



The State of the One Affected by Mental Illness and How the Muslim Should Behave with Him

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Bismillāh wa-Alḥamdulillāh wa al-Ṣalātu wa al-Salām ‘alā Rasūlillāh ‘amma ba’d

Muwahhideen Publications organized a LIVE Tele-Lecture with the Noble Shaykh ‘Abd Allāh Ibn Ṣulḥīq al-Zafīrī, Imām of Masjid Mu’āwiyah Ibn Abī Sufyān in Ḥafar al-Bāṭin, K.S.A on Sunday 4th September 2016.

The following is notes from the tele-lecture...

It makes me happy that I give you a word of advice from the way of remembering **Allāh**, as our Lord (سبحانه وتعالى) said:

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ

“And remind (by preaching the Qur’ān, O Muḥammad) for verily, the reminding profits the believers.”¹

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

“Help you one another in al-Birr and al-Taḳwā (virtue, righteousness and piety); but do not help one another in sin and transgression.”²

Our Prophet (صلى الله عليه وسلم) said: “*The Dīn in sincere advice.*” He was asked: “To whom, O Messenger of **Allāh**?” He said: “To Allāh, His Books, His Messengers, the Muslim leaders and the laymen.”

¹ Sūrah al-Dhāriyāt 51:55

² Sūrah al-Mā’idah 5:2

It is upon us to know that every sickness that comes to mankind is nothing but a test from **Allāh**, Lord of all the Worlds. And it is upon every *Muslim* to believe in *al-Qadā`* and *al-Qadar* and to be patient upon what **Allāh** has destined from calamities, which a person may go through. As our Lord (سبحانه وتعالى) said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

“O you who believe! Seek help in patience and al-Ṣalāh (the prayer). Truly! Allāh is with al-Ṣābirīn (the patient ones, etc.).”³

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

“And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to al-Ṣābirīn (the patient ones, etc.).”⁴

Our Lord mentioned some of the calamities that human beings may go through such as death, as well as deficiencies in this life, whether in provisions, health or wealth, and He concluded that by saying glad tidings are for those who are patient. As stated in āyah:

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (١٥٦) أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ

وَأُولَئِكَ هُمُ الْمُفْتَتُونَ

“Who, when afflicted with calamity, say: ‘Truly! To Allāh we belong and truly, to Him we shall return.’ They are those on whom are the Ṣalawāt (i.e. blessings, etc.) (i.e. who are blessed and

³ Sūrah al-Baqarah 2:153

⁴ Sūrah al-Baqarah 2:155



will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.”⁵

When it comes to the calamities that **Allāh** has destined to test His slaves, they must be patient and must persevere upon that patience so they would not deviate from the *Sunnah* of *Muḥammad* (صلى الله عليه وسلم). As a believer you must be patient upon calamities, as **Allāh** mentioned in the aforementioned *āyāt*, and you must praise and thank **Allāh** for the tests you had to go through. Our Prophet (صلى الله عليه وسلم) said: “Amazing is the affair of the believer, verily all of his affair is good and this is not for anyone except the believer. If good befalls him he is grateful and that is good for him. If harm befalls him he is patient and that is good for him.”

We all know that everything that happens in the universe is only by the Permission of **Allāh** and His Pre-Decree, and He did not create any disease except that He made a cure for it. The Prophet (صلى الله عليه وسلم) said: “*Allāh* has not sent down a disease except that He also sent down the cure. Whoever knows it, knows it and whoever is ignorant of it is ignorant of it.”

No doubt, the best medicine is the *Qur’ān*, the Speech of **Allāh**. **Allāh** described the *Qur’ān* as a cure for every disease, as He has revealed:

وَتُنزِلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

“And We send down from the Qur’ān that which is a healing and a mercy to those who believe (in Islāmic Monotheism and act on it)”⁶

This cure includes all of the diseases, whether physical or spiritual; the Noble *Qur’ān* is a cure for every disease. So much so that when the Prophet (صلى الله عليه وسلم) was

⁵ *Sūrah al-Baqarah* 2:156-157

⁶ *Sūrah al-Isrā`* 17:82



afflicted by magic—**Allāh** permitted that magic to affect him, and we learn from this that magic is true and this calamity can affect even the Prophets and Messengers—he (صلى الله عليه وسلم) sought cure from the *Qur'ān* and **Allāh** raised the magic from him. **Allāh** revealed upon him *Sūrah al-Falaq* and *Sūrah al-Nās*, and every time he recited one of the verses one of the knots of the magic was undone. He kept reciting from *Sūrah al-Falaq* and *Sūrah al-Nās* until all of the magic was completely removed from him. This indicates that the *Qur'ān* is a cure, and there are many *aḥādīth* that corroborate this.

