

## Psychoreligio-Spiritual Dimension of and Cultural Misperception on Sadness: Implication for Mental Health Anti-Stigma Promotion

Nur Afifah binti Abas <sup>1\*</sup> & Mohd Nizam Sahad <sup>1</sup>

<sup>1</sup> School of Humanities, Universiti Sains Malaysia, 11800, Penang, Malaysia

\*Corresponding author: afifabas@student.usm.my

### Abstract

**Introduction:** Sadness is globally regarded as an undesirable emotion. Islamically speaking, there is a misperception where it is latently ingrained as a proscribed emotion. Ironically, it was purposely mentioned in the Qur'anic verse that narrated the historical moment right before the first humans in Islam: Adam and his wife, Eve (*Hawwā'*) were Ordained by Allah to descend on the Earth (Q2: 38). This study supports Islamically integrated psychotherapeutic mental health services to Muslims. It answers the call of the underrepresented by academics of Islamic Studies in Islamicizing Psychology, as it is a social duty (*fard al-kifāyah*) to add up resources to Islamic psychotherapeutic practice. **Methods:** Since it is dealing with the Holy Qur'an, the Qur'anic Thematic Exegetical Analysis (*al-Tafsīr al-Mawḍu'ī*) method was applied to verify whether it is proscribed as widely accepted. The selected keyword: 'sadness' (Ar. *Al-huzn*) were searched throughout the Holy Qur'an. Methodically, the proscribed rulings usually originated from negating expression linguistically: the don'ts. Therefore, only the Qur'anic verse with the word '*lā'*' was selected for analysis. Their English translation was from '*The Qur'an: A New Translation - Oxford World's Classic* (2nd ed.)' by Muhammad Abdel Saied Abdel Haleem, and exegesis was extracted from the Al-Qurtubi's Exegesis (*Tafsīr al-Qurtubī*). **Results:** The analysis showed that there are two (2) categories of the negative expression: (1) denial: "you will not be continuously sad" and (2) negative imperative: "do not be sad!". The first category does not proscribe rulings jurisprudentially, but the second category does

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fundamentally. But when adjusted with the style of language used (*al-uslūb*) and the context of each Qur'anic verse; there is no straightforward proscriptive ruling for being sad. Instead, every verse is persuasively comforting like in counselling. Conclusion: Therefore, interwoven understanding should be bridged among the linguistics and translation of the Arabic language, Qur'anic revealed knowledge for Islamic preaching, healthcare practice and the laity's common perception and experience of sadness in reality to eliminate the misperception of the negative imperative: 'do not be sad!'. It should be straightened to prevent it from being a source for negative religious coping because it is a strong predictor of negative health outcomes.

**Keywords:** *Sadness; Islamic beliefs and spiritual dimension of health; Qur'anic thematic exegetical analysis (al-tafsīr al-mawḍu'ī); Depression; culturally adapted psychoeducation (CaPe) and psychotherapy/counselling.*

## Introduction

The COVID-19 pandemic brings back afresh the discussion about sadness and the role of religions as the cognitive structure of explanatory belief system especially in dealing with, processing, and healing from it (Dein, 2020; Dein et al., 2020; Esterwood et al., 2020). Feeling sad is inevitable among humans including Muslims especially in facing the reality of losing loved ones (Moodley et al., 2018) in the plague. Even the Prophet s.a.w. was sad when his wife: Khadijah r.a., his uncle: Abu Talib and his son: Ibrahim r.a. passed away (Bulbulia & Laher, 2013; Sabry & Vohra, 2013) until the year of its occurrence was named "the Saddening Year". However, there is a widely internalized and culturally accepted that it is proscribed to be sad in Islam i.e., 'cannot feel sad' (e.g. al-ʿInezī, 2017). Regretfully, it is extensively discouraged in the Muslim Community at large.

Psychosocially, perhaps Muslims at society level are being influenced by popular books like "Do not be sad" (Ar. *Lā Tahẓan*) by 'Āḍid al-Qarnī (Al-Qarni, 2005). Another factor, maybe the authoritative bodies' efforts to differentiate between the Sunni and the Shiite identities where sadness is part of being religiously Shiite (Arthington, 2019; Surdykowska, 2014; Good et al., 1985). Politically, it is commonly manipulated by the oppressors to silence the oppressed ones via religious exploitation (Budhwani & Hearld, 2017).

Apart from that, psychosociomedically Horwitz (2015) asserted that the Diagnostic and Statistical Manual of Mental Disorders (DSM-5/V) (American Psychiatric Association, 2013) is psychopathologizing the normal sadness into depressive disorders regardless of the context unlike in the previous DSM-4/IV. Consequently, even in the medical mental health settings, some researchers found such factors led to blending in into misperceived or erroneous thoughts, which are usually stemmed from incomprehensive coverage on the primary revealed source (*al-naṣ al-naqlī*) on the matter. That had resulted in problematic beliefs like it is due to having weak character, or deficiency of faith (*al-Īmān*), or being possessed by an evil spirit (or jinn), or unsound metaphysical hearts (Saleem, 2015). It is

commonly listed in the cultural and lingual barrier factors where help-seeking behaviours and attitudes are being investigated (Shah et al., 2011).

Paradoxically, normally functioning humans regardless of their religious or ideological affiliations, do feel sad because they can (capable of feeling sad – not for the meaning of “allowed to”) feel sad. Being able to experience sad emotions is also medically and psychobiophysically healthy. Contrarily, the inability to feel sad is considered a pathology (*Alexithymia*). Alexithymia is an inability to experience feelings and emotions, thus, unable to recognize the feelings and emotions, let alone to understand how it is to feel sad if they are even unable to imagine the idea of feeling sad. People with this disorder also are unable to feel empathy with others’ emotions nor to express their feelings and emotions like normal people are (Sfeir et al., 2020).

Psychologists speculated that the movement of positivism like promoting to experience only the ‘positive’ (desirable) emotions had globally influenced people of the post-positivism era to stoically deny or suppress their sadness as it is in the list of negative emotions. However, unprocessed emotions will one day vent out (Tartakovsky, 2018) into undesirable results of being depressed, which correlates with being aggressive and exploding the suppressed feelings and emotions in the form of violence e.g., terrorism (Bhui et al., 2020; Kar, 2019; Krakowski & Nolan, 2017) or constantly being toxic while communicating with other people (Wolpert, 2001). Medically, if left unmanaged with proper emotion regulation, it can result in emotional dysfunction mode, which is a strong predictor of negative health outcomes like the risk to get depression and a mediator of heart problems (Compare et al., 2014; Ford et al., 2019; Pargament et al., 2011).

Linguistically, Muslim scholars are generally observed as being unaware of the terminology used in their writing to describe sadness or feeling sad. They interchangeably employ its thesaurus although each has a different psychological or medical definition in the mental health field e.g., ‘grieve’ or ‘depress’. Sadness is medically defined as: “**a normal response to distressing and discouraging life events e.g., illness**” (Lokko & Stern, 2014).

Curiously, most English translations of the Holy Qur’an did not simply translate the word ‘sad’ as it is supposed as the original meaning for (v. *ḥa-za-na/n. ḥuzn*) (Almaany.com, 2021). Instead, they used the word ‘grieve’, which according to Lokko & Stern (2014) grief is:

“a normal and universal human response to loss (its symptoms include sadness, tearfulness, and insomnia), and it typically lasts for 2 to 6 months and usually requires no treatment. However, grief does not result in low self-esteem or worthlessness, as may develop in depression. Grief is characterized by several stages: beginning with shocking disbelief that lasts for hours to days. Later, the sadness intertwines with anger, and hopelessness, which interfere with normal daily functioning. This phase is followed by gradual acceptance and realization of the loss, which can last for months. If the symptoms of depression or suicidal thoughts start to appear after those phases, then, professional diagnosis for suffering

complicated grief, major depressive disorder, or an adjustment disorder need to be considered.”

