

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

16 Nov. 2009

## (7) Depression: Islamic Prevention & Treatment

An accepted D<sup>u</sup>a to ease anxiety & Depression  
(Remembrance of Allah, the great blessing to prevent Depression)

Alhamdulillah, over the previous 6 classes, we learned about "Depression" as a whole body illness which is spreading all over the world, and causing a lot of damage to the spirits, body and humanity.

Islam has its ways to prevent Depression as protection is needed to avoid this great disaster called: Depression.

At the beginning, we will have a review summary about the Islamic line of Prevention and treatment which we learned over the previous weeks, so that we can always have them close to our minds

I The sincere belief in "Oneness of Allah"

II. The true belief in "Allah's Decree"

III. Patience.

IV. Understanding the reality of the worldly life,

and → Making the hereafter one's main concern.

V. Continuous remembrance of Allah (prayer, Dues and forgiveness of Allah).

(2) VI. a healthy way of life (food-sleep-exercise)

Over last weeks we learned about the most

important basic fundamental belief in

life which is "the belief in the Oneness of Allah"

This belief is the most important

for the spirit, as it provides it with the

feeling of belonging to Allah, The Only Power, and Only Will, Allah the source of all the Mercy.

This belonging will make the spirit to feel the

Link with Allah all the time i.e. the trust, support

hope, power, peace, tranquility and happiness.

Today, insha Allah we will continue to learn about the Islamic concept regarding prevention and treatment of depression.

Belief in Allah's Decree is

The following Quranic Rules regarding Allah's Decree are a very important for the believer to support him at time of trials and hardships:-

II Life is run by the word (Be) → Surat(36) - V(82)

III None can interfere with Allah's Decree → Surat(71) - V(4)

I (all hardships and afflictions are recorded) → Surat(57) - V(22-23)  
before their creation

IV "Allah burdens not a person beyond his scope" → Surat(2) - V(286)

V "It may be that you hate a thing, and it is good for you" → Surat(2) - V(16)

VI "Verily with every hardship, there is ease" → Surat(94) - V(5-6)

VII - Trials expiate sins → Surat(11) - V(114)

VIII The Declaration of the believer, regarding Allah's Decree → Surat(9) - V(51)

Today insha Allah we will learn about the third line of treatment  
Understanding the reality of the worldly life of depre

There are some Quranic rules which we must  
realise regarding the reality of the worldly  
life so that we can always live a peaceful life with  
mental and spiritual peace :-

① Life is a test, where hardships and  
trials are part of it

Surat AL-Ankabout (VI-2-3).

② Life is deceiving enjoyment

Surat AL-Hadid 57 (V. 20)

③ Life is a farm for the hereafter i.e

The winners in this life are the ones who  
succeed to collect the biggest numbers of the  
good deeds through their sincere belief in  
Allah and their obedience to His Commands,  
their good deeds will make their scale

heavy in the Day of Judgement.

Surat Almuminun (23) - V (101 → 104)

(4) The only way for tranquility and Peace in this life is the "Remembrance of Allah and the true belief"

Surat (13) - V (28).

(5) Worldly life is very short ::

Surat Almuminun (23) (V 112 - 114)

51  
(6) Life is run by the "Decree of Allah" - none of man kind can interfere

A Surat (33) - V (36)

∴ According to the above Quanic rules, the believer can reach a strategy which will protect his spirit from either despair or depression

A) to making the hereafter one's main concern.

(only)  
b) to focus on what matters today.

c) life is too short

d) to appreciate the blessings of Allah.

A) to keep yourself busy with work that you like.

## Remembrance of Allah (Dhikr)

It has the best effect in calming the soul, relieving stress and protecting against depression.

Let's learn the "remembrance of Allah" from Quran and Sunna of Prophet Mohamed (S.A.W).

- 1- Quran (9:18)
- 2- Quran (3:191)
- 3- Quran (7:205)
- 4- Quran (31:27-28)
- 5- Quran (24:37-38)
- 6- Quran (29:45)
- 7- Quran (33:41-42)
- 8- Quran (63:9)
- 9- Quran (73:8)
- 10- Quran (87:14-15)
- 11- Quran (62:10)
- 12- Quran (8:45)

## A Hadith of Prophet Mohamed (S.A.W).

1. "The one who remembers his Lord and other who does not, are like alive and dead. Remembrance of Allah is the soul in a muslim's life."

2. "Allah said in Hadith Qudsi: "I am with my servant when he remembers me. If he remembers ME to himself, then I remember him to Myself. And if he remembers ME in a gathering, then I remember him in a much better gathering (that of angels, prophets)."

3. "There is a shine for everything, and the shine (or polish) for the hearts is Allah's remembrance."

4. "The devil sits clinging to a person's heart. When he remembers Allah, the devil gets lost. but when he forgets, the devil puts evil thoughts."

