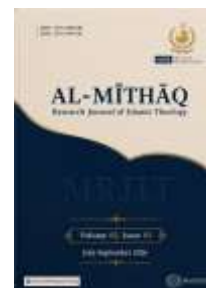




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The Life of the Holy Prophet (PBUH) and the Insights of Hazrat Nizam-ud-Din: Mental Health and Spiritual Well-Being to the Muslim Communities

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The Life of the Holy Prophet (PBUH) and the Insights of Hazrat Nizam-ud-Din: Mental Health and Spiritual Well-Being to the Muslim Communities

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Abstract

Spirituality and Mental health are receiving attention in contemporary discourse. They have deep connection in the Muslim communities to enhance the well-Being of Societies. The title of this article is “The Life of the Holy Prophet (PBUH) and the Insights of Hazrat Nizam-ud-Din: Mental Health and Spiritual Well-Being to the Muslim Communities,” This research article will examine the teachings of Islam within the Prophets life and insights of Hazrat Nizam-ud-Din that provide consistent practices in addressing modern mental health issues. problem solving. The Prophet’s life (PBUH), provides the ways to promote awareness, inner peace and spiritual health in the Muslim society. Hazrat Nizam-ud-Din played a vital role for the promulgation and practice of these ways to promote spiritual and mental health for the Muslim society. This article will examine the teachings in his famous book Fawa'id al-Fawad. This book is an important early spiritual work which defines the Islamic mysticism through the words of a prominent Sufi saint in India. This work was compiled by Amir Hassan 'Ala' Sijzi in the 14th century. The importance of health as a global issue and the problem connected with mental health issues inside Muslim societies is increasing. This research approach involves a careful examination of significant events in the life of the Holy Prophet, focusing on his patience, gratitude and social care, as well as an examination of the teachings of Sufism. The methodology of this research article will involve a qualitative approach which will utilizing textual analysis of primary Islamic sources, including life events of the Holy Prophet and the teachings in Fawa'id al-Fawad, as well as secondary sources on Sufism that will explore their relevance to modern mental health issues. Hazrat Nizam-ud-din speaks of love, patience, dhikr and remembrance of Allah. The purpose of this study is to connect traditional teaching methods as a cultural solution to contemporary psychological problems. The article concludes by proposing ideas from these teachings to address mental health issues and create a framework that will support the global Muslim community.

Keywords: *Sīrah of the Prophet (PBUH), Spiritual Wellbeing, Mental Health, Muslim Communities.*

Introduction

Spirituality and Mental health are receiving attention in contemporary discourse. They

have deep connection in the Muslim communities to enhance the well-Being of Societies. The title of this article is “The Life of the Holy Prophet (PBUH) and the Insights of Hazrat Nizam-ud-Din: Mental Health and Spiritual Well-Being to the Muslim Communities,” This research article will examine the teachings of Islam within the Prophets life and insights of Hazrat Nizam-ud-Din that provide consistent practices in addressing modern mental health issues. problem solving. The Prophet’s life (PBUH), provides the ways to promote awareness, inner peace and spiritual health in the Muslim society. Hazrat Nizam-ud-Din played a vital role for the promulgation and practice of these ways to promote spiritual and mental health for the Muslim society.

Research Questions

- What are the teachings of Prophet Muhammad (PBUH) and Hazrat Nizam-ud-Din offer valuable guidance for modern mental health issues in Muslim societies?
- How can Islamic mysticism in Fawa'id al-Fawad help build emotional strength and spiritual health in today's Muslim communities?

Research Objectives

- Analyze the Prophets teachings and Hazrat Nizam-ud-Din. Focus on mental health, emotional resilience, and spiritual well-being.
- Discover how traditional Islamic teachings, especially Sufism, can support mental health for Muslim societies today.