This phenomenon had been reported in (Moodley et al., 2018; Kokou-Kpolou et al., 2020; Lee et al., 2013; Seirmarco et al., 2012). Likewise, bereavement is specifically used during mourning to loss due to death. Adding to that is depression, which is formally defined as:

“Depression is a common mental disorder, characterized by intense sadness, loss of interest or pleasure, feelings of guilt or low self-worth, disturbed sleep or appetite, feelings of tiredness and poor concentration. It can be long lasting or recurrent, substantially impairing a person's ability to function at work or school, or cope with daily life. At its most severe, depression can lead to suicide. When mild, depression can be treated without medicines but, when moderate or severe, people may need medication and professional talking treatments. Non-specialists can reliably diagnose and treat depression as part of primary health care. Specialist care is needed for a small proportion of people with complicated depression or those who do not respond to first-line treatments. Depression often starts at a young age. It affects women more often than men, and unemployed people are also at high risk.” (World Health Organization (WHO), 2021)

*Why it is important to straighten about whether it is proscribed or not to be or feel sad?*

First and foremost, in Islam we believe Allah SWT never Does/Did/Will Do something for nothing or useless (Q23: 115) even at creating us to be able to be/feel sad. At the human’s level, we found Daniel Goleman who pioneered emotional intelligence explained that the main emotional function of sadness is designed for us to process the event of losing someone significant in our life either by death or divorce or unknowingly missing; or when frustrated with certain expectation or upset by certain life event by adjusting to the new reality after it had happened. It purposely drains our energy and eagerness for daily activities for some time. As we also experience bodily feelings of lower body metabolism, mental fog, and impaired cognitive functions during the duration of mourning for a loss or processing an unfulfilled desire. The tendency for being inactive keeps humans at home for safer choice during intense evaluation over the loss/frustration to think on preparing to move on ahead. There is wisdom behind the vulnerability (Goleman, 1996). Experience-wise, it is also a phase where we are vulnerable to being targeted by criminals like handbags or handphone snatchers due to lack of focus and connection to outward reality, which is usually expressed overtly and easily recognized by them.

Being reluctant to accept a saddening event is a faulty emotion regulation (Yoon & Rottenberg, 2020). Ideally, one needs time to process it by copying or relying on a certain set of beliefs as an explanatory system like the religious-based ones (Hebert et al., 2009). Nevertheless, some beliefs turn into ‘negative religious coping’ (Francis et al., 2019), usually, from the misperception ingrained in the belief system and was not discovered and corrected (Lee et al., 2013; Seirmarco et al., 2012). It may potentially elevate the risk of developing depression (Global Health Metrics, 2020). Unfortunately, the majority of the

health services globally are overwhelmed by the escalating mental health cases during the CoVid-19 pandemic (Esterwood et al., 2020).

Alarming, the reports of The Global Burden of Diseases, Injuries, and Risk Factors Study (GBD) 2019 before the pandemic has stated a staggering data of 46.86 million individuals are being disabled from normally functioning by depressive disorders globally, regardless of religion. That only includes major depressive disorder (MDD) and dysthymia but it already comprises 37.3% of disability aggregates proportion for all mental disorders. Depression is listed within the top ten leading causes of the global burden of disability and is responsible for functional health loss from adolescents up to over retired age (Vos et al., 2020).

If left unhealed, depression may lead to suicide, which is the second leading cause of death among 15- to 29-year-old population (Sarhan et al., 2019). Suicide is the key risk of human loss from depression. Sometimes, the depressed ones' dangerous suicidal plans innocently involved others who are mentally healthy (World Federation for Mental Health, 2012). Essentially, these devastating consequences can be reduced or prevented by psychoeducation that can prevent depression from its root, which originates in the beliefs and human thinking processes according to the evidence-based cognitive behaviour therapy (CBT) practice (Alford & Beck, 1997; A. T. Beck, 1997; J. S. Beck, 2011). Prevention is always preferable as it is a more economical choice, can reach the public faster, more efficient and is the priority compared to treatments (Antonovsky, 1996).

Here the psychosocioreligiospiritual role of religion like Islam is more evidently critical for healthcare (Pandya & Kathuria, 2021; Saad & de Medeiros, 2020) to the Muslims. Its clinical implication is providing insights into Muslim clients' cognitive explanatory belief system towards saddening life events that lead them to end up feeling disturbed. It assists health practitioners in accurately diagnosing and effectively managing treatment that is culturally appropriate and responsive being in accord with their Islamic background (Moodley et al., 2018). For example, in detecting religiously misconceived thoughts and their consequent attitudes and tendencies of behaving in certain ways that originated in these cognitive structures about feeling or being sad. Hence, when the problems are identified, it will be easier to tap into restructuring cognitively.

Thus, in this sense, it is a dire need for a collective role (Lizardy-Hajbi, 2020) to synchronize an understanding that bridges the linguistics and translation of Arabic language, Qur'anic revealed knowledge for Islamic preaching, mental health practice and the laity's common perception and experience about sadness in our real life to improve the overall quality of life among Muslims (Ahmad Sabki et al., 2019).

## **Methodology**

Typically, like other religions (Barnett & Johnson, 2011), Islam also based its religious beliefs and value systems on the text of the Holy Qur'an. Since it is revered as the primary revealed source of Islam, it has certain sensitivity issues in dealing with it. Consequently, academics from Islamic Studies are needed to respectfully deal with it accordingly to what is established in the Qur'anic sciences. Their role is to bridge the gap between the Islamic

Studies knowledge and the users of the knowledge output (Meer & Mir, 2014; Mir et al., 2019). So, the researchers refer to the Holy Qur'an to verify the proscription of 'cannot feel sad' - using the Qur'anic Thematic Exegetical Analysis (QTEA) where the Holy Qur'an explains itself from different locations throughout the scripture (Al-Muṭairī, 2011; Al-Shawabkah, 2020; Saeed, 2012; Ushama, 1995).

The selected type of the QTEA is using a keyword i.e., based on the Arabic root word of the verb: to be sad (v. *ḥa-za-na/n. ḥuzn*) and its derivatives. The search was run throughout the Qur'anic verses, using 'Quran for Android Application' (El-Helw et al., 2017). The complete Qur'anic verses searched were re-selected to those containing negative expression 'Lā'. There are two types of negative expressions: either to connote negative imperative (*Lā Nahy* – لا نهى) or denial (*Lā Nafy* – لا نفي). The first is related to proscribing equivalently in Arabic and English language. The second is to differentiate the usage of negative expression 'Lā' for denying in the Qur'anic verses to contrast the notion of don'ts type.

Since the writing is in English, the English translation of the Qur'an was referred to 'The Qur'an: A New Translation - Oxford World's Classic' by Muhammad Abdel Saied Abdel Haleem (2005) with some alterations deemed suitable to the needs of this research processes where the word *ḥuzn* is standardized to mean sadness for consistency.

