



## PROPEHETIC MENTAL HEALTH

### *Kesihatan Mental Berpandukan Sunnah*

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#### **Abstract**

The prophetic lifestyle is a sum of applications applied during lifetime on a daily basis. Thereby, it directs the personal conduct and behaviour and affects the person and the people around him / her. It produces a climate of comprehension, understanding, cooperation, mutual support, compassion, love, peace and happiness. Prophetic lifestyle promotes balance between physical, psychological, and spiritual needs and responsibilities toward the Creator and creations. This article discusses the practices of the prophetic iconic modules in the positive development of psychological and cognitive well-being as according to Quran. The article found that the prophetic mental health is also essential for setting priorities, solving problems, refining conduct and leading an overall healthy relation with one's surrounding. It is important to note that mental and cognitive wellbeing require constant maintenance to ensure stability and progression only if the prophetic iconic modules is constantly practiced and applied in daily life.

Keywords: lifestyle, psychological wellbeing, spiritual emptiness, state of mind, healer.

#### **Abstrak**

Gaya hidup sunnah adalah himpunan amal seharian yang berlaku sepanjang hidup. Ia akan menghasilkan satu budaya kefahaman, saling bekerjasama, keprihatinan, kasih sayang, aman damai dan kebahagiaan. Gaya hidup sunnah mampu menyeimbangkan keperluan fizikal, psikologi dan spiritual serta tanggungjawab kepada Pencipta dan semua ciptaannya. Artikel ini membincangkan amalan modul ikonik sunnah dan gaya hidup kognitif yang positif seperti dinyatakan di dalam Quran. Artikel ini mendapati kesihatan mental gaya hidup Nabi adalah sangat penting untuk menyusun keutamaan hidup, menyelesaikan masalah, memperhalusi sopan santun yang mengarah kepada tercapainya hubungan yang sihat dengan sesama manusia di sekeliling. Adalah sangat penting bahawa mental dan gaya hidup kognitif memerlukan penyelenggaraan yang berkala untuk memastikan kestabilan dan perkembangan hanya jika amalan modul ikonik sunnah diamalkan di dalam kehidupan seharian.

Kata kunci: gaya hidup, kesejahteraan psikologi, kekosongan jiwa, status minda, penawar.

## INTRODUCTION

According to official statistics from authorities and specialists concerned with mental illness in countries and international organizations around the globe, the proportion of psychiatric patients is on the rise. In a World Health Organization (WHO) report released in early 2017 on mental health in India, 7.5% of the population suffers from serious mental illness that requires expert intervention (Malathy Iyer. 2017); furthermore, suicide rate in India is 17 per 100,000 people (Emma Swanhuysen . 2016). Nevertheless, these figures are not only true for poor countries like India, for mental health is at risk and suicide rate in countries, supposedly advanced countries, is also shocking: Sweden 12.0, United States 14.0 and Germany and Britain 13.4 (American Foundation for Suicide Prevention. 2017; World Health Organization. 2011).

Statistics from the UK's official authorities show that a quarter of the British population suffer from at least one psychiatric illness, and that suicide rate is not less than 10 per hundred thousand citizens every year (McManus, S et.al. 2007), meaning that the number of those who attempt to kill themselves in Britain is 5,600 individuals per year and that the number of male suicides is twice the number of females.

In the United States, suicide rates are high among youth (10-24 years old), accounting for 90% youth death (Mary O'hara. 2018). A quick look at WHO statistics on suicidal rates in countries across the globe shows that the highest rates of suicide are in pagan countries, followed by "developed" and supposedly "civilized" countries. This rate decreases in Muslim countries with mixed races and other religions; whereas the rates are acceptable in Arab and Islamic countries. Hence, poverty, physical illness, ignorance or illiteracy are not main factors in suicide; rather spiritual emptiness, which makes Man desperate and void, is at the core of such problems.

To fill this voidance and provide Man with a doctrine for his wellbeing, Allah demands Man to follow the prophet's Sunnah as He said

*There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often (Al Ahzab 33:21).*

Prophet Mohamad, PBUH, said "After I am gone, you will see great conflict. I urge you to adhere to my Sunnah and the path of the Rightly-Guided Caliphs, and cling stubbornly to it (Sahih Muslim. 2018. Book 1. Hadith 86)"

This Sunnah, particularly the prophetic Sunnah as a lifestyle, is the core of this discussion; namely, it presents this prophetic module stemming from the words of Allah: {*your companion has neither strayed nor is he deluded*}: (Al Najm 53:2).

Allah has created Man with the purest instinct, has completed his mind and guided him to a state of rational wellbeing. To him, He has devoted matter and food and has nurtured his soul, warning him from following lusts and committing taboos. By abiding by the Holy Quran and the Holy Prophet, Man can overcome life difficulties, worship Allah faithfully and transcend to higher states. To Man also Allah has sent his elite, prophets and messengers, from whom Man learns, imitates, and receives happiness both in the World and the Hereafter Allah has bestowed humanity with the Prophet, PBUH, as a flawless being both inward and outward

*You are not, [O Muhammad], by the favor of your Lord, a madman (Al Najm 68:2).*

His morals are the finest and indeed, *you are of a great moral character (Al Najm 68:4);*

*He is the most compassionate, And We have not sent you, [O Muhammad], except as a mercy to the worlds (Al Anbeya'21:107);*

A Man to follow and take as an icon, there has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often (Al Ahzab 33:21).

He is, PBUH, a reference to guide people in two ways: first, through his personal conduct and lifestyle, and second with his advice and guidance to others;

*There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful (Al Tawba 9:128).*

The following discussion serves as a sample of the prophet's flawless conduct and cognitive wellbeing organized as follows:

- a. Historical overview
- b. Literature review
- c. Impact of psychological and cognitive wellbeing on one's conduct
- d. Psychological and cognitive wellbeing in the Holy Quran
- e. Psychological and cognitive wellbeing of Prophet Mohamad
- f. Prophet Mohamad as a psychological and cognitive healer

## **HISTORICAL OVERVIEW**

The concept of "State of Mind" appeared progressively as old civilizations evolved. Thousands of years B.C. the Hindu mythology, for instance, considered the mind as an element of the soul (ATMAN), and the purification of the mind a prevention from diseases. To them, the soul consists of three elements: Mind (Knowledge), Vitality (Action), and Matter (all worldly objects and literature) (Shiv Gautam. 1999). Certain terminology was extracted from mythology, literature, philosophy and psychology; terms like: speed of mind, mental happiness, and increased intelligence appeared in Vedic statements. According to the "Ayurveda", the main mental faculties and factors are: *manas* (mind), *budhi* (control), *smriti* (memory), *sajna jnana* (orientation and responsiveness), *bhakti* (devotion), *shila* (habits), *chesta* (psychomotor activity), and *achara* (conduct). Any negative effect of these factors can result in various psychiatric disorders (Francis, A. P. 2014). Sri Krishna modified and simplified the Vedic and Upanishadic knowledge. He spoke to humanity through his dialogue with Arjuna (the one who makes sincere efforts), assuming that he will inevitably obtain the knowledge flowing from the center of consciousness (Shiv Gautam. 1999). Through the ways of self- knowledge: yoga of action, knowledge of renunciation and action, the path of meditation, knowledge of the absolute and the eternal, yogic vision, yoga of devotion, the wisdom of renunciation and liberation, the Arjuna's personality should be totally transformed to the ideal.

