

## **ANXIETY AND DEPRESSION FROM THE PERSPECTIVE OF AL-QURAN AND AL-SUNNAH**

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### **Abstract**

*Mental illness is a serious condition that impairs the mind's ability to function properly, affecting both mental and physical health. The aim of this study is to examine and emphasize three main issues: the historical background of anxiety and depression, various Islamic perspectives on these conditions, and the remedies mentioned in the Qur'an and Sunnah. The study uses a qualitative research method, including a comprehensive review of religious texts and historical literature. Data were collected through textual analysis of the Qur'an and Sunnah. This approach allows for an in-depth exploration of the concept of tranquility and its role in mental and physical well-being. The findings aim to benefit Muslims and enhance knowledge, particularly in the fields of psychiatry and Islamic medicine.*

**Keywords:** Mental health, Anxiety, Depression, Islamic perspective, Treatment

## **1. INTRODUCTION**

Across the world, mental illness is increasing. Millions of people have suffered from psychological disease that has harmed not just them but also their families and society. What is particularly troubling is the emergence of various stigmas associated with mental health within the Muslim community despite the fact that Islam is a flawless faith that also values spiritual well-being. The problem is when they lack comprehension in understanding the content of the Qur'an, which clearly speaks a lot about mental health. Many Muslims forget that the Qur'an is a remedy for many diseases and that Islam and health cannot be separated.

Mental illness is an important health topic that resonates across cultures and religions, sparking conversations and efforts to ensure humanity and responsible psychological treatment while the Quran is a major religious source in Islam that gives direction on all areas of human life, including the treatment of anxiety and depression. The Quranic discourse on mental health care provides unique insights and concepts that affect Muslims' ethical framework while interacting with mental issue.

## **2. THE CORRELATIONS BETWEEN ANXIETY AND DEPRESSION**

Of all the mental ailments, anxiety and depression disorders are the most prevalent. They have a high degree of comorbidity and when taken as a whole, they are categorized as internalizing disorders. The Substance Abuse and Mental Health Services Administration's statistics indicate that in 2017, the estimated 12-month prevalence of major depressive disorder was 13.3% for adolescents and 7.1% for adults.<sup>1</sup> Comorbidity is the norm for all psychiatric disorders, and this certainly applies to the symptoms of anxiety and depression disorders as well. A global survey about major depression revealed that 45.7% of people with a lifetime history of major depressive disorder also had a history of one or more anxiety disorders.<sup>2</sup>

A personality trait or temperamental attribute known as neuroticism is linked to the emergence of anxiety and depression. It also suggests that there is a hereditary predisposition to develop neuroticism. Parenting style, present stress exposure, and early life

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<sup>1</sup> Jonaki Bose, Sarra L. Hedden, Rachel N. Lipari & Eunice Park-Lee. (2018). *Key Substance Use and Mental Health Indicators in the United States: Results from the 2017 National Survey on Drug Use and Health*. U.S. Department of Health and Human Services (HHS).

<sup>2</sup> Kessler RC, Sampson NA, Berglund Petal. (2015). *Anxious and non-anxious major depressive disorder in the World Health Organization World Mental Health Surveys*. US: National Library of Medicine

adversity such as trauma or neglect are common non-genetic risk factors linked to the development of anxiety and depression.<sup>3</sup>

Both anxiety disorders and major depression develop during childhood. Anxiety disorders typically start in childhood and early puberty, while major depression usually starts in childhood and early to mid-adulthood. Studies show that anxiety disorders typically develop before major depressive disorder does.<sup>4</sup> It is important to note that these conditions are often interrelated and symptoms are often indistinguishable from one another. Significant anxiety symptoms have been shown to be a strong predictor of poorer outcomes across a range of mental diseases, including depression. Individuals with anxious major depressive disorder had higher rates of extreme depression and suicide thoughts.

### **3. MENTAL DISORDER FROM ISLAMIC PERSPECTIVE**

A mental illness is an organ disease in humans associated with psychological components. There are many different kinds of mental disorders, such as bipolar disorder, anxiety, and depression. According to some psychologists, recurring sequences of frightening experiences

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<sup>3</sup> Ned H. & Kalin, M.D. (2020). *The Critical Relationship Between Anxiety and Depression*. US: National Library of Medicine. p. 365

<sup>4</sup> Kessler RC & Wang PS. (2018). *The descriptive epidemiology of commonly occurring mental disorders in the United States*. US: National Library of Medicine

make up real life, as does figuring out how to cope with them and, ultimately, whether or not they are compatible with the risks.