However, since the Holy Qur'an is in the Arabic language, the linguistic properties of the Qur'anic verses are mainly based on 'Learning Arabic Language of the Qur'an' by (Uroosa, 2009). The semantic meaning is referred to the *Almaany* website (Almaany, 2019). However, apart from linguistic grammatical analysis and composition style of Arabic language (*al-uslūb*), the contextual appropriateness also is being analyzed with the help of Qur'anic interpretation from 'The Compendium of Jurisprudential Rulings of the Qur'an' (*Tafsīr al-Qurtubī: Al-Jāmi' li Ahkām al-Qur'ān*) (1964) by Imam Al-Qurtubī (1214-1273 CE/671 AH).

#### *Qur'anic Thematic Exegetical Analysis*

The QTEA is as old as Islam itself as a traditional Islamic methodology. The Prophet of Islam, Muḥammad s.a.w. already applied it since his advent as a Messenger of Allah in the 7th century C.E. Only it was developed further in the practice of Jurisprudential sciences where the rulings are deduced with special established prerequisites and conditions that must be respected because the Holy Qur'an is a revered scripture (Al-Shawabkah, 2020).

Among the prerequisite knowledge for anyone who wishes to apply this method is he/she must acquire certain required instrumental sciences (*ulūm al-'alah* - علوم الآلة) like the proficiency of the Arabic language, the basics of the Qur'anic and Hadith sciences, plus, the Fundamentals of Islamic Jurisprudence (*Usūl al-Fiqh*) that precedes the deduction (*al-instinbāt*) of the Islamic Jurisprudential Rulings (*al-Fiqh al-Islāmī*). Principally, the deduced rulings that lead to the proscriptions are generally produced from the Qur'anic verses that contain negative imperative verbs (*Lā Nahy*) related to certain topics/issues e.g. murder or suicide (Al-Qardawi, 1993).

## Results

The set of the selected Qur’anic verses that contain the derivatives of the verb ‘to be **sad**’ with negative linguistic expression is divided into two categories as in Table 1 and Table 2. Semantic coding (i.e., data is coded by the meaning of the text) is applied in the analysis of the verses as shown in the column: ‘Semantic Coding’, beside the column for the ‘The Qur’anic Verses’. The right column contains ‘Emerging Themes’ from the semantic coding. The main apparent theme is a comforting assurance from Allah in both categories of the grammatical negative linguistic expressions.

**Table 1.** The Qur’anic verses in the form of denial (*Lā al-nafy*).

No.	English Translation* by Prof. Dr. Muhammad Abdel Saied Abdel Haleem <sup>1</sup>  *with alteration appropriately suits this work	Semantic Coding	Emerging Themes
<b>Grammar Type 1: Denial Form – Lā Nafy (لا نفي)</b>			
	<b>The Qur’anic Verses</b>	<b>Prerequisites from Divine Guidance (Hudā)</b>	<b>Promises</b>
<b>1</b>	We said, “Descend all of you! But when guidance comes from Me, as it certainly will, there will be no fear for those who follow My guidance <u>nor will</u> they be <b>sad</b> (Q2: 38).	Follow Allah’s Guidance	<ul style="list-style-type: none"> <li>• Main theme: Assurance</li> <li>• Promising the happy and fearless life, provided, the prerequisites fulfilled</li> <li>• Timing: Afterlife (<i>Al-Ākhirah</i>)</li> </ul>

<sup>1</sup> with alteration appropriately suits this work

2	<p>The [Muslim] believers, the Jews, the Christians, and the Sabians - all those who believe in Allah and the Last Day and live righteously - will have their rewards with their Lord. No fear for them, <u>nor will</u> be <b>sad</b> (Q2: 62).</p>	<ul style="list-style-type: none"> <li>- believe in Allah as the Lord</li> <li>- believe in the Last Day</li> <li>- live righteously</li> </ul>	<ul style="list-style-type: none"> <li>• Promising the happy and fearless life, provided, the prerequisites fulfilled</li> <li>• Rewards</li> <li>• Timing: Afterlife</li> </ul>
3	<p>In fact, anyone who surrenders wholly to Allah SWT and live righteously will have their reward with their Lord: no fear for them, <u>nor will</u> they be <b>sad</b> (Q2: 112).</p>	<ul style="list-style-type: none"> <li>- surrender to Allah</li> <li>- live righteously</li> </ul>	<ul style="list-style-type: none"> <li>• Promising the happy and fearless life, provided, the prerequisites fulfilled</li> <li>• Rewards</li> <li>• Timing: Afterlife</li> </ul>
4	<p>Those who spend their properties in Allah's cause, and do not proceed after their spending with reminders of their charity or hurtful words, will have their rewards with their Lord: no fear for them, <u>nor will</u> they be <b>sad</b> (Q2: 262).</p>	<ul style="list-style-type: none"> <li>- do charity</li> <li>- do not proceed the charitable acts with:                             <ul style="list-style-type: none"> <li>i. bragging reminders/ and</li> <li>ii. hurting remarks</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Promising the happy and fearless life, provided, the prerequisites fulfilled</li> <li>• Rewards</li> <li>• Timing: Afterlife</li> </ul>
5	<p>Those who spent their possessions for charity, by night and by day, in private and in public, will have their reward from their Lord: no fear for them, <u>nor will</u> be <b>sad</b> (Q2: 274).</p>	<p>do charity regardless of time or place or other worldly purposes</p>	<ul style="list-style-type: none"> <li>• Promising the happy and fearless life, provided, the prerequisites fulfilled</li> <li>• Rewards</li> </ul>



			<ul style="list-style-type: none"> <li>• Timing: Afterlife</li> </ul>
6	<p>Those who believe, do good deeds, keep up the prayer, and pay the prescribed alms will have their reward from their Lord: no fear for them, <u>nor will</u> they be <b>sad</b> (Q2: 277).</p>	<ul style="list-style-type: none"> <li>- believe</li> <li>- live righteously</li> <li>- perform prayers</li> <li>- pay prescribed alms</li> </ul>	<ul style="list-style-type: none"> <li>• Promising the happy and fearless life, provided, the prerequisites fulfilled</li> <li>• Rewards</li> <li>• Timing: Afterlife</li> </ul>
7	<p>- happy with what Allah has Endowed them of His favors; rejoicing that for those they have left behind who have yet to join them there is no fear, <u>nor will</u> be <b>sad</b> (Q3: 170).</p>	<p>martyrdom: as witness and proof of surrendering their selves in the cause of Allah</p>	<ul style="list-style-type: none"> <li>• Promising the happy and fearless life, provided, the prerequisites fulfilled</li> <li>• Rewards: privileges of the martyrs</li> <li>• Timing: Afterlife</li> </ul>
8	<p>For the [Muslim] believers, the Jews, the Sabians, and the Christians - those who believe in Allah SWT and the Last Day and live righteously - there is no fear: they <u>will not</u> be <b>sad</b> (Q5: 69).</p>	<ul style="list-style-type: none"> <li>- believe in Allah SWT</li> <li>- belief in the Last Day</li> <li>- live righteously</li> </ul>	<ul style="list-style-type: none"> <li>• Promising the happy and fearless life, provided, the prerequisites fulfilled</li> <li>• Timing: Afterlife</li> </ul>
9	<p>We send messengers only to give good news and to warn, so for those who believe and live righteously, there will be no fear, <u>nor will</u> they be <b>sad</b> (Q6: 48).</p>	<ul style="list-style-type: none"> <li>- believe in the Message of Allah from His Messengers</li> <li>- live righteously</li> </ul>	<ul style="list-style-type: none"> <li>• Promising the happy and fearless life, provided, the prerequisites fulfilled</li> <li>• Timing: Afterlife</li> </ul>