5. "A person asked the holy Prophet (S.A.W): there are so many things to do in Islamic Shariah. Please just tell me something that (may suffice)

if I take it seriously." Prophet Mohamed said: make sure that your tongue is always busy in Allah's remembrance  
i.e. Zikr "

6- "Prophet Mohamed was asked: who shall be the most virtuous and the best person in the sight of Allah on the Day of Judgement among Allah's servants?

Prophet Mohamed (S. A. W) replied: Those men who remembered Allah a lot and those women who remembered Allah a lot.

7- "The people of the Paradise will have nothing to regret  
but the moment on earth in which they forget to remember Allah. they will be sorry for that

8- "Do not talk too much other than Allah's remembrance or Zikr as this hardens one's heart.

And when he forgets, the devil puts evil thoughts.

## Remembrance of Allah:

When the believer is sincere regarding his belief in

a) Oneness of Allah.

b) Allah's Decree

c) The reality of the worldly life

This clear belief will make him to be sure of

the following facts :-

1. Allah The Almighty is able to do

all things

3 - Allah The (All Wise) makes all the

choices for His servants and runs their affairs.

4 - The way <sup>that (Allah)</sup> runs His servant's affairs

is better than the way the slave would do it for himself

2. Allah <sup>(The All Knower)</sup> knows better about His

servants interests than the servant does

2 - Allah <sup>Merciful</sup> (The All Powerful) is more

merciful towards His servant, than the servant to himself.

So 5- the believer will be sure that he cannot  
progress or regress any further than the limits that  
Allah has decreed for him, as nobody can change  
the will and decree of Allah.

6- Worldly life is just a deceiving enjoyment,  
and the Hereafter must be the main concern.

When a believer knows all this, he will

10 submit himself to his Lord and hand over his  
affairs to Him having the full trust in His

Mercy. This believer will always feel that  
so long he is obedient to His Lord, so the  
Most Merciful will always choose the best for him.

A feeling which makes no space for worry, distress,  
grief, fear or depression.

This will guide the believer to the need to  
remember His Lord all the time, as remembrance of  
Allah becomes <sup>the</sup> essential source of peace for his spirit.

## Forms of remembrance of Allah:

### 1. Recitation of the Quran

Prophet Mohamed (S.A.W) said<sup>(1)</sup> "the superiority of the Word of Allah (Holy Quran) over other word is the same as superiority of Allah over his creatures."

On the Day of Judgement. <sup>(2)</sup> O people! read Quran. Quran will intercede for those who used to read it.

### 2 A.S. Salat

It is the Link with Allah.

It is the source of the light (internal and external) as it is the Connection with "Allah", the Source of all the light.

### 3. Zikr

Some of these are the highly virtuous recitations:

- Alhamdulillah.
- Subhan - Allah
- La-illaha illallah
- Allahu - Akbar
- Astagfiru Allah
- ALLahumma Salli aai Muhammad <sup>عليه و آله و آله</sup>

Prophet Mohamed said, the best of Zikr is there is no God but Alla

Duaa, an important form of "Remembrance of Allah".

Duaa (prayer or supplication) is very beneficial,

and includes both protection and treatment of anxiety, sadness, despair and depression. (Quran (40:60))

As far as protection is concerned, the Muslim is

obligated to turn to Allah, and call on Him all the time, i.e.

Let's learn Ubbi'naa, which is very effective in preventing distress

before it happens: O Allah, I seek refuge with You

from distress, grief, incapacity, laziness, miserliness

cowardice, the burden of debt and from being overpowered by

men."

Also a Duaa for the one is worried about what may happen in the future.

"O Allah, make me adhere properly to my religion,

on which all my affairs depend, make this world

good for me in which is my livelihood, make my

Hereafter good for me, in which is my ultimate

destiny, make my life increase in every good

thing and make my death a respite from every evil."

A number of other Duaa's to do with distress and anxiety  
have been narrated in the Sunnah. They include the  
following :-

1- Ibn - Abbaas reported that when the  
Messenger of Allah (S.A.W) felt distressed, he would  
say: " There is no God but Allah, the All Powerful,  
the Forebearing, there is no God but Allah, Lord of the  
mighty Throne, there is no God but Allah, Lord of  
heaven, Lord of earth and Lord of the noble Throne).

2- Anas, reported that: when the Messenger of  
Allah, was distressed by something, he would say:  
(O Ever - living, O Eternal, by Your mercy I seek help).

3- Asmaa - bint - Umayr said, the Messenger of Allah  
(S.A.W) said " The duaa of the person who is in distress is:  
(O Allah, for Your Mercy I hope, so do not leave me  
in charge of my affairs even for the blink of an eye,  
rectify all my affairs. There is no God except you."

Let's now learn in details about this recommended Duaa<sup>^</sup>.