In the middle ages, Arab and Muslim scholars, since early Islam, were encouraged by the Quran to nurture the soul (Rooh), the mind, the heart and the spirit (*Nefs*). Influenced by Greek and Indian books translated to Arabic, two centuries later, they reached profound searches in

different domains and went deep in many branches of medicine, pharmacy, surgery, psychology, etc. Hundreds of books in the old Arab library can be found discussing the mind's wellbeing, deterioration, diseases and treatments.

Imam Ghazali, Al Razi, Ibn Roshd, Ibn Arabi, among other scholars refuted those studies basing their arguments on empirical evidence and proposing new terms related to psychology, psychological wellbeing, emotional states, depression, among others. In many of his writings, Al-Razi dealt with subjects of psychological matter such as sleep, pleasure and sadness. He also wrote a letter on spiritual medicine and drafted a book entitled "Spiritual Therapy." Abu Al-Faraj Abdul Rahman Ibn Al-Jouzi who took care of spiritual and psychological medicine produced the book "Spiritual Medicine".

Al-Razzi and Ibn Sina dealt with other psychosomatic diseases, discussing the impact of Man's psychological state on his physical wellbeing. In general, Muslim scholars associated physical ailments, such as anxiety and nervousness, with emotional turbulence and stress. For that, Al Razi used music and entertainment to cure emotional disorders. Arabs were the first to establish hospitals and rehabilitation centers. They have also established the Indian Islamic School, after the Mongols ruled India. One of these schools was The School of Psychotherapy that was established by Dr. Unhammad in 1222 in Punjab, in addition to philosophical and psychological schools in Andalusia led by the philosopher Ibn Rushd.

## LITERATURE REVIEW

In the Renaissance, psychology in Europe was associated with philosophy and mythology. The mental and psychological wellbeing were not known till mid-nineteenth century. William Sweetser was the first to use terms like 'mental hygiene'. He was followed by Isaac Ray who studied positive mental health, defining it as the art of preserving the mind from accidents and influences that harm its energy and wellness.

In fact, mental health is part and parcel of psychological health. The latter's weakness radically impacts Man's psychological wellbeing. Contrary, its health is a vivid indicative of Man's healthy state of mind and attitude (Medilexicon's medical dictionary. n.d).

The wellbeing of mental health is evident when Man's emotional and cognitive state, conduct and social status are all balanced. Also, when he is capable of controlling his actions and employing them in appropriate context. It is evident when Man can enjoy the different stages of his life. Some of the factors that harm man's mental health are hereditary, hormonal or environmental. According to WHO, World Health Organization, mental health is: "... a state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community".

Some of the well-known psychological disorders are anxiety, hyperactivity, autism, bipolar disorders, depression, binge eating, panic attacks, obsessive compulsory disorders, social anxiety. These disorders impact the patient, his family and surrounding. The cost of treating psychiatric patients will triple the current cost by 2030, according to World Health Organization figures.

Early predictors of psychological disorders are eating disorders, sleep disorders, social isolation, lack of energy, fatigue, indifference, unexplained pain, helplessness, addiction to smoking or alcohol consumption, constant fights with family and friends, amnesia, delusions, suicidal thoughts and the like.

Contrarily, mental wellbeing equips Man with various skills to coop reasonably with life demands and problems and to engage in healthy social activity. In order to achieve this healthy state of mind, Man is encouraged to seek professional help, engage in social life, exercise, contribute to society, sleep well, gain proper skills to handle life problems. It is worth noting that some psychological problems need immediate professional help to avoid becoming chronic diseases.

### **IMPACT OF PSYCHOLOGICAL AND COGNITIVE WELLBEING ON ONE'S CONDUCT**

The following researches are conducted on mental health and psychological wellbeing: The first study was published on July 27, 2010 by Dr. Holt Lunsted Smith TB in collaboration with the academic editor Carol Brayne from the University of Cambridge in the United Kingdom. This research that extended across 148 studies involved 848,308 participants; it studied the connection between social relationships and mortality. A second research is an ongoing study published in 2015 by Harvard American University; the study was initiated more than 70 years ago and is updated every two years. It is currently supervised by Dr. Robert Waldinger (Gazette. 2018).

The first study showed that the highest mortality rate compared to the causes of death, due to excessive alcohol or smoking, is for those who do not have real relationships with their surroundings. The second study proved beyond doubt that a healthy, happy and long life has nothing to do with richness, fame, social status or hard work, but with good and strong relationships among people, parents, brothers and sisters. The number of friends does not matter as much as the quality of relationships does. Statistics in this study also found that living in an atmosphere of indifference and inconsistency harms health and reduces age; whereas good relations help the patient to bear pain and overcome crises. Hence, good relations not only protect bodies, but they further protect brains. Normally, happy people retain good memories while those who have no supportive environments suffer from memory problems.

It is not possible for those who suffer from such symptoms and suffer from severe suffering to carry out corrective and behavioural actions that require awareness, knowledge. A number of these mental illnesses cause real physical injuries, threaten health and occupy the patient all the time. Therefore, mental and psychological treatment is necessary before attempting to follow the idealistic prophetic approach to life throughout the day and night and for the rest of life.

In their study of personality, western psychologists have neglected the spiritual side of Man and its impact on his personality and conduct; this has negatively impaired their understanding of Man, his personality, and mental health. The psychologist Erick Fromm has noted the shortcomings of modern psychology and its inability to understand the human being adequately.

It is necessary to study the spiritual aspect of Man to understand the nature of spiritual and materialistic conflicts that occur within him, and to realize Man's conflict between tendencies, instincts and lust on the one hand and his instinctive longing to be a truthful servant of Allah on the other hand. Thus, empowering the spiritual side of Man brings about an empowerment in his overall wellbeing. Indeed, *he succeeds who purifies his own self* (Al Shams 91:9).

## PSYCHOLOGICAL AND COGNITIVE WELLBEING IN THE HOLY QURAN

The Holy Quran is rich with guidance and advice on maintaining a healthy state of mind. When browsing the Holy Quran, verses on the importance of monotheism, faith in Allah and the Day of Judgment emphasize the value of believing in Allah and trusting His mercy. Such content formed the base of a healthy mental state, *Allah - there is no deity except Him. And upon Allah let the believers rely* (Al Taghabon 64:13).

It is the belief and faith in after life that makes Man value punishment and reward. *Indeed, those who have believed and done righteous deeds - indeed, We will not allow to be lost the reward of any who did well in deeds* (Al Kahfi 18:30).

Additionally, Man is reassured in the Holy Quran that Zikr Allah comforts the heart and the spirit *{those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured* (Al Raid 13:28).

Whilst negligence of Allah and Zikr Allah undoubtedly leads to unfavourable results *and whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind* (Taha 20:124).

Zikr techniques are described in the Holy Quran in different ways *and remember your Lord within yourself in humility and in fear without being apparent in speech - in the mornings and the evenings. And do not be among the heedless* (Al A'raf 7:205), or *and remember the name of your Lord and devote yourself to Him with [complete] devotion* (Al Muzammil 73:8) among various other Qur'anic verses.

Man is weak by instinct and powerful by Allah *And Allah wants to lighten for you [your difficulties]; and mankind was created weak* (Al Nisaa' 4:28). *He gains strength from belief and faith in Allah and will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent* (Al Talaq 65:3).

Troubles, catastrophes and difficulties render Man's psychological state shattered; nevertheless, faith empowers him and enriches him with patience and endurance *No disaster strikes except by permission of Allah. And whoever believes in Allah - He will guide his heart. And Allah is Knowing of all things* (Al Taghabun 64:11).