<p>10</p>	<p>O’Children of Adam, when messengers come to you from among yourselves, reciting My revelations to you, for those who are conscious of Allah SWT and live righteously, there will be no fear, <u>nor will</u> they be sad (Q7: 35).</p>	<ul style="list-style-type: none"> <li>– believe in the revealed message of the Messengers</li> <li>– be pious</li> <li>– live righteously</li> </ul>	<ul style="list-style-type: none"> <li>• Promising the happy and fearless life, provided, the prerequisites fulfilled</li> <li>• Timing: Afterlife</li> </ul>
<p>11</p>	<p>And are these the people you swore that Allah will never bless them? [Now these people are being told], “Enter the Heaven! No fear for you, <u>nor shall</u> you be <b>sad</b> anymore” (Q7: 49).</p>	<ul style="list-style-type: none"> <li>– the people at the Elevated place (al-A<sup>ʿ</sup>rāf)</li> </ul>	<ul style="list-style-type: none"> <li>• Promising the happy and fearless life, provided, the prerequisites fulfilled</li> <li>• Rewards: The Heaven</li> <li>• Timing: Afterlife</li> </ul>
<p>12</p>	<p>But for those who Allah considered the elites, there is no fear, <u>nor shall</u> they be <b>sad</b> (Q10: 62).</p>	<ul style="list-style-type: none"> <li>– Being close to Allah through being devoted</li> <li>– Surrender all matters of the life to Allah to manage out of full trust of Him</li> </ul>	<ul style="list-style-type: none"> <li>• Promising the happy and fearless life, provided, the prerequisites fulfilled</li> <li>• Rewards: privileges of the elites (al-awliyā’)</li> <li>• Timing: Afterlife</li> </ul>
<p>13</p>	<p>But Allah will rescue those who are pious with their success: no harm will touch them, <u>nor will</u> they be <b>sad</b> (Q39: 61).</p>	<p>be pious</p>	<ul style="list-style-type: none"> <li>• Promising the happy and fearless life, provided, the prerequisites fulfilled</li> </ul>

			<ul style="list-style-type: none"> <li>• Rewards: privileges of the pious:             <ul style="list-style-type: none"> <li>i. rescue from polytheism and major sins</li> <li>ii. safe from any harm</li> </ul> </li> <li>• Timing: Afterlife</li> </ul>
14	<p>As for those who say, ‘Our Lord is Allah,’ and had been steadfast on the straight path towards Him, the angels come down to them and say, ‘Have no fear or feel <b>sad</b>, but rejoice in the good news of Paradise, which you have been promised (Q41: 30).</p>	<ul style="list-style-type: none"> <li>– be Allah’s obedient Servant by accepting Him as the Lord</li> <li>– be firmly steadfast on the right path of His</li> </ul>	<ul style="list-style-type: none"> <li>• Promising the happy and fearless life, provided, the prerequisites fulfilled</li> <li>• Rewards – glad tidings of being accepted as dwellers of the Heaven in the Afterlife at the deathbed, entering the grave and after being resurrected in the Al-Mahshār as in the Al-Qurtubī’s Exegesis.</li> <li>• Timing: Afterlife</li> </ul>
15	<p>‘My servants, there is no fear for you today, <u>nor shall</u> you be <b>sad</b>’ (68). Those who believed in Our Revelations and devoted themselves to Us (69). Enter the Heaven, your spouses and you: will be filled with joy (Q43: 68-70).</p>	<ul style="list-style-type: none"> <li>– be servants of Allah who pleased Him</li> <li>– believe in the revelations of Allah</li> </ul>	<ul style="list-style-type: none"> <li>• Promising the happy and fearless life, provided, the prerequisites fulfilled</li> <li>• Rewards: Enter the Heaven with</li> </ul>

		<ul style="list-style-type: none"> <li>- be devout servants of Allah</li> </ul>	<p>their spouses and free to enjoy its wonderful life</p> <ul style="list-style-type: none"> <li>• Timing: Afterlife</li> </ul>
16	<p>For those who say, ‘Our Lord is Allah,’ and then follow the straight path there is no fear, <u>nor shall</u> they be <b>sad</b>: (13) they are the people of the Heaven, there to remain as a reward for what they were doing (Q46: 13-14).</p>	<ul style="list-style-type: none"> <li>- believe in Allah</li> <li>- live righteously</li> </ul>	<ul style="list-style-type: none"> <li>• Promising the happy and fearless life, provided, the prerequisites fulfilled</li> <li>• Rewards: living in the Heaven back</li> <li>• Timing: Afterlife</li> </ul>

**Table 2.** The Qur’anic verses in the form of negative imperative (*Lā al-nahy*)

No.	English Translation* from Oxford World’s Classic by Prof. Dr. Muhammad Abdel Saied Abdel Haleem <sup>2</sup>	Semantic Coding	Emerging Themes
<b>Grammar Type 2: Negative Imperative Form – La Nahy (لا نهى)</b>			
	<b>The Qur’anic Verses</b>	<b>Counselled When</b>	<b>Who</b> <b>Counselled with</b>
1	<p><u>Do not</u> be <b>sad</b> or feel feeble - if you are true believers you have the upper hand, if you have suffered a misery, they too have suffered similar one. We predestine such days</p>	<p>Assuring the companions of the Prophet Muhammad when they lost the battle of Uhud to the polytheistic</p>	<ul style="list-style-type: none"> <li>• Main theme: Assurance</li> <li>• With the promise of victory for all the battles after Uhud Battle.</li> <li>• Supplying facts: mishaps are commonly</li> </ul>

<sup>2</sup> with alteration appropriately suits this work

	among people alternately, for Allah to verify who had truly believed, so, choose as martyrs from among you – and Allah does not love evildoers (Q3: 139-140).	counterparts of Mecca.	<p>experienced among humans in the Herelife.</p> <ul style="list-style-type: none"> <li>• Timing: Herelife (Al-Dunyā) - The period of the Prophet’s life.</li> </ul>
2	<p>You fled without looking back while the Messenger was calling out to you from behind, and Allah SWT decreed you with sorrow after sorrow. [He has now forgiven you] so that you <u>may not be sad</u> for what you missed or for what happened to you. Allah is well-aware of everything you do (153). After sorrow, He caused calm to descend upon you, a sleep that overtook some of you (Q3: 153).</p>	<ul style="list-style-type: none"> <li>– The archery squad of the Battle of Uhud was being punished for being disobedient to the Prophet’s order to never move from their spot whatever happened.</li> <li>– They were punished with multiple mishaps, that also for them to learn how to cope with sadness against any loss or any frustrated event against their desire or any mishap befell them.</li> </ul>	<ul style="list-style-type: none"> <li>• Main theme: Assurance</li> <li>• Assuring when lost to the polytheists of Mecca in the Battle of Uhud.</li> <li>• Punishment: To experience sorrow after other sorrows consecutively.</li> <li>• Reward: <ul style="list-style-type: none"> <li>i. Serenity from the loss even made them feel sleepy then.</li> <li>ii. Pardoned from the mistakes.</li> </ul> </li> <li>• Promise: Desensitized from feeling intense sadness</li> <li>• Timing: Herelife – the period of Prophet Muhammad s.a.w.</li> </ul>
3	<p>Even if you do not help the Prophet, Allah had Helped him when the disbelievers drove him out: when the two of them were in the cave, he [Muhammad] said to his companion, ‘Do not</p>	<p>Assuring Prophet Muhammad s.a.w. who was pacifying his best friend: Abū Bakr when they were being chased by the polytheists of Mecca</p>	<ul style="list-style-type: none"> <li>• Main theme: Assurance</li> <li>• Rewards: <ul style="list-style-type: none"> <li>i. Serenity filled their hearts</li> </ul> </li> </ul>

