknowledged that a person with a mental illness who is not fully capable of making decisions is not held accountable for his/her actions. Most Muslim scholars agree that it is God alone who will judge the actions of each individual. This may help to reduce the guilt feeling that may affect the mentally ill patients after attempting suicide. Although it is reported that the Prophet did not pray at the funeral of a man who killed himself, he did not forbid his companions from praying at the man's funeral (Sahih Muslim 978).

Grief

It is a normal reaction toward any life losses. Muslims believe that all suffering, life, death, joy, and happiness are derived from God and that God is the one who gives us strength to survive. They believe that any loss or deprivation experience is a form of a test from God to his slave of howl he will stand this suffering with patience and full trust in God's mercy. These beliefs usually help to comfort and aid the healing process. For example, in accepting grief and loss, the relatives of the deceased person are urged to be patient (sabr) and accept God's test. ‘Be sure we shall test you with something of fear and hunger, some loss in goods, lives and the fruits of your toil, but give glad tiding to those who patiently persevere. Who say, when afflicted with calamity: To Allah we belong, and to him is our return’. (Qur’an 2: 155).

People who have patience in accepting God's decree will be given a reward from Him. The Prophet Muhammad said: *“No person suffers any anxiety or grief, and says this supplication but Allah will take away his sorrow and grief, and give him joy”* (Muslim 6185). However, Muslims are not immune against the feeling of grief. It is permissible to cry and express grief over the death of a loved one. For instance, when the Prophet's son, Ibrahim, died, the Prophet (SAW) said: *‘We are very sad for your death, O Ibrahim’*. Islam encourages Muslims to talk about and remember their loved one and recall the good deeds of their life. Prophet Muhammad himself never forgot his love for his beloved wife, Khadijah, even years after her death (Osman 25).

During grief reaction a person may have negative thoughts such as “Why is this happening to me?” “Why not someone else?” “Why did Allah choose me for this unbearable trial?” or “Allah is punishing me for my disobedience”. This is accompanied with anxiety and

fear of Allah's punishment, both in this present world and the hereafter. Most of these patients come from families raised with a strong faith in Allah, but with an exaggerated sense of His punishment; God's love and mercy are diminished in their relationship with Him. In therapy these patients may improve with interventions, such as modification of cognitive errors that focus on these thoughts and beliefs (Nuri 221).

Prophet Muhammad said, “No Muslim is struck with an affliction and then says *Istirja*’ (‘Truly, to Allah we belong and truly, to Him we shall return’) when the affliction strikes, and then says, ‘O Allah! Reward me for my loss and give me what is better than it,’ but Allah will do just that’. As cognitive errors are common to be similar in anxiety and depression, the above examples can be used in anxiety as well. In addition, anxious patients may have maladaptive thoughts such as “I feel that I am no longer able to cope,” “Life is too difficult for me,” or “No one is there for me.” It can be helpful for those who are suffering to recall that Allah is always there and can assist those who place their trust in Him.

One of the foundations of Islamic belief is the understanding that Allah is able to do all things and He runs all affairs. This is an aspect of *tawhid* (belief in the oneness of Allah) that specifies oneness in Allah's Lordship. “*And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]*” (Qur’an, 3:159).

It is reported in a Hadith on the authority of Abdullah bin Abbas, who said: One day I was behind the prophet and he said to me: “Young man, I shall teach you some words [of advice]: Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him in front of you. If you ask, ask of Allah; if you seek help, seek help of Allah. Know that if the Nation were to gather together to benefit you with anything, it would benefit you only with something that Allah had already prescribed for you, and that if they gather together to harm you with anything, they would harm you only with something Allah had already prescribed for you. The pens have been lifted and the pages have dried” (Zarabozo 729-730).

Other cognitive adapting techniques that can be used to relieve stress and help in anxiety as well as depression, is to count how much God has blessed us and trying to focus on what we have and not on what we are deficient in. Prophet Muhammad said: “*Look at those who are less*

fortunate than yourselves, not at those who are better off than yourselves, so that you will not be little the blessings that Allah has bestowed upon you” (Al-Mundhiri 1115).