Without faith, Man can easily collapse, depress or even fall a victim of panic attacks, *Inclining [only] to Allah, not associating [anything] with Him. And he who associates with Allah - it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place* (Al Haj 22:31).

The Holy Quran is rich with descriptive verses on atheism and its negative impact on the psychological and mental state of nonbelievers *And recite to them, [O Muhammad], the news of him to whom we gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators* (Al A'araf 7:175).

The Holy Quran also describes how nonbelievers and hypocrites conspired against Prophet Mohamad, PBUH, *Have you not considered those who practice hypocrisy, saying to their brothers who have disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone - ever; and if you are fought, we will surely aid you." But Allah testifies that they are liars* (Al A'araf 59:11); those hypocrites and nonbelievers shared a dreadful psychological state, *Already Allah knows the hinderers among you and those [hypocrites] who say to their brothers, "Come to us," and do not go to battle, except for a few, Indisposed toward you. And when fear comes, you see them looking at you, their eyes revolving like one being overcome by death.*

*But when fear departs, they lash you with sharp tongues, indisposed toward [any] good. Those have not believed, so Allah has rendered their deeds worthless, and ever is that, for Allah, easy (Al Ahzab 33:19).*

As for moneylenders, Murabeen, the Holy Quran describes their devastating psychological state, *those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein} (Al Baqarah 2:275).*

It is universally acknowledged that the main cause of psychological diseases is fear and grief, if they combine, they become very difficult to cure. Allah has mentioned these two factors in 16 Qur'anic verses one of which is, *Indeed, those who have said, "Our Lord is Allah," and then remained on a right course - there will be no fear concerning them, nor will they grieve} (Al Ahkaf 46:13).*

The Holy Quran raises awareness of the preventive measures to cultivate psychological and mental stability which starts from early ages; this is evident in Suwrat Loqman who preaches his son, warns him from polytheism, urges rectitude with parents and similar acts of integrity.

As for psychological therapy, Suwrat Al Ma'arij says it all { *Indeed, the human was created grudging and impatient; When evil comes upon him he is impatient; but when good comes upon him, he is grudging; except those that pray, who are constant in prayer; who, from their wealth is a known right, for the impoverished non-requester and the requester, who confirm the Day of Reckoning and go in fear of the punishment of their Lord, for none is secure from the punishment of their Lord, who guard their privates except from their wives and what their right hands own, for these they are not blameworthy. But whosoever seeks beyond that, they are the transgressors. (Those) who keep their trusts and their covenant, and standby their witnessing, and who are constant in their prayers. Those are highly honored in the Gardens} (Al Ma'arij 70:20). The Holy Quran is rich with such verses for those who read deep and contemplate its meaning.*

## **PSYCHOLOGICAL AND COGNITIVE WELLBEING OF PROPHET MOHAMAD**

Whoever observes the Prophet's qualifications, his conduct and attitude with family, surrounding, and Allah notices that these qualifications reflect a clear intellectual state of mind. He had an objective for every action and every decision. Prophet Mohamad, PBUH, is a source of joy for his family and surrounding. Ultimately, he is an instrument of service for all around him. All his deeds stem from his visionary optimism that reflected positively on everything around him.

The following discussion utilizes some Hadith in reference to some feature of the Prophetic iconic module.

### **1- Charisma and Looks**

Prophet Mohamad, PBUH, was charismatic; "Al-Bara' reported that Allah's Messenger had the most handsome face amongst men and he had the best disposition and he was neither very tall

nor short-statured” (Sahih Muslim. 2018. Book 43. Hadith 124). "The front teeth of Rasulullah were a bit wide (spread out). They were spaced out and not close together. When Rasulullah talked, an illumination emitting from his teeth could be seen." (Sahih Muslim. 2018. Book 1. Hadith 14).

“Imaam Hasan *radiyallahu anhu* says, I asked my (maternal) uncle Hind ibn Abi Haalah, who always described the noble features of Rasulullah (PBUH) to describe to me the manner in which Rasulullah (PBUH) spoke. He replied that Rasulullah (PBUH) was always worried (about the hereafter). And always busy thinking...He always spoke clearly from beginning to end... He was not short-tempered, nor did he disgrace anyone. He always greatly appreciated the blessings of Allah even though it might be very minute, he did not criticize it.

If someone exceeded the limits in religious matters or against the truth, he became so angry that no one could endure it, nor could anybody stop it till he avenged it. If for some reason he made a gesture or pointed at something, he did it with a full hand. ... When he was surprised by something, he turned his hands, and when he spoke sometimes while talking, he moved his hands, he sometimes hit the palm of his right hand with the inside part of his left thumb. When he became angry with someone, he turned his face away from that person, and did not pay attention to that person or he forgave that person. When he was happy due to humility it seemed as if he had closed his eyes. The laugh of Rasulullah SAW was mostly a smile, at that moment his mubarak front teeth glittered like white shining hailstone” (Sahih Muslim. 2018. Book 33. Hadith 215).

## 2- Hygiene and outfit

Prophet Mohamad, PBUH, was the most hygienic in outfit, home and setting. The clothing which the Messenger of Allah liked best was shirt (Sunan Abi Dawud. 2018. Book 33. Hadith 4014). He wore colors too “It was narrated that Abu Rimthah said: "I saw the Prophet delivering the Khutbah, wearing two green Burds."(Al-Nasa’i. 1999. Vol 2. Book. 19. Book 33. Hadith 1573).

## 3- Logic

Narrated 'Urwah: that 'Aishah said: "The Messenger of Allah did not speak quickly like you do now, rather he would speak so clearly, unmistakably, that those who sat with him would memorize it." (Sahih Muslim. 2018. Book 46. Hadith 3639) Prophet Mohamad’s, PBUH, speech always addressed the mind and the heart; only the wisest represented him in critical situations and this is evident in Al Sirra. He delivered facts; and Ijazz and science has proven every Hadith he uttered. As a paradigm, “Narrated Abu Buraydah: I heard the Messenger of Allah say: A human being has three hundred and sixty joints for each of which he must give alms. The people asked him: Who is capable of doing this? He replied: It may be mucus in the mosque which you bury, and something which you remove from the road; but if you do not find such, two rak'ahs in the forenoon will be sufficient for you” (Sunan Abi Daud. 2019). Allah addressed Prophet Mohamad, PBUH, saying, *but for the Favor of Allah to you (Prophet Muhammad) and His Mercy, a party of them intended to lead you astray, but they only lead themselves astray, and they did not harm you a thing. Allah has sent down to you the Book and the Wisdom and He has taught you what you did not know. The Bounty of Allah to you is ever great* (Al Nisa’ 4:113).

## 4- Humbleness

Narrated Al-Aswad: That he asked `Aisha "What did the Prophet use to do in his house?" She replied, "He used to keep himself busy serving his family and when it was the time for prayer



he would go for it." (Sahih Al-Bukhari. 2018. Book 10. Hadith 70) He was the most modest, "My Lord, increase me in knowledge (Taha 20:114). "Narrated Abu Burdah: I entered upon 'Aishah, and she brought a course lower garment that was manufactured in the Yemen and a patched garment called *mulabbadah*. She swore by Allah that the spirit of the Messenger of Allah was taken in these two clothes" (Sunan Abi Dawud. 2018. Book. 33. Hadith 4025).