	<p>worry and do not be <b>sad</b>, indeed Allah is with us,’ and Allah Calmed him down, aided him with forces invisible to you, and brought down the disbelievers’ plan. Allah’s plan is superior for Allah is the Almighty and Wiser (Q9: 40).</p>	<p>on the way escaping to Medina.</p>	<p>ii. Aided with the special force from the angels.</p> <p>iii. The enemy’s plans failed.</p> <ul style="list-style-type: none"> <li>• Timing: Herelife – the period of the Prophet’s life when he migrated to Medina from Mecca 1442 lunar years ago.</li> </ul>
<p>4</p>	<p>Do not look longingly at the good things We have given some to enjoy. <u>Do not</u> be <b>sad</b> over them but lower your wings over the believers (Q15: 88).</p>	<p>Assuring the believers when they socially compared with those Allah Endowed with riches, instead be nice among you.</p>	<ul style="list-style-type: none"> <li>• Main theme: Assurance</li> <li>• Allah Endowed them Sūrah al-Fātihah (Q15: 89), which is better than all the riches they saw.</li> <li>• Timing: Herelife</li> </ul>
<p>5</p>	<p>So [O’Prophet] be patient; you are unable to persist unless with Allah’s leave. <u>Do not</u> be <b>sad</b> over them; do not feel constricted out of stress over their scheming, for Allah is always with those who are mindful of Him and who live agreeably (in accord to Allah’s Messages and Wishes) (Q16: 127-128).</p> <p>[Prophet], <u>do not</u> be <b>sad</b> over them; do not feel constricted out of stress over their schemes (Q27: 70).</p>	<p>Assuring the Prophet when his enemies were conspiring against him.</p>	<ul style="list-style-type: none"> <li>• Main theme: Assurance</li> <li>• Promise: Allah SWT will always be with pious and dutifully obedient believers i.e. take care of them.</li> <li>• Timing: Herelife – the period of Prophet Muhammad s.a.w.</li> </ul>

<p>6</p>	<p>We sent Our Spirit (Angel Gabriel) to disguise before her in the form of a man. She said, ‘I seek the Merciful Lord protection against you: if you have any fear of Him [do not approach me]!’ - but he said, ‘I am but a Messenger from your Lord, [came] to announce to you the gift of a pure son.’ She said, ‘How can I have a son when no man has touched me? I have not been unchaste,’ and he said, ‘This is what your Lord said: “It is easy for Me: We shall make him a sign to all people, a blessing from Us.” And so, it was ordained: she conceived him (Jesus). She withdrew to a distant place and, when the pains of childbirth led her to [cling to] the trunk of a palm tree, she exclaimed, ‘I wish I had been dead and forgotten long before all this!’ but a voice cried to her from below, ‘<u>Do not be sad</u>: your Lord has provided a stream at your feet. And, if you shake the trunk of the palm-tree towards you, it will deliver fresh ripe dates for you. So, eat, drink, and cheer up: [process</p>	<p>Assuring Mary (<i>Maryam a.s.</i>) when Allah Decreed her to be pregnant with Jesus (<i>‘Isā a.s.</i>) especially when she was about to give birth and post-natal counselling that kept her invincible.</p>	<ul style="list-style-type: none"> <li>• Main theme: Assurance</li> <li>• Allah Endowed her dates to eat, spring water to drink and guide her to cope by cheering up for being obedient to Him and enjoying her baby. Then, He Guided her to stay silent, so, He Would Show His Power as a Sign of truth through the talking newborn: Jesus a.s. (Q19: 27-34)</li> <li>• Timing: Herelife – the period of Prophet Jesus a.s.</li> </ul>
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	<p>all your worries well by feeling assured by Allah’s Care, plus, be obedient with Allah’s Wish by enjoying the presence of the special baby], and say to anyone you may see: “I have vowed to the Merciful Lord to abstain from conversing, and I will not talk to anyone today” (Q19: 18-26).</p>		
<p>7</p>	<p>Your sister went out, saying, “I will tell you, someone who will nurse him,” then We returned you to your mother so that she <u>could</u> recover from her sadness and <u>not</u> to be continuously <b>sad</b>. (Q20: 40)</p> <p>We inspired Moses’ mother, saying, ‘Suckle him, and then, when you worry for his safety, toss him in the river: do not be afraid, and <u>do not</u> be <b>sad</b>, for We shall return him to you and make him among our messengers.’ Pharaoh’s household picked him up - later to become an enemy and a source of grief for them: Pharaoh, Haman, and their armies were wrongdoers. Then, Pharaoh’s wife said,</p>	<p>Assuring the mother of Prophet Moses (<i>Mūsā</i>) a.s. when the baby’s chest (<i>tābūt</i>) shockingly reached the castle of the Pharaoh (<i>Fir’aun</i>) – the enemy of the Israeli People.</p>	<ul style="list-style-type: none"> <li>• Main theme: Assurance</li> <li>• Promise: Allah’s promise will be true (Q28: 13)</li> <li>• Allah had Decreed that he would return her baby (Moses) to console her; despite being found by the Pharaoh who was killing all the sons of Bani Israel due to the forecasted nightmare of his, that a son from them would topple him.</li> <li>• Timing: Herelife – the period of Prophet Moses a.s.</li> </ul>



	<p>“Here is a joy to behold for me and for you! Do not kill him: he may be of use to us, or we may adopt him as a son.”</p> <p>They did not realize what they were doing. The next day, Moses’ mother felt an emptiness (faint) in her heart - if We had not strengthened it to make her one of those who believe, she would have revealed everything about him and she said to his sister, “Follow him.”</p> <p>So, she watched him from a distance, without them knowing. We had ordained that he would refuse to feed from wet nurses. His sister approached them and said, “Shall I tell you about a household which could bring him up for you and take good care of him?” We returned him to his mother in this way, so that she might be comforted, <u>not to be</u> continuously <u>sad</u>, and know that <u>Allah’s</u> <u>promise is true</u>, though most of them do not know (Q28: 7- 13).</p>		
<p><b>8</b></p>	<p>When Our messengers came to Lot, he was troubled and distressed on their account. They</p>	<p>Assuring Prophet Lot (<i>Lūṭ</i>) a.s. against what he was distressed and</p>	<ul style="list-style-type: none"> <li>• Main theme: Assurance.</li> <li>• Promise: Allah Promised Prophet Lot</li> </ul>

	<p>said, ‘Have no fear nor be <b>sad</b>; we shall certainly save you and your household, except for your wife - she will be one of those who will stay behind (Q29: 33).</p>	<p>sad about his people’s interest.</p>	<p>a.s. to rescue him and the righteous people.</p> <ul style="list-style-type: none"> <li>• Rewards: Safety.</li> </ul>
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## Findings and Discussion

### *Misperception in the Islamic beliefs – the language factor*

Does Islam really proscribe Muslims from being or feeling sad? Usually, language to language transfer of a word simply carried forward only the meaning of the noun of the word in the recipient language as Whitney (1881) analytically stated:

“By universal consent, what is most easily transferred from one tongue to another is a noun; the name of a thing is language-material in its most exportable form. As another form is less manageable.”

