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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Depression: The Islamic perspective (3)

at the beginning, I need to clarify that:

In these classes, we will review "depression" according to research papers and at the end we will insha Allah lead about Islamic Point of view. Alhamdulillah, over the previous 2 classes, we

learned about the symptoms of depression which can be summarized in the following statements:-

- 1- "I feel sad all the time and just don't feel like myself."
- 2- "I don't enjoy being with my friends or doing any of the things, I usually love to do"
- 3- "I've been having a lot of trouble sleeping lately"
- 4- "Sometimes, I feel extremely lonely"
- 5- "I am not really interested in eating"
- 6- "I feel like I don't have any energy."
- 7- "Even after a long day, I still feel restless"
- 8- "I am confused, I can't make any decisions"
- 9- "I have continuous headache, no treatment is effective, in spite of the fact that all my check up examinations are normal ||"

Allah

Symptoms of depression

In general, the symptoms of depression =

[total disturbance of body, soul and mind]

A - body (physical)

Sleeping disorders

disturbance of eating habits

aches and pains
fatigue or lack of energy

B - Soul - (emotional).

Continuous sadness with no clear reason

Feeling of guilt

Feeling of helplessness and hopelessness

Loss of interest in every thing

C - mind (mental)

Lack of concentration

Trouble making decisions

Restlessness
Thoughts of death

Conclusion

∴ Depression is a big problem is affecting all the systems of the body

1. Causes of depression

We learned last week that the causes of depression can be summarized as:

1. Traumatic life experiences either in the family or in the work e.g. death of a loved one (

3 Parent, husband, kid) - divorce, sick child - Loss of the job, big accident and so on.

2. Certain diseases e.g. cancer, heart disease.

3. Hormonal changes: post partum, premenstrual syndrome and during the transition into the menopause.

4. Genetic causes i.e.

All what we learn about "depression" is from the references related to "Institutions of Mental Health" all over the world.

According to these institutions, treatment of depression is mainly: antidepressant drugs which are

so many, but all of them have 2 common characters.

1- tendency for addiction i.e total dependence on the drug.

2- Different side effects e.g insomnia, Fatigue, drowsiness (similar to symptoms of depression !!?).

Also, some medical reports state that: swimming and frequently doing house work is a solution for depression, but try to imagine that the depressed people will always remain in swimming pools or be constantly doing housework, which seems to be not accepted Logically.

Conclusion :-

Today, Depression is the most common (widespread) amongst

all the psychological diseases in the world including the Muslim countries. Trials for knowing the cause and treatment are continuous, but still there is no cure for depression.

So let us now discuss the topic of depression from the Islamic perspective:-

1- Grief is something natural that humans feel due to their common problems, but when grief increases and overwhelms a person it becomes what is known as depression. This is the highest level of grief. It results in a person becoming controlled and dominated by their inner misery, the result of which is despair and loss of happiness. It is usually accompanied by symptoms which are reflecting the feeling of distress of the inner self e.g headache - sadness - lack of concentration, inability to take a decision - disorders of sleep and eating i.e whole body and spirit illness.

One may well ask: we realize that these problems exist, but what are the reasons behind them and what is the solution?

The answer is that:-

1. In some cases, there are purely medical reasons behind depression which cannot be ignored, the most common being the frequent consumption of medication, drugs and alcohol (e.g celebrities are always suffering from depression because of alcohol and drug addiction).

This addiction leads to the feeling that: life is pointless without drugs and alcohol. so they may commit suicide to get rid of all this drama. (they suffer chemical changes in their brains because of the drugs and pain medications)

2 - Another reason for depression is related to genetic inheritance i.e. familial depression.

So let's concentrate on some of the reasons for depression which can be clarified by the verses of the Quran and the Ahadeeth of Prophet Mohamed (S.A.W).

Causes of depression from Quran - Sunna

I- The ignorance of the nature of worldly life (a test full of hardships and trials).

II- The heart which is heedless of the remembrance of Allah.

III- Lack of belief in Divine decree and predestination.

IV- The effect of Satan on, who instils sorrow in a person.

V- 5- Too much attachment to worldly matters e.g the desire for too much collecting wealth - The desire for the best materialistic issues (Car - House - Furniture clothes) - which - to debts which a

VI- Sins lead to depression.
person cannot pay.

Insha Allah, we will learn in

full details about these causes of

depression, so that insha Allah we will

be able to find the treatment of these

causes from the verses of the Holy Quran

and Hadith of Prophet Mohamed (P.A.W).

Causes of Depression from Quran & Sunna :-

① Ignorance regarding The nature of worldly life.

1. In the Quran, Allah The Almighty clarified the nature of the worldly life: (a test) for mankind for everyone to prove the reality of their belief in Allah and their obedience to His Rules. Accordingly (in that test) people will have calamities, hardships and disasters as part of the worldly life test. This is the nature of the worldly life and this is the rule for every human being - i.e. it has to be expected all the time and not to be evaluated as oppression, stress or punishment from Allah.

The Proofs from the Quran :-

1. Surat (90) AL ^{Balad} V(4)
2. Surat (76) - AL-Insan (V2)
- * 3. Surat (2) AL-Ankabut (V-2-3).
- * 4. Surat (2) AL-Baqara V(214)
5. Surat (84) AL-^{Insiquaq} V(6).

These verses of the Quran are clarifying a very important fact.