### 5- Ethics and Conduct

Prophet Mohamad, PBUH, recognized the right and wrong and consistently strove to set an example for good conduct by applying principles of honesty and fairness to his relationships with people. Anas bin Maalik *Radiyallahu 'Anhu* reports: "No one was more beloved to the *Sahaabah* than Rasulullah SAW. When they saw him they did not stand up, knowing that he did not approve of it" (Sunan Abi Dawud. 2018. Book 46. Hadith 318).

Anas *Radiyallahu 'Anhu* reports: "Rasulullah SAW visited the sick, attended funerals, rode on donkeys, accepted the invitations of slaves. On the day of the battle of Banu Qurayzah, he rode on a donkey, the reigns of which were made of date palm leaves. On it was also a saddle made of date palm leaves" (Sunan Abi Dawud. 2018. Book 46. Hadith 318).

### 6- Food

Narrated Abu Juhaifa: Allah's Messenger said, "I do not take my meals while leaning (against something) (Sahih Al-Bukhari. 2018) Anas said: "The Messenger of Allah never ate on a table, nor did he eat thin bread until he died." (Al-Tirmidhi. 2010. Vol. 4. Book. 10. Hadith 2363). Hazrat Anas *radiyallahu anhu* says, Rasulullah (PBUH) liked to eat the remains (known as "powpra" in Gujarati) (Al-Tirmidhi. 2010. Vol 4. Book. 25. Hadith 175).

### 7- Patience and Tolerance

Anas *Radiyallahu 'Anhu* says: "Rasulullah SAW said: 'I have been threatened in the path at a time when no one else was threatened, and I have been harassed so much that no other person had experienced such harassments. I experienced thirty such nights and days wherein I and Bilaal *Radiyallahu 'Anhu* did not possess a thing, which a living creature can eat, except for the little that was hidden under the armpit of Bilaal *Radiyallahu 'Anhu*". (Al-Tirmidhi. 2010. Vol. 4. Book 50 hadith 175). Narrated Abdullah: As if I saw the Prophet talking about one of the prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, "O Allah! Forgive my nation, for they have no knowledge." (Sahih Al-Bukhari. 2018. Book 55. Hadith 683).

### 8- Generosity

Ibn Shihab reported that Allah's Messenger went on the expedition of Victory, i.e. the Victory of Mecca, and then he went out along with the Muslims and they fought at Hunain, and Allah granted victory to his religion and to the Muslims, and Allah's Messenger gave one hundred camels to Safwan b. Umayya. He again gave him one hundred camels, and then again gave him one hundred camels. Sa'id b. Musayyib said that Safwan told him: (By Allah) Allah's Messenger gave me what he gave me (and my state of mind at that time was) that he was the most detested person amongst people in my eyes. But he continued giving to me until now he is the dearest of people to me (Sahih Muslim. 2018. Book 39. Hadith 5730).

## 9- Courage

It was narrated from Hammad bin Zaid from Thabit, that the Prophet was mentioned before Anas bin Malik and he said: "He was the best of people, the most generous of people, the most courageous of people. The people of Al-Madinah became alarmed one night, and he was the first of them to investigate the noise and din. He was riding a horse belonging to Abu Talhah, bareback, with no saddle. His sword was hanging from his neck and he was saying: 'O people, do not be afraid,' sending them back to their houses. Then he said of the horse, 'We found it like a sea,' or, 'It is a sea.'" (Sahih Muslim. 2018. Book. 24. Hadith 1772).

## 10- Compassion

It was narrated that Anas bin Malik said: "The Messenger of Allah said: 'I start prayer and I want to make it long, but then I hear an infant crying, so I make my prayer short, because I know the distress caused to the mother by his crying.'" (Sahih Muslim. 2018. Book 5. Hadith 989).

## 11- Fairness

'Aishah (RAA) narrated, 'Allah's Messenger said (to Usamah bin Zaid), "Are you interceding with regards to one of Allah's prescribed penalties?" Then he got up and addressed the people saying, "O People! What destroyed the nations before you, was that when a noble person committed theft, they used to leave him (without punishment), but if a weak person among them committed theft, they would inflict the legal punishment on him" Agreed upon and the wording is from Muslim. Muslim has another version on the authority of 'Aishah (RAA) who said, 'A woman used to borrow (people's) belongings and deny having taken them, so the Prophet ordered that her hand be cut off.'" (Sahih Muslim. 2018. Book 10. Hadith 1270).

Prophet Mohamad, PBUH, was fair in all matters, both crucial and trivial ones. Narrated Anas: While the Prophet was in the house of one of his wives, one of the mothers of the believers sent a meal in a dish. The wife at whose house the Prophet was, struck the hand of the servant, causing the dish to fall and break. The Prophet gathered the broken pieces of the dish and then started collecting on them the food which had been in the dish and said, "Your mother (my wife) felt jealous." Then he detained the servant till a (sound) dish was brought from the wife at whose house he was. He gave the sound dish to the wife whose dish had been broken and kept the broken one at the house where it had been broken. (Sahih Bukhari. 2018. Book 62. Hadith 152).

## 12- Religious rituals

Kuraib, the freed slave of Ibn `Abbas, reported that Ibn `Abbas narrated to him that he spent a night in the house of Maimuna, the mother of the believers, who was his mother's sister. I lay down across the cushion, whereas the Messenger of Allah and his wife lay down on it lengthwise. The Messenger of Allah slept till midnight, or a little before midnight, or a little after midnight, and then got up and began to cast off the effects of sleep from his face by rubbing with his hand, and then recited the ten concluding verses of Surah Al-`Imran. He then stood up near a hanging water-skin and performed ablution well, and then stood up and prayed, Ibn `Abbas said: I also stood up and did the same, as the Messenger of Allah had done, and then went to him and stood by his side. The Messenger of Allah placed his right hand upon my head and took hold of my right ear and twisted it, and then observed a pair of rak`ahs, again a pair of rak`ahs, again a pair of rak`ahs, again a pair of rak`ahs, again a pair of rak`ahs, and then observed Witr and then lay down till the Mu'adhhdhin came to him. He (the

Holy Prophet) then stood up and observed two short rak`ahs, and then went out (to the mosque) and observed the dawn prayer (Sahih Muslim. 2018. Book 4. Hadith. 1672).

### 13- Attitude and conduct

Imaam Hasan bin 'Ali *Radiyahallahu 'Anhu* reports that I asked my (maternal) uncle Hind bin Abi Haalab, who usually described particulars and conditions of Rasulullah SAW. I was longing to hear something about it. On my asking, he described the mubaarak features of Rasulullah SAW. He said: 'Rasulullah SAW had great qualities and attributes in him, others also held him in high esteem. His face glittered like the full moon'. He then described the complete features of Rasulullah SAW.

When Rasulullah SAW entered the house he distributed his time into three portions; He spent a portion for Allah. (In devotion, performing salaah etc.); A portion towards his family (fulfilling their duties. i.e. laughing, speaking, enquiring about their welfare etc.); and a portion for himself (resting etc.). He distributed his personal portion in two, one for himself and one for the people, in such a manner that the near one's among the Sahaabah RA came to visit him. Through these Sahaabah RA, he conveyed messages to the people. He did not conceal anything from them. From the portion of the unimah he adopted this method, that he gave preference to the Ahlul-Fadl. He distributed this time according to their religious fadl. From among those who came, some had one requirement, some had two requirements, and some had many requirements. Rasulullah SAW fulfilled all their requirements. He busied them in things that benefited them and the entire ummah.