- similarly found in (Matras, 2009; Myers-Scotton, 1993; Thomason & Kaufman, 1988) happened to the translation of “sadness” here from the Arabic language to the English language. Thus, it does not do justice to generalize that sadness is proscribed or prohibited in Islam. This belief burdens a heavy weightage onto the Muslim laymen without the knowledge of the accurate Arabic language. They will be haunted by feeling sinful and guilty every time they feel sad, but it is inevitable as humans. Feeling embarrassed from being judged they are lacking piety or having low quality of believing in Allah and all the articles of belief (*Arkān al-Īmān*) will make them avoidant to share their mishaps and express their feelings and emotions. Therefore, they keep suppressing it although they knew that they urgently need help. Then they even self-diagnosed themselves as having depression to avoid the stigma and social consequences (Khan, 2017; Sakoon Counselling, 2016).

Furthermore, let us see from the linguistic aspects that human’s belief system is wired to their speech and language system. It is not uncommon that the translation has stripped off some properties of the language of origin. Like the factor of time in the verbs that contain negative expressions for feeling sad. Both forms of denial and negative imperative in the Arabic language are used in the form of the simple present tense (*al-fi‘l al-muḍāri‘*), which is time-bound to mean presently or continuously occurs until in the future.

### *The Qur’anic verses in the form of denial (Lā al-naḥy)*

Fortunately, when we work on the set of the Qur’anic verses that contains negative linguistic forms for denying something in the verb form (*lā naḥy*), we found that the denial

form of '*lā yahzanūn*' (they) or '*la taḥzanūn*' (you pl.) still carries in it the notion of time in the form of the verb used, which is equivalently meant in English language either for:

- (a) Future tense: 'will (not) be feeling sad or will (not) be continuously' sad
- (b) Present continuous tense: 'are (not) continuously feeling sad' or
- (c) Simple present tense: 'are (not) feeling sad'
- (d) Or as a habitual action 'are (not) always/usually/every day feeling sad (or daily)'

Depends on the context of each sentence/verse. Unfortunately, it was not clearly stated about time in the translated version for the readers' comprehension. Contextually, it may mean (a), (b) and (d) because at that time (Q2; 38) Adam descended on the Earth as the coming generation of his progeny is still not unfolded in the history of humans and the life is ongoing with proceeding generations of humans where feeling sad is still part of their life until now.

Anyhow, the verbal form of '*ya/taḥzanūn*' seems to be paired purposely with the word fear (*khawf*) that precedes it in the form of the noun instead, - like purposely to get our attention about the time factor. Usually, they are both being synchronized in the same form of either in noun form or verb form as usually it is when the conjunction of 'and' (*wa*) is in between them (*lā khawf alayhim wa lā hum yahzanūn*) under the *ʿatf* and *maʿtuf* conjunction grammatical rulings (Ahmed, 2008; Price, 1997; Uroosa, 2009) in (Q2: 38; Q2: 62; Q2: 112; Q2: 262; Q2: 274; Q2: 277; Q3: 170; Q5: 69; Q6: 48; Q7: 35; Q7: 49; Q10: 62; Q41: 30, Q43: 68; Q46: 13).

Interestingly, the Qur'anic verse (Q39: 61) excludes the above grammatical pattern of the previously mentioned pairing where the first clause is replaced with the verb forms: (*lā yamussuhum al-sū*). So, both clauses at the end of the sentence/verse, in between 'and' (*wā*) are in verb forms: (*lā yamussuhum al-sū wa lā hum yahzanūn*). The word "fear" (*khawf*), which are in noun form in verses other than this, is substituted with a present tense form: "the evil/harm does/will not/is not going to touch them" (*lā yamussuhum al-sū*), which is also how this verse indicates the meaning of fear (*khawf*) in other verses. Apart from that, all the contexts of the Qur'anic verses are conclusively pointing to the sense of timing for the future ahead until the afterlife especially in the Qur'anic verses (3: 170, 7: 49, 41: 30, 43: 68) clearly mentioned so, e.g., about the martyrs and dialogue occurs in the Heaven.

The pronoun "*hum*" means 'they', which is explicitly mentioned before "*yahzanūn*" is usually used to indicate emphasis (*al-tawkīd/al-ta'kīd*). Allah S.W.T. Does not Mention in indirect negative imperative form by adding prefix '*li*' (*lām al-'amr*) of the jussive (*majzūm*) to the third or first person/s imperfect tense: "*falyahzanū*" (note: if the prefix '*li*' (*lām al-'amr*) is preceded by the letter '*wa*' or '*fa*' the *kasrah* of *lām* changes to *sukūn*), which means "Do not be sad!" - as a prohibitive command to feel sad (Ahmed, 2008; Price, 1997; Uroosa, 2009).

Briefly, the verse repeats back the content of (Q2: 38) or provide details of what it means by ‘Allah’s Guidance’ or the prerequisites (*al-hudā*) to be safe from fear and sadness or with emphasis to guarantee not to feel sad in the future life of eternal Hereafter (*al-Ākhirah*) in its sense of timing (al-Qurtubī, 1964).

*The Qur’anic verses in the form of negative imperative (Lā al-nahy)*

Meanwhile the set of Qur’anic verses that contains negative imperative form, the verb is used in jussive imperfect tense to connote “cannot or not allowed to do an action in a commanding sense of not permitting to do it”. It connotes the equivalent future tense in English because it refers to actions, which are unfinished yet. However, it depends on the contextual meaning of the sentence style that determines the meaning and how it should be appropriately understood.

In detail, this “*lā*” is a particle of prohibition (*lā al-nahy*), which is applied to the second person imperfect tense to give a negative command/imperative meaning. It also does not appear in absolute negation form of denial applying particle “*lā*” to deny the category (*li nafyi al-jins*) in combination with a noun, where it ends in accusative mood (*al-mansūb*): “*lā ḥuznā*” as in the declaration of faith: “*lā ilahā illAllāh*” as well as not in the form of present tense form with the future tense negation of “*lan*” i.e., “*lan t/yaḥzanū*”: will never be sad, nor, in the form of total/absolute negating ‘*lam*’ i.e. “*lam yaḥzanu*”: never be sad (Ahmed, 2008; Price, 1997; Uroosa, 2009).

There are Qur’anic verses using the negative imperative verb “*lā taḥzan* (Q9: 40), *alla taḥzanū*” (19: 24) and “*allā takhāfū walā taḥzanū*” (Q41: 30-31) but contextually meant for **reassuring**. Likewise, the language style (*al-uslūb*) used is understood in the English translation in comforting distressed people by requesting them: “do not be sad” or more commonly said: “do not worry” with the insertion of particle ‘*an*’ in front of the particle ‘*la*’ to combine as ‘*alla*’, to soften the meaning i.e., to sound like a well-mannered request. They are not meant for prohibition in language usage and style of expression (*al-uslūb*) as there are hope and rewards mentioned afterwards for fulfilling Allah’s prerequisites of following His Divine Guidance (*al-hudā*) after negating the verb, to show support to the ones being comforted. In contrary with in anger and prohibiting mode, it will be paired with mentioning or promising grave punishment proceeds the prohibited action (Al-Qardawi, 1993).

Ethically, it is imprudent or improper to say to others who are feeling sad due to distress: “Hey, stop being sad!/You cannot feel sad!/You are not allowed to feel sad/be sad!” It is kind of improperly very rude and apathetic. Also, the fact that Allah S.W.T. Does not Use absolute negation form implies that there is no complete negation on a Muslim who correctly believes and follow Allah’s Guidance that he must never experience feeling sad in the Herelife (*al-Dunyā*).