Alcohol and Substance Abuse

Alcoholism is not a huge mental health problem among Muslims in comparison with Western society as Islam prohibits alcohol and substance use among Muslims. There are two main features of Islamic prohibitions: *“They ask you concerning wine and gambling.” Say: “In them there is great sin, and some profit, for men, but sin is greater than the profit” (Qur’an 4:43).* Allah also says: *“O you who believe! Approach not prayers, with a mind befogged, until you can understand all that you say” (Qur’an 2:219).* *“O you who believe! Intoxicants and gambling, (dedication of) stones, and (divinations by) arrows, are an abomination of Satan's handiwork: Avoid such (abomination) that you may prosper” (Qur’an 5:93).* *“Satan's plan is to sow enmity and hatred among you with intoxicants and gambling, and to hinder you from the remembrance of Allah and from prayer. Will you not then give up” (Qur’an 5:93).* Also, Prophet Muhammed said: *“Of that which intoxicates in a large amount, a small amount is haram” (Sunan Tirmidhi, 19, Vol.3, p.5321).* *“Khamr (intoxicant) is the mother of all evils” (Sunan Nisa’i, Vol. 6, p.5669).*

Smoking

Muslims are forbidden to harm themselves or others. We all know that cigarette smoking causes a number of health problems that may lead to heart disease, emphysema, oral cancer, stroke, etc., and finally death as well as the risk to others, which is known as passive smoking. The Qur’an, does not specifically prohibit smoking, but gives behavioral guidance. Allah says, *“...make not your own hands contribute to your destruction...” (Qur’an 2:195)* *“...nor kill yourselves...” (Qur’an 4:29)*

Anxiety

As cognitive errors are common to be similar in anxiety and depression, the above examples can be used in anxiety as well. One of the foundations of Islamic belief is the understanding that Allah is able to do all things and He runs all affairs. This is an aspect of Tawheed (belief in the Oneness of Allah) that specifies Oneness in Allah's Lordship. *“And when you have decided, then*

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Another way of cognitive restructuring is to help Muslims to learn from the Prophet Muhammad teachings that do not regret for things that have happened in the past, which one cannot go back and change, and to worry about what may happen in the future is useless. The person should think only about the present, focusing his energy on doing his best today, because this is what results in perfect work, and helps him to forget his worries and regrets and as the Prophet (SAW) said:

The strong believer is better and more beloved to Allah than the weak believer, and both are good. Pay attention to that which could benefit you, seek the help of Allah and do not feel incapacitated. If anything befalls you, do not say, “If only I had done such-and-such, such a thing would have happened.” Say instead, “It is the decree of Allah, and what He wills, He does,” for saying “if only...” opens the way for Shaytan.

Obsessive–Compulsive Disorder

From an Islamic perspective, these unwanted obsessive thoughts are called *wasawis* (plural of *waswasah*), which are whispered into the minds and hearts of people by *Ash-Shaytan* (Satan). We can find evidence of this in the holy Qur'an and Hadith. Allah says: *“Then Shaytan whispered suggestions to them both, in order to uncover that which was hidden from them of their private parts”* (Qur'an 7:20). He also says: *“Say: ‘I seek refuge with Allah, the Lord of mankind, the King of mankind, the God of mankind, from the evil of the whispers of the Devil, who whispers in the hearts of men’* (Qur'an 114:1-4). And the Prophet Muhammad said:

Shaytan comes to one of you and says, ‘Who created so-and-so and so-and-so?’ till he says, ‘Who has created your Lord?’ So, when he inspires such a question, one should seek refuge with Allah and give up such thoughts (Al-Bukhari and Muslim).