According to the Islamic perspective, anxiety stems from a spiritual ailment that originates in the heart or soul. Western and Islamic academics have offered a multitude of causes, impacts, and treatment approaches. Though the opinions offered by the West and Islam differ, they both recognize anxiety as a serious illness that can negatively impact a person's life. Islam, seen from this angle, never addresses anxiety in particular. However, a number of well-known Islamic scholars have addressed anxiety, including al-Razi, Ibn Kathir, Muhammad 'Uthman Najati, Hasan Langgulung and others.<sup>5</sup> Because of his renown in the spiritual community, Al-Ghazali is among the intellectuals who have written about worry on a regular basis. Al-Ghazali claimed that anxiety was a mental illness brought on by the heart. It develops from a person's diseased soul. It shares characteristics with other illnesses including pride, envy, rage, wrath, and melancholy. He defined anxiety as a fear that is directed towards certain things and results in feelings of restlessness and frustration. Abd Rahman Muhammad 'Iswa came to the conclusion that Al-Ghazali's description of the nervous emotion is similar to the concept of dread as a result.<sup>6</sup>

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<sup>5</sup> Fariza Md. Sham. (2005). *Tekanan Emosi Remaja Islam.* (Emotional Pressure Among Muslim Adolescents). Universiti Kebangsaan Malaysia. p. 3-24.

<sup>6</sup> Iswa, A.R.M. (1970). *Dirasat Saikulujiyyah.* Iskandariah: Mansya'ah al-Nasyir al Ma'aarif.

Humans have also been granted the freedom to choose and the capacity to make decisions and resolving stress. Indeed, this is the highest trust and confidence placed in humanity on Earth. Muslims are especially reminded of their inner shortcomings, which they must overcome via religious devotion and productive employment. The Quran portrays the stark contrast between humankind's remarkable physical growth and their inner agony, as well as their innate propensity for aggression, brutality, and passionate outbursts. Therefore, facing these human shortcomings and working hard to overcome them is part of humanity's destiny in life. Therefore, from a practical standpoint, following Islamic law offers a clear path to living a fulfilling life and having sound mental health.

#### **4. FACTORS AND SYMPTOMS**

The factors of anxiety disorder according to Anxiety Disorders Association of America,<sup>7</sup> there are no exact factors of anxiety and therefore, its description is partially furnished. The common reasons for children to experience anxiety are because of family factors, lack of capabilities, past events, negative thoughts of the future, mistakes made and school performance.<sup>8</sup>

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<sup>7</sup> n.a. (2004). *Anxiety Disorders Association of America*. <<http://www.adaa.org/AboutADAA/PressRoom/Stats&Facts.asp>>

<sup>8</sup> Robert, J.E. (1992). *Anxiety Theory*. New York: *Research and Intervention in Clinical and Health Psychology*.

Moreover, anxiety is a result of the pressures that come with living. It can lead to a number of issues, including parent conflict or divorce, the loss of family members or loved ones, health issues, and financial difficulties.<sup>9</sup> The spiritual parts are being lost by people nowadays, which causes irritation, tension, neurosis, psychosis, and phobias. According to Ahmad Taha, an unhealthy soul and Satan's control over the human spirit are the causes of soul ailments like stress and worry. This is brought about by inadequate religious belief and a weak relationship with Allah s.w.t.<sup>10</sup> Imam Al-Ghazali had talked about the same topics. Al-Ghazali lists the following as contributing causes to anxiety: dread of aging, fear of dying, fear of Allah, fear of poverty, fear of losing one's position in society and one's career, and fear of standing out from the crowd. All of these worries stem from an uneasy heart that occurs when someone does not fully rely on Allah s.w.t. and does not place their whole trust in the Qada' and Qadar established by Allah.

Both the physical and psychological elements are typically impacted by anxiety. Patients with anxiety may have physical symptoms such as exhaustion, perspiration, and sleep disturbances. They also have a propensity to anticipate negative things happening

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<sup>9</sup> Hairunnaja Najmuddin. (2006). *Psikologi Ketenangan Hati*. (The Psychology of Inner Peace). Pahang: PTS Publications & Distributors Sdn. Bhd.