So, the most suitable understanding is by binding the sense of time into the verb word: “will not be/feel continuously sad” or “do not be sad” in a comforting intonation. Meaning, Muslims are humans, thus, prone to occasionally feel sad sometimes in this life (Q3: 140) certainly for some Divine Wisdom behind it. However, they must try their best to follow

Allah's Divine Guidance to avoid feeling disturbed too much when feeling sad in Herelife and also guarantee our safety in the future Hereafter life because it is more eternal (Q87: 17) to waste it with eternally feeling gravely sad there (Q20: 127-128) if unsuccessfully fulfilled Allah's requirements while living on the Earth – May Allah Forbid that to befall us.

With regards to the superficial claim that the Qur'an informs that there is a guarantee for us from feeling sad or suffering depression if we are truly Muslims, that may relate with the cognitively induced or inorganic type. However, the equivalent Arabic word for depression is *al-ikti'āb* has never been mentioned in the Holy Qur'an in the first place. Second, the ultimatum modes (*shart – jawāb al-shart*) in those verses are not in an absolute relation between belief-feeling sad (Al-Darwish, 1992). What relates in equation-like is between following Allah's Divine Guidance (*al-Hudā*) and feeling sad or worried where who observes following (obeying) the Divine Guidance will not always/continuously be sad/worried or being disturbed with those two common emotions experienced in Herelife as being guided on the Right Path towards safely return to Allah S.W.T. In that case, there is always an opportunity for us to fix or correct (*Iṣlāḥ*) our beliefs (*al-Īmān*) on what are the Divine Guidance prerequisites to heal from being disturbed by feeling sad especially, thus, could prevent from developing into cognitively induced depression by always carefully monitoring and examining our beliefs and automatic thoughts especially the ruminative ones (Watkins, 2009). In the same vein, there are many locations in the Holy Qur'an pairing the word belief (*al-Īmān*) with correcting beliefs or it means 'fix/repair/mend' (*aṣḥaḥa – yuṣliḥu - iṣlāḥ*) and even negatively pairs it with the word "be sad" like in these Qur'anic verses:

“We have not sent messengers but as deliverers of good news and as warners (of Hell Torture). Whoever believed and repair/fix/mended (his/her belief), there will be no worry for them, nor will they always be sad” (Chapter No. 6 The Cattle (*Sūrah Al-An'ām*), verse no. 48).

We may need to list all the beliefs that the Holy Qur'an needs us to believe in, to systematically follow His Divine Guidance to fulfil prerequisites that promise a less problematic life with less disturbing sadness and worries in a complete checklist like we apply on any project to manage/organize better. Also, the sufferers maybe need to get help to guide them to do so because no one has the chance to thoroughly study and practice every science that exists, but at least, knew the ones that are capable of assisting like who knew psychology and the Qur'anic sciences together with Hadith Sciences. Some of us may be busy with work and family life to even be concerned about examining our beliefs. Moreover, it needs professional expertise to cognitively reappraised belief structure to restructure belief system like a cognitive psychotherapist is trained to do so (J. S. Beck, 2017).

That is why we complement each other with each and everyone's social function whatever that may be. Such fact happened in the time of the Prophet of Islam s.a.w. although there are people who went outside of Medina to preach the call of Islam (*da'wah*) or do business. Yet, there were always some people who must stay behind purposely to educate other

people when they return and to prepare for the future generation development via ongoing education (Q9: 122).

That rings true also to those who work as psychiatrists or psychologists to play their dutiful social function in treating recognized medical illnesses like depression and its depressive mood types, which have diverse variations only known to the experts. It could be caused by biological reasons also like having a brain tumour or other pathological factors, like secondary to hypothyroidism or as an aftermath of contracting the CoVid-19 disease (Taquet et al., 2021). Hence, these medically organic causes are etiologically refuting the superficial claim above altogether.

Thus, being nice, just, and dutiful Muslims, we must avoid to stigmatized anything related to mental health niche right from freeing others to normally be/feel sad as other humans do. Just be empathic, offer them comfort and kind words that heal not harm more. Harming although verbally alone (Q2: 263) is wrongdoing (*zulm*) as well as the harm from raising a social sanction against people who have mental problems or illnesses especially for them to get the treatment, they need out of avoiding shame and embarrassment of stigma and being labelled. Stigma is discrimination, as a mental health term, it is defined by World Health Organization as:

“A distinguishing mark establishing a demarcation between the stigmatized person and others attributing negative characteristics to this person. The stigma attached to mental illness often leads to social exclusion and discrimination and creates an additional burden for the affected individual.” (World Health Organization (WHO), 2021)

#### *Arguing that The Long Duration of Sadness Causes Depression*

Although the diagnosis for depression stated prolong daily intense sadness for over two weeks the key signal lies in the capability - or accurately if the individual becomes disabled to function normally in his/her daily life as usual (Rapaport et al., 2005). For example, in the story of Prophet Jacob (*Ya'qūb*) a.s., he was sad about losing his son: Prophet Joseph (*Yūsuf*) a.s. since he was a child until the son became fully adult and was appointed as the Finance Minister of ancient Egypt.

If his son's age was 10 years old when he disappeared, so, at least, he might be in his thirties when he finally met his father back, based on the logic of the least matured age to be appointed as a financial minister (See Chapter Joseph (*Sūrah Yūsuf*) in the Holy Qur'an). Probably, Prophet Jacob a.s. endured his intense sadness out of losing his son: Joseph a.s. for about 25 years. Also, imagine how broken his heart was as a father when his children (other than Joseph and Benyamin) broke the truth about their fabricated story that they conspired together to get rid of their own brother? They were envious because it seemed their father loved Joseph and his brother more than them. So, they intentionally tossed him into an old deserted well in the middle of nowhere but deceptively reported to their father that he had been prey to a fox in a game they went together.

However, there was no condemnation from Allah mentioned anywhere in the Holy Qur'an with regards to his suppressed sadness that almost cost him to lose his sight (Q12: 84). The main thing is he was resilient and did not falter in his belief in Allah S.W.T. Who he believed always Manages everything the best according to His Wisdom and Knowledge beyond what any human could grasp. Thus, Allah finally Rewarded him with a happy ending for his total surrender to Allah S.W.T. and positive expectation (*husn al-zann*) that his son was still alive, and Allah would Take care of him, wherever he was.

### *The Important Role of Sadness in the Holy Qur'an*

Despite our concern on being 'reasonable' over 'emotional' especially in the 'scientific era' (Damásio, 2005), ironically, Allah S.W.T. Mentioned two emotions: worry/anxiety/fear and sadness prior to sending humans to descend on the Earth (Q2: 38). These two emotions are like a bridge between our life on the Earth and our past origin in Heaven. That is why Muslims are taught to say '*al-istirjā'*': "*Innā lillāhi wa immā ilayhi rāji'ūn*" (Q2: 156). It is translated: "Indeed we are from (or belong to) Allah and verily we, to Him are returners (the word 'returners' is a noun in doer (*ism fā'il*) form - not time-bound again like the word '*khawf*' before)." **Why?** Seemingly the timing is left open like a variable interval schedule relating to punishment in the psychology of learning for any undesirable mishap. We assumed; it is to prevent us from being captivated by the temporary desirable things available in the Earthly life as a theoretically disentangling explanation for the enigmatic theodicy.