When they questioned Rasulullah SAW on religious matters, he replied to them in a manner that benefited them. He used to say: 'Those that are present, should inform those that are not present regarding these beneficial and necessary matters'. He also used to say: 'Those people who for some reason cannot put forward their requirements, you should inform me about their requirements, because, that person who informs a king of the need of another, who is unable to put forward that need, Allah Ta'aala will keep that person steadfast on the day of qiyaamah'. Only important and beneficial matters were discussed in his gathering. He happily listened to these matters from the Sahaabah RA. Besides this there was no wasteful or non-beneficial talks in his assemblies. The Sahaabah RA came to the assemblies of Rasulullah SAW for their religious needs, they did not depart before tasting something. The Sahaabah RA returned from his assemblies as torch bearers of hidayah and goodness. (They spread. these teachings amongst others). Imaam Husayn RA says: 'I asked (my father) regarding the coming out of Rasulullah SAW from the house'. He replied: 'Rasulullah SAW controlled his tongue and only spoke that which was necessary. He did not waste his time in useless conversations. He made those who came to visit him feel at home he did not make them feel scared or ill at ease. He respected and honoured the respected ones of every nation. He also chose a leader for them. He warned the people of Allah's punishment. He also protected himself from troubling or harming people. Besides being cautious and commanding others to be cautious, he never lacked in courtesy towards others. He was concerned for the affairs of his friends, made himself aware about the relationships between them and rectified their faults. He praised good deeds and encouraged them. He explained the harmful effects of bad things and removed and stopped these. He followed the middle path in all matters. He did not neglect the guiding of people, it is possible that they became unmindful of their religious duties or exceeded in a matter resulting in them becoming disheartened. For everything there was a special arrangement. He did not fall

back in the truth, nor did he exceed the limits in this (Sahih Muslim. 2018. Book 46. Hadith 319).

#### **14- Positivity**

Narrated 'Aishah: "That the Prophet used to accept a gift and make return for it" (Sunan Abi Dawud. 2018. Book 23, hadith 3529). Jabir bin 'Abdullah reported: It never happened that Allah's Messenger was asked for anything and he said: No (Sahih Muslim. 2018. Book 30. Hadith, 5726). Abu Hurairah (May Allah be pleased with him) reported: The Prophet said: "If I am invited to a meal consisting of a sheep's foot or shoulder, I would respond, and I would accept as a gift a shoulder or a foot of a sheep." (Sahih Muslim. 2018. Book 1. Hadith 610).

The Prophet (PBUH) was concerned about rumours, yet he was never frustrated by them nor did he cease to pursue his work and mission. One of the distinguishing signs of the positive potential of the Prophet (PBUH) was his remarkable success in changing the spiritual, economic and political landmarks of Medina. He had a futuristic vision in setting goals and objectives then achieving them especially during the first two years after his migration from Mecca to Medina. Some of those achievements were namely building of the mosque, establishing the brotherhood (Ta'akhi) of the immigrants and the Ansar, educating his Companions (Sahaba), following up on the conditions of the vulnerable Muslims in Mecca, following up on the conspiracies in Mecca in preparation for the invasion of the city, housing of the immigrants and securing their livelihood, preparing Medina's constitution to establish well-grounded relations with Jews and the like, taming the tribes in Medina's suburbs, sending preachers to various parts of Al Jazira Al Arabia, and finally achieving victory in the Battle of Badr.

Another perplexing situation that caused ridicule among the hypocrites in Medina was the Prophet's initiative in delivering messages with his Holy signature to kings across the globe while he (PBUH) and Muslims were trapped in Medina behind the trench and surrounded by growing numbers of hypocrites and polytheists.

He (PBUH) was in a race with time and age to spread the message and establish a just and ideal state that preserves religion and protects human beings and preserves honour and dignity. All that was established in less than 11 years.

These are few qualities of the Prophet, PBUH, and his merits; not to mention his, his relationship with Allah Almighty, his exceptional mental abilities, his uncanny spiritual energies that Allah bestowed him with, making him the most unique human being in the world. All these make him an icon and a mentor to follow.

#### **PROPHET MOHAMAD AS A PSYCHOLOGICAL AND COGNITIVE HEALER**

The prophet's superior psychological wellbeing, which does not compare to any normal human being by known standards, his brilliant mental qualities, his intimate relationship with Almighty Allah, his supernatural spiritual energies which Allah has bestowed upon him, and his uniqueness, all make him an iconic module to follow. He who follows this prophetic figure will surely be the happiest, healthiest and most productive both in this life and afterlife. Man needs an icon to follow, a mentor to seek knowledge from and acquire spiritual guidance and enlightenment from and a healer to alleviate his ailments and psychological disorders; surely, Prophet Mohamad, PBUH, is the ultimate source for all of that.

Prophet Mohamad, PBUH, has clarified Man's objective and mission in life; he has offered every treatment for various psychological syndromes such as lying, anger, fear, anxiety, disorientation, and the like. He has cautioned Man from prejudice, taboos, and misconduct and has further clarified how each misdeed impacts Man's life and afterlife.

Prophet Mohamad, PBUH, has edified Man's soul by teaching him Al Zikr to achieve mental and moral enlightenment. The following discussion outlines the characteristics of Prophet Mohamad, PBUH, the healer.

### **1- Associated Man with his Creator**

Man has forever wondered: Who is he? Where does he come from? Why does he exist? Where will he end? Nevertheless, Man didn't find answers to those inquiries in Western philosophies (Gautam, S. 1999).

Nevertheless, the Holy Quran answered those questions:

*And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know" (Al Baqara 2: 30);*

*And I did not create the jinn and mankind except to worship Me (AlZariyat 51: 56);*

*Say, "Indeed, the death from which you flee - indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do" (Al Tawba 62:8).*

In such Qur'anic verses, Allah establishes belief and certainty for Mankind and eliminates suspicion and doubts, assuring Man that Allah, The Almighty, loves him. "It is narrated on the authority of Abu Huraira that some people from amongst the Companions of the Apostle came to him and said: Verily we perceive in our minds that which every one of us considers it too grave to express. He (the Holy Prophet) said: Do you really perceive it? They said: Yes. Upon this he remarked: That is the faith manifest." (Sahih Muslim. 2018. Book 1. Hadith 239) "It was narrated from Abu Hurairah that the Prophet said: "Allah rejoiced more over the repentance of anyone of you, then you rejoice over your lost animal when you find it." (Sahih Muslim, 2018. Book 1. Hadith 239).

The following Holy Hadith describes Man's relation with Allah The All Merciful: "On the authority of Anas (may Allah be pleased with him) who said: I heard the Messenger of Allah (peace and blessings of Allah be upon him) say, "Allah the Almighty has said: 'O Son of Adam, as long as you invoke Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O Son of Adam, were your sins to reach the clouds of the sky and you then asked forgiveness from Me, I would forgive you. O Son of Adam, were you to come to Me with sins nearly as great as the Earth, and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it [too].' It was related by at-Tirmidhi, who said that it was a hasan hadeeth" (Al-Nawawi. 2012. hadith 42).

## 2- Reinforced Man’s relation with him

Prophet Mohamad, PBUH, encourages Man to follow him; “Narrated Abu Huraira: I heard Allah's Messenger saying, "My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, Moths and other insects started falling into the fire. The man tried (his best) to prevent them, (from falling in the fire) but they overpowered him and rushed into the fire. The Prophet added: Now, similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the Fire, but you insist on falling into it". (Sahih Al-Bukhari. 2018. Book 76. Hadith 490).