A <sup>(Duaa)</sup> prayer to ease Depression and anxiety

It was reported from Abdallah Ibn Masood that  
Prophet Mohamed (S.A.W) said 'No person suffers

any anxiety or grief and says"

"O Allah, I am Your slave, son of Your slave,  
son of Your female slave, my forelock is in Your  
hand, Your command over me is forever executed

and Your decree over me is just. I ask You by

every Name belonging to You, which You named

Yourself with, or revealed in Your book, or

You taught to any of Your creation, or You

have preserved in the knowledge of the unseen

with You, that You make the Quran the

life of my spirit and the light of my chest,

and a departure of my sorrow and a release

of my anxiety" - but Allah will take away

his sorrow and grief, and give him in their stead joy.

Imam Ibn Qayyim said about this dua in his  
book "The Provisions of the Hereafter" that:

<sup>First</sup>  
the Part of the Dua Lord, I am Your servant, whose father and  
mother are Your servants" = the true knowledge  
and recognition of Allah Almighty as it clarifies  
the belief in Allah the Creator of every one,  
and that all mankind are His creatures and  
His servants.

the 2<sup>nd</sup> Part of the Dua <sup>Prayer</sup> 2 - My forelock is in Your Hand = The true belief  
up to "Your decree over me is just"  
and recognition that (a) his fate is in Allah's  
Hand, (b) that his destiny is moving according to  
the Divine Plan, that (c) Allah The Almighty  
does whatever He pleases with it, (d) that the  
servant can neither bring benefits or harm to  
himself, (e) that he cannot bring about his own  
birth, death or resurrection, that (f) he has no  
power to alter his destiny except as Allah wills,

, that (g) he is totally dependant on his Creator, Sustainer and Lord, that (h) his own existence is subject to whatever Allah decrees, and that Allah is just, and what Allah wills, shall be.

∴ This Part of the Dua includes 2 cardinal aspects which are the core of the belief in "Allah's Oneness" and "Decree".

∴ The first is the recognition and confirmation of Fate, and that: Allah's Decree regarding His servant shall come into force, and that the servant cannot escape it or repel it, and (2) the second aspect proclaims that Allah is just, that He does not oppress His servants, and that what He decrees is due by virtue of divine justice and knowledge of such needs. This is because injustice represents the need, ignorance, weakness and inferiority of an unjust person, and

Therefore, such attributes are not Divine, and they cannot come from One, who is The Master, The Lord All knowing, and He has no needs. Hence, Allah's wisdom is operative where His will is ordained.

Allah is rich beyond any need, and everything is poor and seeks its nourishment from Him. He is All wise, and there is not a single atom throughout the entire universes where His will is not operative.

17  
\* When the unrepenting and ungrateful disbelievers and idol worshippers threatened Allah's Prophet Hud, peace be upon him, to invoke the curse of their deities upon him, he replied: I call Allah to witness and you bear witness that I am innocent regarding what you ascribe as partners to Him. - Surat Hud;

سورة هود: آيات (54-55-56)

The Third Part of the Duaa ( from "I ask You by every name ..... upto Unseen <sup>40</sup> )

5. Furthermore, Allah's Messenger (S.A.W) calls

in this prayer upon Allah's most holy Names and the Divine attribute He proclaimed in His Kingdom, revealed in a Book, taught to a privileged servant or kept as His sole secret, so that no angel of the nearest and most exalted status and no prophet or messenger has ever known to ask by it. Such invocation surpasses all supplications, and of all prayers is the dearest to Him, and most worthy of immediate reply, because it proves the servant's knowledge and recognition of his Lord.

18  
The 4<sup>th</sup> Part of the Duaa " from "that you make ..... upto " of my anxiety )

6- Allah's Messenger (S.A.W) then prayed to Allah

The Almighty to make the glorious Quran the prime of his heart, meaning the spiritual food of his body, mind and soul and

through it, to wash away, get rid and cure his stresses, worries and concerns, making it the one conclusive medicine that will extract illnesses, and restore the human being to his true states and balance. Hence, he asked his Lord to make the Quran the Light of his soul that removes any confusion that interferes with the clarity and wisdom.

Such medicine works only if :-

- a) the patient is truthful in his asking for it,
- b) sincere in his trust in its effectiveness.
- c) and uses it as prescribed by his physician-

Hence, Allah willing, the correct use of the medicine will certainly be followed by complete recovery, excellent health and vitality and Allah is the Supreme Helper.

The Summary of this Dua indicates the following :-

The slave should admit that: he belongs to Allah and that he cannot do without Him and has no other master than Allah, that he should be a slave to Allah, announce his submission to Him, obey His commandments and heed His prohibitions, that Allah is directing and controlling him as He wills, that he should demonstrate his acceptance of His decree, that he should pray to Allah, using all His Names, then ask for what he needs.

20

As believers in Allah The Almighty, we  
need to protect our selves against depression as we learn its damage to the whole body and life.

We need to remember our Lord all the time

We need to memorize these Duâs so that we can call on Allah all the time

We need to Love the Holy Quran so that it become the cure, healing and treatment for  
Sorrow, Sadness, Lonliness and depression

Nov. 2009  
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