<sup>10</sup> Ahmad Taha. (1992). *Kedokteran Islam*. (Islamic Medicine). Kuala Lumpur: Dewan Bahasa Dan Pustaka.

soon. Studies have indicated that because of this illness, teenagers are more likely to make poor decisions and hear unfavorable information.

<sup>11</sup> The patient experiences psychological effects such as an irregular heartbeat, elevated blood pressure, lack of appetite, dyspepsia, excessive perspiration, frequent urination, and insomnia. The patient's body's increased autonomic nervous system activity is the cause of these alterations. <sup>12</sup> The sufferer experiences an unstable and restless soul as a result.

The Encyclopedia of Mental Disorders lists anxiety as a chronic illness. Anxious people find it difficult to change their attention from one problem to another. Anxiety problems can cause restless nights, tenseness, fatigue, volatile emotions, and inattentiveness. <sup>13</sup> The primary psychological manifestation is anger or fear that something bad could happen for no apparent reason.

Sometimes people feel really sad and down for a long time, and that's called depression. It can happen for different reasons. It can also happen if something really bad or stressful happens in your life. Depression is something that a lot of teenagers and kids go through,

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<sup>11</sup> Dalgleish et al. (1997). *Information Processing in Clinically Depressed and Anxious Children and Adolescents*. US: National Library of Medicine

<sup>12</sup> Ramli Hassan. (1990). *Pengantar Psikiatri*. (Introduction to Psychiatry). Kuala Lumpur: Dewan Bahasa Dan Pustaka.

<sup>13</sup> Barlow, D.H. (2002). *Anxiety and Its Disorders: The Nature and Treatment of Anxiety and Panic*. New York: American Psychological Association p. 292-327.

especially if they're being bullied by other kids. It can make people feel really bad and even make them think about hurting themselves. When someone is going through depression, they might feel really sad all the time, have trouble sleeping or eating, feel really insecure and blame themselves for things, feel like there's nothing they can do to feel better, and they might even think about ending their life.<sup>14</sup>

Islam sees anxiety as a sickness with detrimental effects that causes stress and depression in the sufferer. A person's mind is affected when their soul is not at peace. The sufferer will experience a lot of bad thoughts. Therefore, the soul and mind would be easily affected by the devil's influence as well as one's own desire.

## **5. THE WORDS OF ANXIETY IN AL-QURAN**

The Quran provides consolation via faith, prayer, and trust in Allah. It acknowledges anxiety and depression as natural human emotions. Quranic passages that prioritise exhibiting patience, remembering Allah, and depending on divine discernment offer a structure for handling hardship and achieving inner tranquilly.

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<sup>14</sup> Julianto V & Subandi. (2015). *Membaca Al-Fatihah Reflektif Intuitif Untuk Menurunkan Depresi Dan Meningkatkan Imunitas*. (Reflective Intuitive Recitation of Al-Fatihah to Reduce Depression and Enhance Immunity). Indonesia: Faculty of Psychology Universitas Gadjah Mada

### 5.1. *Khaufun*

In keeping with the study's objectives, the scholar employed the word "*khaufun*" from the Qur'an, which is understood to indicate "fear" or "more meaning of anxiety." This was because anxiety was a component of fear, where the terror had no obvious targets. Anxiety is *maṣḍar* (infinitive) of *khāfa* verb dan *yakhāfu*. *Khauf*, etymologically means fear or worry and assassination. It combines the words "assassination" and "fear." The name "Khauf" refers to a psychological illness that developed as a result of the perceived loss or abomination of something that was liked. While Fakhruddin al-Razi explained that *khauf* was groaning heart in a state of waiting for something that was hated.<sup>15</sup> *Khaufun* word can be found in Quran Surah Baqarah verses 112, 155, 262, 277, Surah Nisa' verse 83 and Surah Maidah verse 69.<sup>16</sup>

### 5.2. *Huzn*

*Huzn* was *maṣḍar* form of *ḥazina*, *yaḥzanu*, *ḥuznan*, *ḥuznan wa ḥazanan*. *Ḥazina* means sad, an antonym of happy. Thus, *al-ḥuzn* were turbidity because of a hurting soul.<sup>17</sup> One verse in the Quran used the word of *Ḥazan* is Surah Taubah verse 92.