All human beings experience *wasawis* at some point in their life, regardless of age, sex, faith or creed. However, the nature, content, severity, and influence of these *wasawis* vary from one person to the other. For some, they only cause mild anxiety and worry, while for others may be more severely affected to the point of becoming spiritually, mentally, emotionally, psychologically, and socially incapacitated. We find in the Holy Qur'an the counter adaptive thoughts for these obsessions (*wasawis* as called in Islam). Allah (SWT) says in this regard:

So, when you intend to recite the Qur'an, seek refuge with Allah from Shaytan, the outcast. Verily! He has no power over those who believe and put their trust only in their Lord (Allah). His power is over those who obey and follow him (Shaytan) and those who join partners with Allah] (Qur'an 16:99-100).

In yet another verse, Allah says: *“And deceive among them those whom you can with your voice. Verily! On my true servants, you would have no authority. Sufficient is your Lord as a guardian”* (Qur'an 17:64-65). Moreover, it can help to relieve the guilt feeling which is associated with the obsessions of religious nature. As the Prophet (peace and blessings be upon him) said: *“Allah Most High has forgiven the wasawis that arises in the hearts of the people of my nation until one acts upon them or talks about them”* (Muslim 5614).

Homosexuality

In Islam, homosexuality is considered ‘sinful’. Humans are not homosexuals by nature. People usually become homosexuals because of their surroundings. Of utmost importance is the environment during puberty. All creatures are created in pairs each with certain physical and psychological characteristics to complement and complete one another and to serve certain function. The main function of the human being is to build up the society. The physical–psychological–spiritual development through marriage and mating, followed by procreation that may continue for more than one generation should help humans to understand the wisdom of God and His favors in creating life to build up a balanced society.

Homosexuality is harmful for the health of the individuals and for the society. It is a leading cause of sexually transmitted diseases. Men having sex with other men leads to greater health risks than men having sex with women not only because of promiscuity but also because of the nature of sex among men. Male homosexual behavior is not simply either ‘active’ or ‘passive,’ since penile–anal, mouth–penile, and hand–anal sexual contact is usual for both partners, and mouth–anal contact is not infrequent. Mouth–anal contact is the reason for the relatively high incidence of diseases caused by bowel pathogens in male homosexuals. Trauma may encourage the entry of micro-organisms, which lead to various infective diseases. In addition to sodomy, trauma may be caused by foreign bodies, including stimulators of various kinds, penile adornments, and prostheses.

Homosexuality degrades a person and the family structure and hence the society. This is the reason why homosexuality is forbidden in Islam as Allah says:

We also sent Lut: He said to his people: “Do ye commit lewdness such as no people in creation (ever) committed before you? For ye practice your lusts on men in preference to women: ye are indeed a people transgressing beyond bounds” (Qur’an 7:80-81).

“What! Of all creatures do ye come unto the males, and leave the wives your Lord created for you? Nay, but ye are forward folk” (Qur’an 26:165).

Role of Family as a Part of Social Therapy from an Islamic Perspective

Family is an important socio-cultural component as it is the unit of the society, which has a huge impact on personality development and a potential factor in different psychiatric disorders. Bowlby revealed that, the permanent loss of a parent during childhood may increase the vulnerability to certain forms of psychopathology, for example, depression. Karen Horney explained that hostility is not an innate instinct but reactive so egocentrism and antisocial cravings like greed were not inevitable phases of human's development but the expressions of a neurotic process. By helping individuals to grow up under favorable conditions they could develop and lead a healthy life and realize his potentialities.

Islam enforces the family role in Muslim's life and emphasizes the religious, moral, and ethical values, on the contrary to Western society, which started nowadays to suffer from moral decay leading to broken families with increased divorce rate and number of unwed mothers and single parent families. Drug abuse and excessive sexual activities are predominant in adolescents and young adults. These events lead to conflict, loneliness, guilt, loss of self-esteem, which results in manifestation of a variety of pathological disorders. Despite the fact that the trials of Western societies to substitute the role of family in the life of the mentally ill patients through the help of social workers and care coordinators is a step forward in their care plan, but it is not as beneficial as family role is. There is nothing like a family especially if this is a supportive family, which can have a great impact on the illness outcome and the patient's quality of life.