Anyhow, the core of our existence intercepts between an expected (to occur) mishap with the anxiety or the mishap that happened, and the sad emotion felt<sup>3</sup> that reminds us of our existential underpinnings. We can consider it as an indicator or sensor of whether we follow or not the Guidance of Allah, like a whistleblower or the north of the compass. So, how sad... actually we already long time underestimated their role in our existence on the Earth especially as Muslims because we did not follow Allah's guidance as He conditions in (Q2: 38) - like the famous hadith quoted by the late Prof. Malik Badri (Allah Yarhamhu – May Allah Bless him with His Mercy):

Abu Sa'id al-Khudri reported Allah's Messenger s.a.w. as saying:

"You will wander onto the same path as was trailblazed by those before you inch by inch and step by step even though if they had entered into the hole of the lizard, you will join them into it too." (Sahih Muslim, The Book of Knowledge, Hadith No. 2669a)

As long as we follow Allah's Guidance, He Promises us life that is worry-free and intermittently feeling sad for some Divine Wisdom:

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<sup>3</sup> According to the timeframe of anxiety and sadness in relation to any mishap as theoretized by Ibnu al-Qayyim Al-Jawzi (Shams al-Dīn, Abū 'Abd Allah, 1997)

1. To remind of the fulfilled life in the Heaven in the past that reminisce its imprint within our psyche when we frustrated being unable to fulfil our desire unlike being in the Heaven before.
2. To accept the nature of Allah's system (*Sunnatullah*) that the life on the Earth is designed to alternately suffer among humankind as distributed by Allah S.W.T. for us to prove our belief (*Imān*) in Him (Q3: 140).
3. To desensitize us from feeling intensely sad by facing many frustrations from losses or mishaps, thus, finally got used to it (Q3: 153).
4. To avoid brazen acts from humankind if all desires are always fulfilled (Q42: 27)
5. To prevent feeling hopeless against losses and overjoy against fulfilled desire so that we will not be arrogant (Q57: 23).

Overall, the Qur'anic thematic exegetical analysis resulted in the main theme of '**assurance**' from all the Qur'anic verses selected for this research. The main assurance is offering the safe journey back to Heaven where it is free from fear and will not be sad again unlike the life here on the Earth for those who follow the Guidance of Allah SWT.

No matter how unimaginably terrible a situation we possibly face in life, we must firmly believe to hope for the best from Allah SWT. as well as to remain moderate (being in the middle position - *wasatiyyah*) between any two polarized spectra (Q2: 143) like hope (*al-rajā'*) and fear (*al-khawf*) because Islam discourages either side of the two extremities (*ifrāṭ wa tafriṭ*). The key assessment of life on the Earth depends profoundly on the belief capacity. If we got faltered or mistakenly understood a streak of our belief system, then we will wonder why we constantly feel sad and not worry-free in our Earthly existence.

So, let us always investigate and audit the set of beliefs we adhere to whether it is correct or incorrect? The process is equivalent to Cognitive Behavior Therapy in purifying automatic thoughts from the erroneous ones and replacing them with a better and more beneficial set of beliefs. Unfortunately, it is rarely being our main concern. It is in fact, similar to running a virus scan and then defragmenting the CPU of our computer to eliminate the bad sectors and fix the system to optimize its performance.

Another facet of the results is to benefit from the example of counselling from Allah in the Here-life-bound events when He Comforted, Gave hope, and Promised rewards to:

1. Prophet Muhammad s.a.w. and his companions when they lost the Battle of Uhud – although they were lost as a lesson for being disobedient to the order of the Prophet of Islam to the archery squad to maintain at their spot no matter what happened; but Allah SWT Endowed their serenity. However, they were promised future victory as a reward for their firm belief in Allah SWT (Q3: 139 & 153). They won all the battles post-Uhud until all the Prophet's companions passed away.



2. Prophet Muhammad s.a.w. and his companion were on their way to migrate (*hijrah*) to the Medina - even the word tranquillity (*sakīnah*) was mentioned as being sent down to his heart from Allah SWT and he was aided by invisible forces (Q9: 40).
3. Muslims in general – persuading them not to feel envy for the superfluous riches that polytheists temporarily enjoyed in the Here-life (Q15: 88). His rewards in the Afterlife is far better and eternal (Q20: 131).
4. Prophet Muhammad s.a.w. due to the behaviours of the polytheists especially their conspirations against him (Q16: 127-128 & Q27: 70) - Allah SWT Counselling him not to be stressed.
5. the mother of Jesus i.e., Mary that she and her baby were secured in Allah's care & offered ripe dates to eat and spring water to drink. Allah even requested her to cheer up with the presence of her baby (Q19: 23-24).
6. the mother of Moses that her baby will be safe, and that Allah would return her baby to her as a reward for her firm belief in Him (Q28: 7-8/Q20: 40).
7. Prophet Lot that Allah would Rescue him and his family members excluding his inalcitrant wife when Allah would Punish his people's disobedience (Q29: 33).

Logically, it is a paradox to prohibit something and state together about rewards. Among His Promises for fulfilled prerequisites of following His Guidance are:

1. Great success (Q39: 61)
2. Rescue from polytheism (*shirk*) and major sins (*kabā'ir*) (Q39: 61)
3. News of glad tidings that they are being accepted to enter the Heaven by the angels during:
  - a) Dying process
  - b) Entering the grave
  - c) Being resurrected in the Afterlife ((Q41: 30) & (al-Qurtubī, 1964))

These are Allah's detailed prerequisites of following His Guidance to be granted with the abovementioned rewards:

1. Follow Allah's Guidance (Q2: 38)
2. are martyrs in the cause of Allah (Q3: 170)
3. Do good deeds/correct the belief system to comply with His Messengers' Message of Tawhid (Q6: 48)
4. Obey obligations and rulings (Q7: 35)
5. Become feeling closer to Allah SWT and left the life matters only to Him out of trust from being devoted over time (Q10: 62).
6. Are pious and steadfast on the righteous monotheistic creed of Islam (Q41: 30, Q43: 68, Q46: 13)

Or in a nutshell, one must observe to live righteous life for individual's own safety and benefit especially to guarantee to be free from feeling worried and sad, primarily, in the Afterlife.

### Conclusions

By the provision of the Contingencies of the Islamic Jurisprudence<sup>4</sup> (Ar. *Maqāsid al-sharī'ah*) by al-Shāṭibī (Al-Ubaidi, 1992) and the analysis above, it is obvious that Islam acknowledges the nature of humans to occasionally feel sad sometimes. The most important thing is how we cope as Muslims based on Divine Guidelines when we are sad and to not get carried away by it. It will not work either by denying the (bodily) feelings/(internal) emotions or suppressing them. In Islamically coping with our sad emotions, like being patient is also considered part of devotional acts like worshipping or praying (Q2: 153). Provided, we religiously follow His Guidance in everything in our Earthly ongoing life.

### Abbreviation

- (Q2: 38) Q: The Holy Qur'an - 2: the second chapter in the Holy Qur'an – 38: thirty-eight - the chronological number of the verse in that chapter
- SWT: *Subhānahu wa Ta'ālā* (Allah is the Most Glorious and The Most Exalted)
- s.a.w.: *ṣallā Allah 'alayhi wasallam* (May Allah Bless and Keep him (the Prophet *Muḥammad*) safe)
- a.s.: *'alayhi as-salām* (May Allah Keep him (prophets other than Prophet *Muḥammad*) safe)

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<sup>4</sup> It is prioritizing the wellbeing and safety of these human's elements by order:

1. Self/Psyche (*al-Nafs*)
2. Religion (*al-Dīn*)
3. Mind/Mental Hygiene (*al-ʿAql*)
4. Dignity (*al-ʿIrd*)
5. Progeny (*al-Nasl*)
6. Property (*al-Māl*)

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