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<sup>15</sup> Ris'an Rusli. (2007). *Ensiklopedia Al-Qur'an: Kajian Kosa Kata*. Jakarta: Lentera Hati. p. 474.

<sup>16</sup> Muhammad Faud Abdul Baq. (1981). *Al-Mu'jam Mufarras lil Fadzal lil Qur'anul Karim*. Indonesia: Maktabah Dahlan. p. 314

<sup>17</sup> Hazan Zaini. (2007). *Ensiklopedia Al-Qur'an: Kajian Kosa Kata*. (Encyclopedia of the Qur'an: A Study of Vocabulary). Jakarta: Lentera Hati. p.321.

﴿ولا على الذين إذا ما أتوك لتحملهم قلت لا أجد ما أحملكم عليه تولوا وأعينهم تفيض من الدمع حزنا ألا يجدوا ما ينفقون﴾

Meaning: *Nor is there any blame on those who came to you O Prophet for mounts, then when you said, "I can find no mounts for you," they left with eyes overflowing with tears out of grief that they had nothing to contribute.*

At-Taubah, 9:92

This verse referred to individuals who were depressed at not owning a vehicle that was used in the war with the Prophet or given property. Scholars believe that the reason the people mentioned in this verse cry is because they did not come to fight for the faith of Allah and His Messenger. This causes them to feel anxious. But this verse also offers an explanation at the end, saying that there would be no guilt attached to them, which is not the reason they refrained from going to fight.

### 5.3. *Khashiya*

*Khashiya* was a great fear, mostly arose from a science in itself. Can be seen in Quran Surah Fathir: 28.<sup>18</sup>

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<sup>18</sup> Ar-Raghib Al-Asfahani. t.t. *Mu'j am Mufrad Al-Afazil Qur'an*. j.1. Qairo: Darul Syuru'. p. 420.

﴿وَمِنَ النَّاسِ وَالْأَنْعَامِ وَأَلْهَابٍ وَأَلْمُذَابِ وَالْأَنْعَامِ مَخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى  
اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ﴾

Meaning: *And among people and moving creatures and grazing livestock are various colours similarly. Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving.*

Fatir, 35:28

The sentence "Those fear God, among His servants, who have knowledge." explained that the intelligence of human will be greater if we are afraid of God, understand His greatness, and strength. This fear may cause discomfort in the knowledgeable, but it should be controlled to the point where it motivates obedience to obey Allah's commands and refrain from His prohibitions.

## 6. ANXIOUS AND STRESS MANAGEMENT IN AL-QURAN

According to the analysis of the verses in the Quran and Islamic tradition, the stress management strategies are divided into four general methods: cognitive, behavioural, emotional and multiple-way strategies. Each of these methods included more details indicators in order to deal with stress and manage it.<sup>19</sup>

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<sup>19</sup> Yousef Aazami & Esfandiar Azad Marzabadi. (2017). *Stress Management Model Pattern According to Quran and Hadith*. Stress Management Model Pattern. Iran: Allameh Tabataba'i University p. 170-172

<b>Method</b>	<b>No.</b>	<b>Factor</b>	<b>Analysis resources</b>
Cognitive method	1	Faith in Allah's justice	Holy Quran: (An-Nisa':19, Taha:50)
	2	Guidance of Allah	Holy Quran: (Taha:123)
	3	Faith in resurrection	Holy Quran: (Al-Baqarah:156)
	4	Insight	Holy Quran: (Al-Raad:11, Al-Balad:4, Al-Baqarah:155-157, An-Nisa:19)
	5	Faith in divine destiny	Holy Quran: (At-Taubah:51)
	6	Faith in bestowal of sustenance of Allah	Holy Quran: (Az-Zariyat:58)
	7	Faith in the wisdom of Allah	Holy Quran: (An-Nur:11, Al-Baqarah:216, Al-Kahf:80, Al-Hadid:23)
	8	Faith in divine trials	Holy Quran: (Ankabut:2, Al-Qasas: 54 and 13)
	9	Faith in the divine knowledge	Holy Quran: (Qaf:16: Al-Anfal:24)
	10	Faith in the mercy of Allah	Holy Quran: (Yusuf: 64)
	11	Faith in the omnipotence of Allah	Holy Quran: (Hud:4, Al-Anam: 59)
	12	Resurrection and return to Allah	Holy Quran: (Saba:46, Al-Mu'minun:60, Al-Anbiya:49)
	13	Faith in hereafter	Holy Quran: (An-Nisa':77, Al-Fath:35, Al-Hasyr:18)