Psychiatrist and social workers need to consider the impact of family's involvement on individual mental health, which may be a double-edged blade. On one hand, it may be helpful as the family may help in supporting the patients regarding his medications and psychotherapy, which help to improve the outcome.

Islamic Position on Mental Health

On discussing mental health (problems) and Islam, it is important to accept the fact that it does exist and they do affect people in various ways as mentioned before but most importantly to understand that Islam did not come to eliminate depression, sadness or grief, rather it came to regulate it. This is supported by ample evidence from the Qur'an and Sunnah, which has been later backed by western thoughts and ideas of mental health and general wellbeing. We have all

heard the line “just make *du’a* (supplication to Allah)”, and we are by no means debasing the value and power of *du’a*, but in this particular context, for someone suffering from severe depression, trauma or anxiety that line really does not suffice because Islam’s purpose is not to eliminate our feelings and thoughts, therefore, just using an Islamic tool does not instantly rid the problem. If Islam was to eliminate sadness, then we should not feel sad, ever, because as followers of Islam we should be happy, cheery and the best we can be all the time. However, this would be asking too much from people, and Allah does not burden us with more than we can tolerate. We are supposed to be sad; we are supposed to ask for help, we are supposed to be desperate, and we are supposed to surrender our imperfection which is why Allah says: “*Verily in the remembrance of Allah do hearts find rest*” (Qur’an 13:28).

Therefore, when sadness is not regulated and gets out of control extra help/support is needed. This extra help and support may also be out of the framework of Islam. But anything that does not contradict the Islamic teaching can and should be utilized, thus we should seek and receive the right support and help when needed, whilst keeping Allah our first point of contact. Just because anti-depressants and counselling are not strictly Sunnah, it doesn’t mean it’s not supposed to be done. So simply saying to someone who is on the verge of a breakdown that all they need to do is make *du’a* and rely on Allah can shatter their confidence even more.

In order for us to understand better what mental health is and its importance, we can look back to the lives of the most noble and blessed people before us. They too experienced extreme sadness and grief. Take Yaqub (AS) who mourned over the loss of Yusuf A.S for many years and eventually became blind from excessive crying. Then there is our Prophet (SAWS) who has a year in his life called “The year of grief” where he experienced the loss of close people as well as feelings of isolation and rejection. Fatima (RA) was extremely grieved when her father died and then passed away 6 months later. Zainab (RA) experienced heartbreak and separation for many years until her husband became a Muslim (Muhammad, 196).

Such great Islamic figures experienced sadness and depression, but Allah or the Prophet (SAW) didn’t advise the companions to only call upon Allah. In fact, the Prophet (SAW) was described to be the best of listeners and would give hope and help to those who were hopeless and helpless; we could even say he was the best of advisors, counsellors and supporters. There is recognition of needing help and support in Islam, even if there is no explicit hadith or ayah indicating that “Muslims can experience mental health problems, and there are other cures beside

Islamic help” – this sort of concept can be applied to other areas of Islam. Allah has made haram explicitly and clear, but the halal and the permissible has been left vast and great i.e chemotherapy wasn’t around the time of the Prophet but no one says to a cancer patient that they should just make du’a and get on with life.

Finally, we can conclude that low iman is not the only cause of mental health problems and making du’a is not the only solution, because Islam has not come to eliminate depression or emotions such as sadness and grief, but to regulate it, direct it and make it a learning process to develop and grow as a Muslim. However, the only way we can do that is together as a community. We need to collectively understand what mental health is and how to deal with it alongside current and Islamic interventions.

Conclusion

In rounding up from what has been discussed so far, the study has examined and portrayed the problem of mental health and mental issues from the Islamic perspective. The research viewed both terminologies as concepts which digest extensively, the definitional issues, causes and types of mental health and mental illness as well as people’s perception towards them. The research concluded and hence, suggest that the Islamic values and medical therapy be utilized as part of the strategy for managing mental illness issues within the Muslim society.

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