He further encourages them to endure his love which is the gateway for empowerment: “It is reported on the authority of Anas b. Malik that the Messenger of Allah said: None of you is a believer till I am dearer to him than his child, his father and the whole of mankind.” (Sahih Muslim. 2018. Book 1. Hadith 71).

## 3- Addressed Man’s consciousness

Prophet Mohamad, PBUH, classifies people as: Nonbelievers, polytheistic, hypocrites, Muslims, believers and ultimately ‘Mohseneen’; “Also on the authority of `Umar (ra) who said: While we were one day sitting with the Messenger of Allah there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet rested his knees against the knees of the Prophet and placed his palms over his thighs and said: "O Muhammad! Inform me about Islam." The Messenger of Allah replied: "Islam is that you should testify that there is no deity worthy of worship except Allah and that Muhammad is His Messenger, that you should perform salah (ritual prayer), pay the zakah, fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Ka`bah at Makkah), if you can find a way to it (or find the means for making the journey to it)." He said: "You have spoken the truth." We were astonished at his thus questioning him and then telling him that he was right, but he went on to say, "Inform me about Iman (faith)." He (the Prophet) answered, "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in fate (qadar), both in its good and in its evil aspects." He said, "You have spoken the truth." Then he (the man) said, "Inform me about Ihsan." He (the Prophet) answered, "It is that you should serve Allah as though you could see Him, for though you cannot see Him yet He sees you." He said, "Inform me about the Hour." He (the Prophet) said, "About that the one questioned knows no more than the questioner." So he said, "Well, inform me about its signs." He said, "They are that the slave-girl will give birth to her mistress and that you will see the barefooted ones, the naked, the destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings." Thereupon the man went off. I waited a while, and then he (the Prophet) said, "O `Umar, do you know who that questioner was?" I replied, "Allah and His Messenger know better." He said, "That was Jibril. He came to teach you your religion." (Al-Nawawi. 2012. Hadith 2).

Also, Prophet Mohamad, PBUH, enlightens Man about what will happen on Doom’s Day “Ibn Mas’ud narrated that the Messenger of Allah said: "The feet of the son of Adam shall not move from before his Lord on the Day of Judgement, until he is asked about five things: about his life and what he did with it, about his youth and what he wore it out in, about his wealth and how he earned it and spent it upon, and what he did with what he knew." (Al-Albani. 1991. Book 46. Hadith 3586).

## 4- Purified the hearts of his companions (Sahabba) (Tazkiya)

Heart purity in Islam is the first degree of internal psychological harmony; “Umar bin Al-Khattab said: “The Messenger of Allah taught me, saying: ‘Say: “O Allah, make my secret better than my apparent condition, and make my apparent condition righteous. O Allah, I ask

You for the righteous of what you give to the people, of wealth, wives, and children, not (to be) misguided, nor misguiding.” (Al-Albani. 1991. Book 46. Hadith 3586).

This is the ultimate cause why Prophet Mohamad, PBUH, said: “Malik related to me that he heard that Abdullah ibn Masud used to say, "You must tell the truth. Truthfulness leads to right action. Right action leads to the Garden. Beware of lying. Lying leads to corruption, and corruption leads to the Fire. Don't you see that it is said, 'He speaks the truth and acts rightly,' and, 'He lies and is corrupt.' "(Al-Albani. 1991. Book 56. Hadith 16).

As for lying, it is one of the signs of mental imbalance, hypocrisy, and disbelief. “It was narrated from 'Abdullah bin 'Amr that: The Prophet [SAW] said: "There are four (traits), whoever has them is a hypocrite and whoever has one of them, then has one of the traits of hypocrisy, until he gives it up: When he speaks, he lies; when he makes a promise, he breaks it; when he makes a covenant, he betrays it; and when he argues, he resorts to foul language." (Al-Nasa'i. (1999) Vol. 6. Book. 47. Hadith. 5023)

In addition to condemning swearing, gossiping and cursing, the Prophet, PBUH, also warned his companions of envy, hatred, shame and animosity because these qualities have a negative psychological effect: “Az-Zubair bin Al-'Awwam narrated that the Prophet (s.a.w) said: "The disease of the nations before you is creeping towards you: Envy and hatred, it is the Haliqah. I do not speak of what cuts the hair, but what severs the religion. By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love each other. Shall I tell you about what will strengthen that for you? Spread the Salam among each other." (Al-Albani. 1991. Vol 4. Book 11. Hadith 2510)

He called for tolerance, forgiveness and tolerance; “It was narrated from Jabir bin 'Abdullah that the Messenger of Allah said: "May Allah have mercy on a person who is lenient when he sells, lenient when he buys, and lenient when he asks for payment. " (Sahih Muslim. 2018. Vol 3. Book. 12. Hadith 2203)

“Rabi'a b. Ka'b said: I was with Allah's Messenger one night. and I brought him water and what he required. He said to me: Ask (anything you like). I said: I ask your company in Paradise. He (the Holy Prophet) said: Or anything else besides it. I said: That is all (what I require). He said: Then help me to achieve this for you by devoting yourself often to prostration.” (Sahih Muslim. 2018. Book 4. Hadith 990)

Some of the techniques for Al Tazkiya are Al Sadaka, good company, and ultimately Al Zikr “Narrated Abu Musa: The Prophet said, "The example of the one who celebrates the Praises of his Lord (Allah) in comparison to the one who does not celebrate the Praises of his Lord, is that of a living creature compared to a dead one." (Sahih Al-Bukhari. 2018. Vol. 8. Book. 75. Hadith. 416). Here comes the role of the Master in helping Man to empower his Nafis (Al Tazkiya): *That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance* (Al Najim 53: 32).

### **5- Served as a prototype in religious rituals**

Prophet Mohamad, PBUH, involved his companions in prayers and worship even though these practices were overwhelming; “It was narrated from Abu Wa'il that ‘Abdullah said: “I prayed one night with the Messenger of Allah and he kept standing until I thought of doing something

bad.” I said: “What was that?” He said: “I thought of sitting down and leaving him.” (Sahih Al-Bukhari. 2018. Vol 1. Book 5. Hadith 1418).

But those who intend to exaggerate in worship have been warned by the Prophet, PBUH, “Anas (Allah be pleased with him) reported that some of the Companions of Allah's Apostle asked his (the Prophet's) wives about the acts that he performed in private. Someone among them (among his Companions) said: I will not marry women; someone among them said: I will not eat meat; and someone among them said: I will not lie down in bed. He (the Holy Prophet) praised Allah and glorified Him, and said: What has happened to these people that they say so and so, whereas I observe prayer and sleep too; I observe fast and suspend observing them; I marry women also? And he who turns away from my Sunnah, he has no relation with Me.” (Sahih Muslim. 2018. Book 8. Hadith 3236).

Contrary, those who were blithe about worship were reprimanded by him, PBUH; “It was narrated that 'Abdullah bin 'Amr said: "The Messenger of Allah said to me: 'O Abdullah do not be like so-and-so; he used to pray Qiyam Al-Lail and then he stopped.'" (Al-Nasa'i. 1999. Vol 2. Book 20. Hadith 1765).