**Table 1.** The cognitive methods of stress management according to Quran and Hadith

<b>Method</b>	<b>No</b>	<b>Factor</b>	<b>Analysis recourses</b>
Behavioural methods	<b>1</b>	Blessing	Holy Quran: (An-Naml:62, Al-Baqarah:45, Yunus:22 and 12, Al-Ankabut:65, Luqman:32, Al-Ghafir:60, Al-Anbiya:88)
	<b>2</b>	Marriage	Holy Quran: (Al-Araf:189, Ar-Rum:21, Al-Baqarah:187, An-Nisa':25)
	<b>3</b>	Zakat	Holy Quran: (Al-Baqarah:247 and 262, At-taubah:103)
	<b>4</b>	Being patient or continence	Holy Quran: (Al-Baqarah:45, 153, 155, 157, 177, Ali Imran:200 and 186, Muhammad:31, Al-Balad:12-18, Al-Haqqah:48, An-Nahl:127)
	<b>5</b>	Sleeping	Holy Quran: (Ali Imran:194, Al-Furqan:193); thematic Interpretation: (Vo.16, Al-Imran, interpretation of the verse 154)
	<b>6</b>	Praying	Holy Quran: (Al-Baqarah:45, Ghafir:60, Al-Baqarah:186)
	<b>7</b>	Reading Quran and obeying its commands	Holy Quran: (Fusilat:44 and 216, Yunus:57, Al-Jasiah:20, Az-Zumar:55, Yaasin:11, Az-Zariyat:45)
	<b>8</b>	Hajj	Holy Quran: (Al-Baqarah, 197)
	<b>9</b>	Fasting	Holy Quran: (Al-Baqarah, 183)

<b>10</b>	Family and social relations with others	Holy Quran: (An-Nisa':1, Al-Fath:29, Al-Qasas:34)
<b>11</b>	Thanksgiving and contentment	Holy Quran: (Tur:18)
<b>12</b>	Obedying the prophets	Holy Quran: (An-Nisa':65)
<b>13</b>	Repentance	Holy Quran: (Zumar:53 and 54, An-Nisa':110,48,17, Al-Maidah:39, Al-An'am:54, Al-A'raf:153, Taha:82, Ali Imran:135 and 136, Ghafir:7, Shura:44, Al-Anfal:33)

**Table 2.** Behavioural methods of stress management according to Quran and Hadith

<b>Method</b>	<b>No</b>	<b>Factor</b>	<b>Analysis resources</b>
Emotional methods	<b>1</b>	Not despairing the mercy of Allah	Holy Quran: (Al-Anbiya', 83 and 84)
	<b>2</b>	Humility to Allah	Holy Quran: (Al-Baqarah:112, Al-A'raf:205, Fatir:34)
	<b>3</b>	Virtue	Holy Quran: (Talaq:3, Zumar: 61)
	<b>4</b>	Hope	Holy Quran: (Hajr:53, Zariyat:28, Ali Imran:139, Al-Qasas:7)
	<b>5</b>	Resorting to Imams (AS)	Holy Quran: (Al-Maidah:232)

**Table 3.** The emotional methods of stress management according to Quran and Hadith

<b>Method</b>	<b>Row</b>	<b>Factor</b>	<b>Analysis resources</b>
Multiple methods	<b>1</b>	Faith in Allah and the Holy Book	Holy Quran: (Jin:13, Ahqaf:13)
	<b>2</b>	Trust in God, remembering Allah and a vocation of piety Trust in Allah, remembering Allah and a vocation of piety	Holy Quran: (Raad:28 and 29, Taha: 130, 123, 124, Al-Baqarah:152, 156, 112, 28, 38, Ankabut:45, Qaf:33, Anfal:2, Talaq: 3, At-Taubah:52, 26, 40, An'am:82, 122, 48, 64, Taghabun:11, Fusilat:30, 31, Ahqaf:13)
	<b>3</b>	Practicing branches of religion and patience	Holy Quran: (Luqman:17, Baqarah:62 and 227, Taubah:18)
	<b>4</b>	Faith and good practice	Holy Quran: (A'raf:49 and 35, Maideh:69)
	<b>5</b>	Financial and social support	Holy Quran: (Baqarah:276)
	<b>6</b>	Faith in Allah Jihad in Allah's way	Holy Quran: (Fusilat:30)
	<b>7</b>	Praying and Haj	Holy Quran: (Baqarah:251)