سورة الحديد (٧)
"Man's life is a process of continuous hardship that never ends"

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① 'At birth, and before the baby sees the light, he undergoes a great deal of pushing and squeezing to the point near suffocation at its passage out of the womb.

② A stage of great suffering follows. The newborn baby begins to breathe the air, i.e. It is the cry which tells of the hard start, through which he inflates his lungs with air for the 1st time.

③ Every step or movement of adaptation, is attended by suffering. If one watches the baby when he begins to crawl and walk, you can feel the kind of effort required for such minor movements.

4) Thus, affliction continues with leeching, developing the ability to stand up, walking firmly, Learning and thinking.

5- Then, the road diverge and the struggle takes different forms - One person struggles with his muscles, another with his mind and a third with his soul.

10 . One struggles for a mouthful of food or a rag to dress himself with, another to double or terrible his wealth.

. One person strives to achieve a position of power or influence and another for the sake of Allah.

. One struggles for the sake of desires, and the other for the sake of his religion (faith).

. Every one is carrying his own burden and climbing his own hills to arrive finally at the meeting place appointed by Allah.

∴ Suffering in this worldly life never comes to an end.

(Also) There are different forms of suffering which every one may have in his life as Allah mentioned in Surat AlBaqara (2) V. 155.

∴ Rule: every person must realize the nature of the suffering process which he must be exposed to in his worldly life.

The Question is: what is the goal of all this suffering?

The Answer is in Surat Al Ankabut (29) - (V-2-3).

The goal of this suffering in life is that:

1- human being realize that life is not fun, instead it is a test. Early exposure to suffering, make them more strong and able to tolerate hardships more easy.

2-

2- People in the worldly test must realize that they are accountable for what they actually do, this is an act of justice. So

For the believers, they must realize that: belief is not a word we say, it is :-

a) a reality that imposes duties

b) a trust that carries requirement

c) a struggle that demands patience and perseverance.

so it is not enough that people should claim to believe. When they make this claim, they are not left alone. They are subjected to test to prove their sincerity regarding obeying Allah commands (in all aspects of their life: worshipping Allah (salat, Fasting and charity good manners, Halal earning and spending and so on).

It is the Paradise, the final destination of the believer as Allah mentioned in Surat (2) - AL Baqara (214).

In conclusion:

It is the ^{ignorance of} knowledge of the above knowledge that may cause muslims to react, with sadness on exposure to hardships and trials.

II The second ^{reason} for depression from the Quran

is the heart which is heedless of the remembrance of Allah, which is reflected by the heedlessness of the tongue. This is an indication of grief and misery.

In Surat Taa-haa (V 124) is the Proof.

The meaning of this verse is: When human life loses its link with Allah, depriving itself of His abundant grace, it becomes difficult, even though it may be materially good. This is the stress of being isolated of Allah and the reassurance of His mercy.

- It is a stress that demonstrates itself in form of worry, doubt and confusion, holding tight to what one owns and fearing unexpected loss, missing the feeling of comfort and pleasure.

People do not feel true reassurance except when

they place their trust in Allah, holding tight to their bond with Him. The reassurance generated by faith in Allah adds much to life's dimensions in length, depth, and expanse. Without such reassurance

14 life is nothing but a continuous misery and is far harder than what man suffers through poverty and deprivation.

III It is also mentioned in the Sunnah that sins lead to depression.

Prophet Mohamed (S.A.W) said:

"If a slave's sins increase and he does not have enough good deeds which would wipe these out, then Allah will afflict him with grief and sorrow in order to wipe them out."

IV Being anxious and concerned about the future and the lack of the belief in divine decree

and predestination is another cause of depression. Some people worry about what the future holds for them ^{as} they fear being incapable of dealing with problems disasters and calamities, if and when they arrive.

15 V Satan plays an important role in causing depression as it whispers to mankind all the time ~~either~~ to make them feel ~~that~~ anger, or envy, despair or sadness. Even it comes to people as they sleep and make them see bad dreams which make them to feel grief and sorrow and not being able to sleep. All the above leads to depression.

VI Debts cause grief and anxiety and can lead to depression

Prophet Mohamed (S.A.W) went one day to the mosque and found Uke - Ummamah sitting there so he (S.A.W) asked him "O, Abu - Ummah! Why

do I see you sitting in the mosque when it is not prayer time? He replied: "It is due to anxiety and grief which results from debts that I owe"

So the Prophet (S.A.W) said " Shall I teach you words which will take away your grief and by which Allah will help you repay your debts, if you were to say them. Abu - Umaamah replied " Yes, O Messenger of Allah "

Prophet Mohamed (S.A.W) said: Every morning and every evening say "O Allah, I seek refuge in you from anxiety and grief, weakness and Laziness, miserliness and cowardliness, the burden of debt and from being overpowered by men "

After this, Abu - Umaamah commented that: " I did this and Allah relieved my sorrow and anxiety and helped me repay my debt. "

These were some reasons behind depression

17 and through these, one can see the connection between depression and staying away from the guidance and path of Allah, committing that which Islam has prohibited, and being attached to the worldly matters.

Allah says that in Sura (6) - V 125.

125. "And whomsoever Allah wills to guide, He opens his heart to Islam, and whomsoever He wills to send astray, He makes his heart closed and constricted, as if he is climbing up to the sky."

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