#### **6- Awakened the heart with observation and follow up**

“Narrated Abu Huraira: The Prophet sent some cavalry towards Najd and they brought a man from the tribe of Banu Hanifa who was called Thumama bin Uthal. They fastened him to one of the pillars of the Mosque. The Prophet went to him and said, "What have you got, O Thumama?" He replied, "I have got a good thought, O Muhammad! If you should kill me, you would kill a person who has already killed somebody, and if you should set me free, you would do a favor to one who is grateful, and if you want property, then ask me whatever wealth you want." He was left till the next day when the Prophet said to him, "What have you got, Thumama? He said, "What I told you, i.e. if you set me free, you would do a favor to one who is grateful." The Prophet left him till the day after, when he said, "What have you got, O Thumama?" He said, "I have got what I told you. "On that the Prophet said, "Release Thumama." So he (i.e. Thumama) went to a garden of date-palm trees near to the Mosque, took a bath and then entered the Mosque and said, "I testify that None has the right to be worshipped except Allah, and also testify that Muhammad is His Apostle! By Allah, O Muhammad! There was no face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allah, there was no religion most disliked by me than yours, but now it is the most beloved religion to me. By Allah, there was no town most disliked by me than your town, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform the `Umra. And now what do you think?" The Prophet gave him good tidings (congratulated him) and ordered him to perform the `Umra. So when he came to Mecca, someone said to him, "You have become a Sabian?" Thumama replied, "No! By Allah, I have embraced Islam with Muhammad, Apostle of Allah. No, by Allah! Not a single grain of wheat will come to you from Yamamah unless the Prophet gives his permission." (Sahih Al-Bukhari. 2018. Vol. 59. Hadith 658).

#### **7- Provided an adequate cure for each ailment**

“It was narrated that Mu'adh bin Jabal said: “I was with the Messenger of Allah on a journey. One morning I drew close to him when we were on the move and said: ‘O Messenger of Allah, tell me of an action that will gain me admittance to Paradise and keep me far away from Hell.’ He said: ‘You have asked for something great... He took hold of his tongue then said: ‘Restrain this.’ I said: ‘O Prophet of Allah, will we be brought to account for what we say?’ He said: ‘May your mother not found you, O Mu'adh! Are people thrown onto their faces in Hell for



anything other than the harvest of their tongues?’ (Ibn Majah. 2016. Vol 5. Book 36. Hadith 3973).

“Huzayfa son of Yaman said, ‘I had a mischievous tongue, so I communicated my fear from punishment of Allah, to the Messenger of Allah (PBUH); so Rasulullah said “What about repentance (*Istighfar*)? I repent a hundred times a day.’” (Ahmad bin Hanbal. “Abu Hurairah (RAA) narrated, ‘A man said, “O Messenger of Allah, advise me.” The Messenger of Allah said: “Do not get angry.” The man repeated that several times and he replied, “Do not get angry.” Related by Al-Bukhari.”

Psychiatrics and social workers value the importance of anger management since rage can control one’s life, ruin his domestic environment, consume time and energy, weaken the body, and it may even be fatal.

### **8- Mended family relations**

This entails giving special attention and care to parents, spouses, children, teens and youth. “Yahya related to me from Malik from Ibn Shihab from Sulayman ibn Yasar that Abdullah ibn Abbas said, "Al-Fadl ibn Abbas was riding behind the Messenger of Allah, may Allah bless him and grant him peace, when a woman from the Khathama tribe came to him to ask him for a fatwa. Al-Fadl began to look at her, and she at him, and the Messenger of Allah, may Allah bless him and grant him peace, turned Fadl's face away to the other side. The woman said, 'Messenger of Allah, Allah's making the hajj obligatory finds my father a very old man, unable to stay firm on his riding-beast. Can I do hajj for him?', and he said, 'Yes.' This was during the farewell hajj."

“Abu Huraira reported Allah's Messenger as saying: Do you know who is poor? They (the Companions of the Holy Prophet) said: A poor man amongst us is one who has neither dirham with him nor wealth. He (the Holy Prophet) said: The poor of my Umma would be he who would come on the Day of Resurrection with prayers and fasts and Zakat but (he would find himself bankrupt on that day as he would have exhausted his funds of virtues) since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others, and his virtues would be credited to the account of one (who suffered at his hand). And if his good deeds fall short to clear the account, then his sins would be entered in (his account) and he would be thrown in the Hell-Fire”. (Sahih Muslim. 2018. Book. 32. Hadith. 6251)

His positive preaching also encompasses endurance for faith and forgiveness for servants; “Abu Huraira reported Allah's Messenger as saying: None of you should say: My bondman and my slave-girl, for all of you are the bondmen of Allah, and all your women are the slave-girls of Allah; but say: My servant, my girl, and my young man and my young girl. (Sahih Muslim. 2018. Book. 27. Hadith 5591).

### 9- Empowered potential and cognitive abilities

“Ibn 'Abbas (May Allah be pleased with them) reported: Messenger of Allah said to Ashaj Abdul-Qais (May Allah be pleased with him), "You possess two qualities that Allah loves. These are clemency and tolerance." [Muslim]. (Sahih Muslim. 2018. Book. 1. Hadith 632)

Prophet Mohamad, PBUH, ordered a talented young man to learn Hebrew and he mastered the language in fifteen days; “Narrated Zaid bin Thabit: "The Messenger of Allah ordered me to learn some statements from writings of the Jews for him, and he said: 'For indeed by Allah! I do not trust the Jews with my letters.'" He said: "Half a month did not pass before I learned it, when he wanted to write to the Jews I would write it to them, and when they wrote to him I would read their letters to him." (Al-Tirmidhi. 2010. Vol 5. Book 40. Hadith 2715).

He also allowed Abd Allah bin Al As, unlike other Sahaba, to write Hadith due to his accuracy and credibility in citing The Holy Qur'anic verses and The Holy Hadith.

### 10- Cured with nutrition

The Prophetic recommendations for food are numerous, “A'isha the wife of Allah's Apostle said: When there was any bereavement in her family the women gathered there for condolence and they departed except the members of the family and some selected persons. She asked to prepare talbina in a small couldron and it was cooked and then tharid was prepared and it was poured over talbina, then she said: Eat it, for I heard Allah's Messenger as saying: Talbina gives comfort to the aggrieved heart and it lessens grief.” (Sahih Muslim. 2018. Book. 26. Hadith. 5491).

### 11- Encouraged productivity and stamina

“Narrated `Abdullah bin `Amr bin Al-`As: Allah's Messenger said, "O `Abdullah! Have I not been formed that you fast all day and stand in prayer all night?" I said, "Yes, O Allah's Messenger!" He said, "Do not do that! Observe the fast sometimes and also leave them (the fast) at other times; stand up for the prayer at night and also sleep at night. Your body has a right over you, your eyes have a right over you and your wife has a right over you." (Sahih Al-Bukhari. 2018. Book. 62. Hadith 127). Productivity entails waking up early. Narrated `Abdullah: A person was mentioned before the Prophet (PBUH) and he was told that he had kept on sleeping till morning and had not got up for the prayer. The Prophet said, "Satan urinated in his ears." (Sahih Muslim. 2018. Book. 26. Hadith).

Prophet Mohamad, PBUH, balanced between preaching (Al Da'wa) and recreation, so he would walk to Koba' every Saturday to enjoy nature while exercising; additionally, he, PBUH, had long walks in invasions (Al-Albani. 1991. Vol 4. Book 29. Hadith 3312).