**Table 4.** Multiple methods of stress management according to Quran and Hadith

## **7. REFLECTIONS AND STORIES OF GRIEF FROM QURAN AND HADITH**

In order to consider the lessons and connections, three stories from the Quran and Hadith regarding bereavement and personal development are addressed. These instances comprise the narratives of Prophet

Yusuf, Prophet Ayyub, and the Prophet's spouse. They were struggling in life and had lost loved ones.

- i. No verse was found about sadness and burden Yusuf's psychology in living his life. But if we see and feel how Yaakub grief when losing the son he loves, then it can be said that Yusuf felt the same way. His patience was on display when he refused to bear a grudge against his brother or retaliate for all of their wicked deeds since infancy. Prophet Yusuf has been through a variety of experiences, including being thrown into a well, having to separate from his father, and so on. The Quran reveals that sadness and annoyance are disguised:

﴿فَأَسْرَهَا يَوْسُفُ فِي نَفْسِهِ ۖ وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ أَنْتُمْ شَرُّ مَكَانٍ  
وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ﴾

Meaning: *But Joseph kept it secret in his heart and did not disclose it to them. He (simply) said, 'You are a worse case and Allah knows best what you are alleging.*

Yusuf, 12:77

Grief is a distressing condition. In times of trouble, people most frequently think of God. Grief-related spiritual contemplation can help one remember Allah s.w.t. It draws the person nearer to his Creator through *zikir* and supplication to his Rabb. As Allah mentioned in Surah Ra'd verses 28, "*Verily in the remembrance of Allah do hearts find rest*". *Zikir* therefore

becomes a very useful instrument for promoting serenity and peace in times of crisis. Anyone who makes a supplicant in a condition of both fear and hope is hoping for Allah's mercy and fearing His wrath. Remarkably, it results in submission to Allah the Almighty alone and humility. These are some of the characteristics that one develops when going through grief.

From a medical standpoint, grief is viewed as a complicated process. In addition to the psychological and emotional suffering brought on by the loss and unpleasant feelings, there are advantages to the chance for personal development. There are examples of people who have grieved and managed to reap the benefits of it in this life in the Quran and Hadith. As mentioned in a Hadith, in Hadith narrated Abu Sa`id Al-Khudri and Abu Huraira: The Prophet said , "*No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that.*"<sup>20</sup>

Hence this opportunity for personal growth through grief should be given adequate reflection and importance to build a new meaningful life in this world and in the Hereafter. As being reminded in a Hadith, Suhaib reported that Allah's Messenger said: "*Strange are the ways of a believer for there is good in*

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<sup>20</sup> Al-Bukhari. Dr Mustofa Died Al-Bugha. (1993). *Sahih al-Bukhari*, Kitab al-Mardha, j.5. Damsyiq: Dar Ibnu Kathir, h.2137 no. 5317

*every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (God), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it.”<sup>21</sup>*

Those who are in distress such as grieving or depression have a higher advantage if these conditions make them in remembrance of Allah. As we are reminded by a Hadith Qudsi, Abu Huraira reported Allah's Messenger as saying that Allah, the Exalted and Glorious, thus stated: *“I am near to the thought of My servant as he thinks about Me, and I am with him as he remembers Me. And if he remembers Me in his heart, I also remember him in My Heart, and if he remembers Me in assembly I remember him in assembly, better than his (remembrance), and if he draws near Me by the span of a palm, I draw near him by the cubit, and if he draws near Me by the cubit that I draw near him by the space (covered by) two hands. And if he walks towards Me, I rush towards him”<sup>22</sup>*

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<sup>21</sup>Al-Muslim, Muhammad Fuad Abdul Baqi (1991) *Sahih al-Muslim*, Kitab az-Zuhud, j.4, Kaherah: Dar al-Hadith. h. 2295, no. 2999.