Moreover, we learn from the *Ṣaḥābah* in an incident where they were passing by a people and the leader was afflicted by the sting of a scorpion (in some narrations, the bite of snake) so they asked someone to make *ruqyah* on him and one of the Companions came forward and recited *Sūrah al-Fātiḥah* seven times upon the leader and he subsequently got up as if nothing had happened to him.

Also narrated from the way of *Muḥammad* (صلى الله عليه وسلم) and what has been revealed upon him is *Āyah al-Kursī* (*Sūrah al-Baqarah*, verse 255)¹⁰. Likewise, *Sūrah al-Baqarah* cannot be nullified by magicians, by the Permission of **Allāh**.

The reason for the majority of people being affected by psychological illnesses is due to the fact that the believers are far from the matters of *Īmān*, the *Qur'ān* and *Tawḥīd*. The further a person is from the *Qur'ān*, the more the *Shayṭān* will overcome him and increase him in sadness, calamities and psychological illnesses, especially when it comes to the *Muslims* because *Shayṭān* wants nothing for the *Muslim* except to increase him in sadness and other illnesses. **Allāh** says:

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقِيضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ



“And whosoever turns away (blinds himself) from the remembrance of the Most Beneficent (Allāh) (i.e. this Qur’ān and worship of Allāh), We appoint for him Shayṭān (Satan - devil) to be a Qarīn (an intimate companion) to him.”⁷

If this happens to a Muslim, his qarīn becomes stronger upon him and he will be afflicted with sadness and calamities and different psychological illnesses. Ibn al-Qayyim (رحمه الله) mentioned: “Being far from the remembrance of Allāh will necessitate the companionship of Shayṭān.”

This is why the Shayṭān was called al-Khannās (the one who withdraws) in the Qur’ān, because if a believer says SubhānAllāh, Alḥamdulillāh and Lā ilāha illa Allāh regularly and increases in reciting and listening to the Qur’ān, his shayṭān will keep dwindling, getting smaller and smaller, until it becomes the size of a mouse or even less. But if he is heedless and is not doing what he is supposed to, his shayṭān will become stronger until it is like a mountain upon him.

As Allāh mentions:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ (١) مَلِكِ النَّاسِ (٢) إِلَهِ النَّاسِ (٣) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (٤) الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ (٥) مِنَ الْجِنَّةِ وَالنَّاسِ (٦)

“Say: ‘I seek refuge with (Allāh) the Lord of mankind, The King of mankind, The Ilāh (God) of mankind, From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one’s heart after one remembers Allāh), Who whispers in the breasts of mankind, Of jinns and men.’”⁸

Allāh has commanded His slaves to seek refuge with Him from Shayṭān al-Rajīm and his whisperings. If the Muslim increases in seeking refuge with Allāh, his shayṭān will

⁷ Sūrah al-Zukhruf 43:36

⁸ Sūrah al-Nās 114:1-6



become weak and have very little or no effect upon him and will not be able to whisper to him and he will become happy, far from any sadness or calamity by the Permission of **Allāh**. But if the *Muslim* is heedless of the remembrance of **Allāh**, the prayer, standing in the night—as much or as little as he can—the *Shayṭān* will increase upon him and will keep whispering into his soul, his chest and his ears.

This is why the Prophet (صلى الله عليه وسلم) warned us against the *Shayṭān* and informed us of what it takes to keep the *Shayṭān* at bay and keep his whisperings away. **Allāh** has mentioned in many *āyāt* in the *Qurʾān* how to seek refuge from the *Shayṭān*. From those *āyāt*:

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ (٩٧) وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

“And say: ‘My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayāṭīn (devils). And I seek refuge with You, My Lord lest they may attend (or come near) me.’”