### 12- Treated social anxiety and vanity

“It was narrated that Ibn Mas'ud said: “A man came to the Prophet, so he spoke to him, and he started to tremble with awe. He said to him: ‘Take it easy. I am not a king; I am just a man whose mother ate dried meat.’” (Al-Albani. 1991. Vol 4. Book 29. Hadith 3312).

“Narrated Al-Ma'rur: At Ar-Rabadha I met Abu Dhar who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied, "I abused a person by calling his mother with bad names." The Prophet said to me, 'O Abu Dhar! Did you abuse him by calling his mother with bad names You still have some characteristics of ignorance. Your slaves are your brothers and Allah has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them.' " (Sahih Al-Bukhari. 2018. Vol 1. Book 2. Hadith 30).

“It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'By the One in whose Hand is my soul! You will not enter Paradise until you believe, and you will not (truly) believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread the greetings of Salam amongst yourselves.'" (Sahih Al-Bukhari. 2018. Vol 1. Book. 1. Hadith 30).

“Abdullah ibn 'Amr was heard to say to a nephew of his who had left al-Waht, "Are your workers at work?" "I don't know," he replied. He said, "If you were clever, you would work as your workers work." Then he turned towards us and said, "When a man works with his workers in his house (and Abu 'Asim once said, 'in his property'), he is one of the workers of Allah Almighty."(Al-Bukhari. 2010. Book 25. Hadith 448). Actually, modern science proved that work and productivity increase the secretion of the endorphin hormone.

“Abu Dharr is reported as saying, "Your putting some of the water from your bucket in your brother's bucket is sadaqa. Your removing stones, thorns and bones from people's path is sadaqa. Your guiding a man in a place where there are no guides is sadaqa." ."(Al-Bukhari. 2010. Book 38. Hadith 891).

He (PBUH) alleviated people’s feelings of inferiority just as he handled feelings of superiority by asking modest and slaves to handle various critical issues like collecting Zakat from superiors, leading the army, calling for prayer (Azan) and the like. For instance, he (PBUH) assigned Ousama Bin Zaid at the age of eighteen to be the commanding general of an army that included Abu Baker and Omar.

### **13- Taught consent**

“Yahya related to me from Malik that he heard that this was said "No one will die until his provision is completed for him, so behave correctly in your seeking it." ."(Al-Bukhari. 2010. Book 46. Hadith 10).

“Amr bin Shu'aib narrated from his father, from his grandfather from the Prophet (PBUH) who said: "The proud will be gathered on the Day of Judgement resembling tiny particles in the image of men. They will be covered with humiliation everywhere, they will be dragged into a prison in Hell called *Bulas*, submerged in the Fire of Fires, drinking the drippings of the people of the Fire, filled with derangement." It is narrated on the authority of 'Abdullah that the Messenger of Allah observed: He who has in his heart the weight of a mustard seed of pride shall not enter Paradise (Sahih Muslim. Book 1. Hadith 166).

To cap it all, the prophetic therapeutic recommendations can be illustrated in two Hadith: the first recommends what to do, and the second what to avoid. The first: “Narrated Abu Huraira: The Prophet said, "Seven (people) will be shaded by Allah by His Shade on the Day of Resurrection when there will be no shade except His Shade. (They will be), a just ruler, a young man who has been brought up in the worship of Allah, a man who remembers Allah in seclusion and his eyes are then flooded with tears, a man whose heart is attached to mosques (offers his compulsory congregational prayers in the mosque), two men who love each other for Allah's Sake, a man who is called by a charming lady of noble birth to commit illegal sexual intercourse with her, and he says, 'I am afraid of Allah,' and (finally), a man who gives in

charity so secretly that his left hand does not know what his right hand has given." (Sahih Al-Bukhari. 2018. Vol. 8. Book. 82. Hadith 798).

The second: "Abu Hurairah *Radiyallahu 'Anhu* said: The Prophet said, "Avoid the seven destructive things." It was asked: (by those present): "What are they, O Messenger of Allah?" He replied, "Associating anyone or anything with Allah in worship; practicing sorcery, killing of someone without a just because Allah has forbidden, devouring the property of an orphan, eating of usury, fleeing from the battlefield and slandering chaste women who never even think of anything touching chastity and are good believers." [Al-Bukhari and Muslim]." (Sahih Al-Bukhari. 2018. Vol. 8. Book. 18. Hadith 283). Here, scholars added an embedded reference from other prophetic Hadith such as referring to gossiping, abandoning prayer, disobeying parents, manipulating the will, drinking wine, committing adultery, etc.

The comprehensiveness of the Prophet's Hadith provides an inclusive vision towards wellbeing; nevertheless, most modern healers and mentors nowadays resort to the West, using Yoga and Buddhism as an ultimate belief (Gautam, S. 1999). Unfortunately, this is due to several factors. Nevertheless, the all-inclusive prophetic therapeutic approach incorporates all modern methods of treatment and further goes beyond.

## CONCLUSION

Abiding by the Prophet's lifestyle, his daily chores, food intake, hygiene, prayer, conduct, vision and compassion entail certainty of belief, trust in the heart, tranquillity of the mind, endurance, clarity of mind, effective utilization of the brain, strong will power and a sincere desire to change. Nevertheless, an anxious person, though may be prosperous, is never productive, he is hesitant and malfunctioning most of the time. He would be preoccupied with his own troubles instead of evolving inside and outside. The presence of a Master is intrinsic to achieve a stable state of mind; yet the iconic Master Prophet Mohamad, PBUH, remains the finest and the most flawless figure to follow as the Holy Quran stresses in 144 verses. This nation, *Ummah*, is rich with Masters who follow the blueprint of Prophet Mohamad, PBUH. Nonetheless a solid doctrine and belief in One Allah, The Almighty the ultimate source of power, are fundamental for the wellbeing of *Al Nafs* and the empowerment of Man's willpower. Belief in The After-Life eases anxiety and fear of death and instils trust that the judgement of Allah will prevail. This validates repentance, righteousness, reform and goodness in general. Hence, the believer aspires for the Hereafter whereas the unbeliever, the atheist, the polytheist, and the hypocrite is petrified from it. Knowledge and science are indispensable to assure Man that science and Quran are interrelated. In fact, knowledge authenticates religion and fear of Allah {*Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving*} (Fatir 35:28). Moreover, Zikr is vital; it is a means to meditate and reflect on life and righteousness. Most importantly, Zikr is a means for serenity just as prostration, *Al Sojood*, is a means for proximity to Allah.

It is important to note that mental and cognitive wellbeing require constant maintenance to ensure stability and progression. Here comes the role of ongoing worship, *So exalt [ Allah ] with praise of your Lord and be of those who prostrate [to Him]; And worship your Lord until there comes to you the certainty (death)* (Al Hijr 15:98); In addition to following a Master and persistently seeking knowledge, Man needs to preoccupy himself with work to achieve self-satisfaction. He should also remember to respect his physical and emotional needs and give them proper rest and recreation. Once Man reaches this level of cognitive maturity and purity, it becomes easy for him to abandon misconduct, follow the virtuous and ultimately abide by the

Prophet's lifestyle, conduct and perception. Indeed, this is an empowered Man who is fond of Allah and His Prophet, PBUH. May Allah bless our Master Mohamad and praise be to Allah the Lord of the Worlds.

## ACKNOWLEDGMENT

The acknowledgment in this paper goes to Dr. Bahij Itani, Arts, Sciences and Technology University in Lebanon Dr. Maysa' Banat, Iijaz Forum

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