<sup>22</sup> Al-Muslim, Muhammad Fuad Abdul Baqi (1991) *Sahih al-Muslim*, Kitab al-Zikr, j.4, Kaherah: Dar al-Hadith. h. 2051, no. 2675.

Believing in the only One, All Powerful and All-encompassing Creator and Sustainer of the universe with His appropriate attributes such as All-Knowledgeable, Most Compassionate and All Controlling, would definitely relieve human beings from their misery and confusions. The purification of the heart or *tazkiyatunnafs*, which is done properly without innovations or *bid'ah*, is superior to any form of modern psychological technique.<sup>23</sup>

- ii. Prophet Ayyub taught us valuable lessons by his endurance, patience, and constancy through all the trials that Allah the Exalted hurled his way. Prophet Ayyub's family, health, and fortune were all put to the test. He never once showed gratitude for any of the blessings that Allah the Exalted had bestowed upon him before his illness; instead, he remained unwavering in the face of his loss. Iblis made every effort to test Prophet Ayyub's patience and steadfastness, but despite his excruciating illness, Prophet Ayyub remained resolute and refused to fall for Iblis's lies and manipulations. We learned of Prophet Ayyub's prayer from the Quran Surah Yusuf verses 83; “*And (remember) Ayyub, when he cried to his Lord: ‘Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.’*”.

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<sup>23</sup> Utz A. (2011). *Psychology from the Islamic perspective*. Riyadh, Saudi Arabia: International Islamic publishing house.

Reflecting on the narratives of Prophet Ayyub demonstrated the importance of upholding moral presumptions about both Allah the Exalted, one's Creator, and oneself. Stressful life experiences offer excellent chances for a person to change how they relate to their spirituality and religion. It acts as a protective barrier against depressed episodes and pathological grieving. It will therefore influence the grieving process as a whole.<sup>24</sup>

- iii. It is never easy to lose a loved one, especially if it was your spouse. Allah's Messenger was quoted by Ummu Salama as saying: *If any Muslim who suffers some calamity says, what Allah has commanded him," We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it," Allah will give him something better than it in exchange. When Abu Salama died, she said: What Muslim is better than Abu Salama whose family was the first to emigrate to the Messenger of Allah then said the words, and Allah gave me God's Messenger in exchange. She said: The Messenger of Allah sent Hatib b. Abu Balta'a to deliver me the message of marriage with him. I said to him: I have a daughter (as my dependant) and I am of jealous temperament. He*

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<sup>24</sup> Bonanno GA. (2009). *The other side of sadness: What the new science of bereavement tells us about life after loss*. Columbia: Basic Books.

*(the Holy Prophet) said: So far as her daughter is concerned, we would supplicate Allah, that He may free her (of her responsibility) and I would also supplicate Allah to do away with (her) jealous (temperament)”.<sup>25</sup>*

History has shown us how hard it was for Ummu Salama to come to terms with her husband's passing, a man whose she cherished and hoped to see again in Paradise. She continued to pray and place her trust and hope in Allah the Almighty because of her piety and faith in Allah the Exalted. Then, beyond her wildest dreams, Ummu Salamah was given the Prophet Muhammad, a man she could never have imagined marrying. She learned the value of praying to Allah, the Almighty, and of being grateful and thinking well of Him as a result of this event. It's critical to realize that facing adversity with hope and faith in Allah Ta'ala fosters a variety of personal development.

## **8. MANAGEMENT AND TREATMENT**

The World Health Organization has taken into account a variety of physical, psychological, social, and spiritual dimensions of health. Various models and ideas exist to address stress and its negative consequences. Numerous techniques are of a psychological and

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<sup>25</sup> Al-Muslim, Muhammad Fuad Abdul Baqi (1991) *Sahih al-Muslim*, Kitab al-Janaiz, j.2, Kaherah: Dar al-Hadith. h. 631, no. 917.

medicinal character. These techniques may be focused on responsible behaviours, such as resolving issues through the removal of obstacles, enlisting the social and emotional support of others, seeking out spiritual and religious resources, engaging in emotional behaviour, running away from conflicts or aggressiveness, and resorting to improper techniques like drug misuse.<sup>26</sup>