We also learn that **Allāh** has decreed out of His Universal Decree upon all of mankind to show us the dangers of the *Shayṭān* and how to keep him at bay with things such as fasting for example. As we all know, when the month of *Ramaḍān* enters **Allāh** chains all the major *shayāṭīn* so the *Muslim* can worship his Lord freely without any distractions from the *Shayṭān*. In *Ramaḍān* the *Muslim* becomes very active in all acts of worship towards his Lord. He stands in the night with ease and other than that from the actions of worship, and he becomes happier, more calm and full of tranquility, to the point that the believer wishes that all of the year becomes like the month of *Ramaḍān*. This is why **Allāh** told us that we must arm ourselves in seeking refuge from the *Shayṭān*.

⁹ *Sūrah al-Muʾminūn* 23:97-98



As stated in some of the *ahādīth* of the Prophet (صلى الله عليه وسلم) that there is not a slave afflicted by sadness who says the following *du'ā'* except that **Allāh** will remove his sadness and calamity and exchange it with happiness:

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ، مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَاؤُكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْعَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَنورَ صَدْرِي وَجَلَاءَ حُزْنِي وَذَهَابَ هَمِّي

“O Allāh, I am Your servant, son of Your servant, son of Your maidservant, 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 Qur’ān the spring of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety.”

The Muslim will find that when he holds on to the advice of the Prophet (صلى الله عليه وسلم) e.g. reciting *Āyah al-Kursī* before going to bed, the *Shayṭān* will not touch you until you wake up.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

“Allāh! Lā ilāha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can



intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursī extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.”¹⁰

If you read this every night before you go to bed you will be protected all night until you wake up. And if you read the last two āyāt of *Sūrah al-Baqarah* it will suffice you from the transgression of the *Shayṭān*.

It has been reported from the Prophet (صلى الله عليه وسلم) that if a person goes to bed and did not establish any *ṣalāh* and did not remember **Allāh** or make *wuḍū`*, *Shayṭān* will tie three knots upon him. Then when he wakes up and makes *wuḍū`* the first knot will be undone and when he remembers **Allāh** the second knot will be undone and if he made *ṣalāh* the last knot will be undone, by the Permission of **Allāh**. But if he did not do so he will wake up every morning lazy, full of sadness and overcome by matters of the *dunyā* that are not necessary to deal with at the time.

The main reason for all of these psychological illnesses today is weakness in *īmān* and not fulfilling the true *īmān* in *al-Qaḍā`* and *al-Qadar* and not making effort in the factors that push away the whisperings of the *Shayṭān* and being busy with the *dunyā*, things that are prohibited and sin. All of this will lead to weakness of the soul and whisperings from the *Shayṭān* upon the believer.

Thus, it is upon the *Muslim* to persevere in performing the five daily *ṣalāh* on time, to recite and listen to the *Qur`ān* as much as he is able, to perform *Qiyām al-Layl*, to be plentiful in *sujūd* and *istighfār*, to mention and remember **Allāh** as much as possible and supplicate to Him at any given time or place and make all of his free

¹⁰ *Sūrah al-Baqarah* 2:255





time in the remembrance of **Allāh** by saying *SubḥānAllāh, Alḥamdulillāh, Lā ilāha illa Allāh, Allāhu Akbar* and *Lā Ḥawlā wa Lā Quwwata illa Billāh*.

It is upon you to persevere upon the *adkhār* of the morning and evening as has been written in the books of *Ḥadīth* and supplications, and persevere upon the *adkhār* of sleep before going to bed. It is also upon the believer to read as much as he can from the books of *Tawḥīd* because if he becomes stronger in *Tawḥīd*, *‘Aqīdah* and *Tawakkul*, **Allāh** will push away any harm and whisperings from him and all of the diseases that afflict mankind will depart from him, by the Permission of **Allāh**.

I ask **Allāh** to make us from those who are upon *īmān* and *Tawḥīd*, and perform righteous actions and are firm upon the *Sunnah*.

Wa Allāhu A’lam

Wa ṢallAllāhu wa Sallama wa Bārak ‘alā Nabīyyinā Muḥammad wa ‘alā Ālihi wa Ṣaḥbihi wa Sallam