Nowadays, medication and psychotherapy, or a mix of the two, are the two main treatments for anxiety that are widely used in the West. Patients with chronic illnesses are typically treated using pharmacology, and this ailment can be treated with a variety of drug types. Whether a drug is used for a short or lengthy period of time depends on the symptoms and circumstances of the individual. Benzodiazepines are among the most commonly recommended medications for anxiety, and they are useful in the short term for calming patients and easing muscle tension.<sup>27</sup> However, it does not instantly remove worry. This drug does not have any addictive properties, however it may have certain side effects, such as headaches, sweating, and digestive discomfort. Tricyclic antidepressants are another drug that is frequently used to treat anxiety, but they can also

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<sup>26</sup> M Jahanshahi ZA et al. (2014). *Adjustment Models and Its Relationship with Mental Health Imam Sajjad Ramsar Hospital Nurses Persian*. Iran: Urmia University of Medical.

<sup>27</sup> Water, A.M. & M.G. Craske. (2005). *Generalized Anxiety Disorders*. New York: Guilford.

have negative side effects like dry mouth, constipation, and mental instability. They also don't completely cure anxiety. Patients who use these drugs may be more likely to have accidents.<sup>28</sup>

Additionally, some people with anxiety decide to undergo psychotherapy, specifically Cognitive Behaviour Therapy or CBT. When compared to other therapies, it is the most widely used therapy and is successful in reducing anxiety.<sup>29</sup> The three methods used in this treatment are teaching problem skills, teaching self-concentration, and training in relaxation. The immune therapy that psychiatrists administer to their patients helps them feel less painful throughout their Western psychotherapy treatments. But issues like guilt, worry, and sadness would still exist. Thus, there is ongoing dispute in the West over CBT's efficacy in treating this illness.<sup>30</sup>

Islamic intellectuals had debated psychology, psychiatry, psychotherapy, and its connection to mental health during the height of Islamic culture. Prominent moralists such as Miskawayh, Al-Tusi, and Al-Ghazali assert that knowledge is essential since the body, like the

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<sup>28</sup> Thackery, E. (2003). *The Gale Encyclopedia of Mental Disorders*. The Gale Group, Inc.

<sup>29</sup> Borkovec, T. D., Newman, M. G., & Castonguay, L. G. (2003). *Cognitive-Behavioral Therapy Disorder with Integrations from Interpersonal and Experiential Therapies*. *The Journal of Lifelong Learning in Psychiatry*. New York: Guilford Press p. 393.

<sup>30</sup> Kase, L. & D.R. Ledley. (2007). *Anxiety Disorder: The Wiley Concise Guides to Mental Health*. America: John Wiley and Sons. p: 30-31.

human soul, can become ill and need medical care like counseling and psychotherapy. For example, the first Muslim doctor to develop psychotherapy techniques was Abu Bakar Muhammad Zakaria Al-Razi, who made significant progress in defining the term, symptoms, and treatments for mental illness. He offered a discussion of mental health in his books "El Mansuri" and "Al Tibb al-Ruhani." Al-Razi, on the other hand, believes that in order to have a balanced existence, a medical professional should be knowledgeable about both physical and mental health.<sup>31</sup> Additionally, *Masalih al-Abdan wa al-Anfus*, a well-known book by Abu Zayd Ahmed ibn Sahl al-Balkhi, discusses the relationship between the body and soul and covers spiritual and psychological wellness.<sup>32</sup>

## 9. CONCLUSION

Integrating psychology and Islamic viewpoints on depression and anxiety provides thorough knowledge and strategy for dealing with these common mental health problems. Although environmental circumstances, early life trauma and genetic predispositions all play a major role in the development of these disorders, Islamic teachings place a strong emphasis on the spiritual aspect of mental health, seeing anxiety and depression as obstacles that can be overcome by faith and

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<sup>31</sup> Zainul Kamal. (1999). *Menuju kesempurnaan akhlak*. (Towards the Perfection of Morality). Helmi Hidayah. Bandung: Mizan.

<sup>32</sup> AlBalkhi, A.S. (1987). *Masalih al-abdan wa al-anfus*. Beirut: Dar al-'Ilm li al-Malayin.

dependence on Allah. Islamic customs including prayer, fasting and alms-giving, as well as Hadith and Quranic accounts of resilience, offer both practical and sentimental approaches to maintaining mental health. Through the integration of psychological insights and spiritual guidance, individuals can enhance their general well-being and coping methods by finding strength, resilience and calm.

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