The Life of the Holy Prophet (PBUH) and Emotional Resilience: Lessons from His Life

What is resilience, exactly? Resilience is “the capacity we all possess to rebound from stress and feelings of fear, helplessness and overwhelm.”¹ It allows us to cope when faced with significant changes, struggles, and risks. Resilience is often compared to a slinky; no matter how far you stretch it, the metal coil naturally rebounds to its original shape. Like a slinky, the goal for ourselves and our children is to nurture the ability to bounce back from stressful and difficult situations.²

There have been numerous occasions in the blessed life of the Holy Prophet (PBUH), where he has displayed s self-determination and mental resilience. They are found in the books of the life of the Holy Prophet (PBUH). The most notable of these is the fact that at the age of only five years, both of his parents were exposed to this world. Dalia Mogahed highlights in her article; Before he was nine years old, Muhammadﷺ already understood what grief felt like, having endured three major losses in his early life.³

Whether it is the people of Makkah arguing against him or the state affairs of Madinah. In the personality of the Prophet (PBUH), there are indelible impressions of resilience and social well-being. Dalia Mogahed explained; Through his life experiences, the Prophetﷺ had deepened his empathy for the marginalized and the vulnerable in society. Enthused with Quranic principles, he continued to encourage an attitude of unity, love and compassion.⁴

Reliance on Faith

His emotional balance and his resilience created more strength form prayers and spiritual practices. Qadri Durrani says: The Prophet's deep faith in Allah provided him with the strength to endure hardships. His reliance on prayer and spiritual practices helped him maintain emotional balance and resilience.⁵ In the front of any disaster, the Holy Prophet (PBUH) was a man of patience with faith and reliance. He was one of the personalities to who the book of Allah explains that they are the people of blessings and mercy. Muhammad Fakhr ur Razi Mohd Noor writes; It is important to note that the Prophet s.a.w. did not

experience depression or any form of mental illness despite the immense challenges he faced. This was due to his resilience and the divine support from Allah s.w.t.⁶

Hardships and Emotional Resilience

There was a time in the life of the Holy Prophet (PBUH), when he was in great pressure from the society. He was dealing with his own people of uneducated and unethical Society. That was the Year of Sorrow ('Aam al-Huzn). In this year he had great loss. The deaths of his beloved wife Khadijah (RZ) and his uncle Abu Talib a great helper in his whole life. Mohsin-samrah explained; Despite these hardships, he demonstrated remarkable emotional resilience by continuing his mission with unwavering determination.⁷

Patience and Perseverance

Calmness was the part of his personality. Even in times of extreme fear, the Holy Prophet (PBUH) did not suffer from fear. The Holy Prophet (PBUH) fought against social evils with patience and planning. His ability to remain patient and steadfast in the face of adversity is a powerful lesson in emotional resilience.⁸

Forgiveness and Compassion

The Holy Prophet (PBUH) had faced multifaced challenges in his life, including persecution, exile, and battles. Roaa Saber expressed his words for saying that he had the power to retaliate but his power is a testament to his emotional strength. His compassion towards others, regardless of their actions, is a key aspect of his resilience.⁹

Managing Stress and Anxiety

How the Holy Prophet Peace be Upon him managed stress and anxiety during the times of hardship and persecution.?

The Prophet (PBUH) was a person who does not feel stress and Anxiety as much as ordinary people have in their lives. The main reason of this matter is that he does have a great mission a head on his shoulder. The more you busy in life, the lesser the stress and anxiety will hit your mind in daily life.

Moreover, The Prophets AS have the ability to control their emotions by their selves. The Holy Prophet (PBUH) He suggest some important remedies to cover these situations. "The Prophet Muhammad (peace be upon him) recommended prayer as a spiritual psychotherapy to overcome anxiety and stress."¹⁰

Mindfulness and Self -Reflection

He Peace be Upon Him was s a self-reflection personality. He motivated so many people with his wisdom and meaningful life. He was full of courage and divide the things with his wisdom and intellect. Mindfulness is an integral part of Islamic spirituality and has been practiced by Muslims throughout history, with benefits for mental health and well-being.¹¹

What role did mindfulness and self-reflection played in the Prophet (PBUH) life for mental health and spiritual well-being?

Social Support and Community

Social support networks and community engagement can reduce loneliness, stress, and anxiety. Acts of kindness also play a big role in this. The Prophet's (PBUH) approach shows how we must care for the vulnerable. This includes the poor, orphans, and the sick. It also emphasizes our shared duty to ensure everyone in society is well cared for. The global response to infectious diseases has seen a renewed interest in the use of community engagement to support research and relief efforts. From a perspective rooted in the social sciences, the concept of vulnerability offers an especially useful analytical frame for pursuing community engagement.¹²

Gratitude and Balanced Emotions

Prophet (PBUH) is the model of mental health and how modern context promote emotional resilience and spiritual wellbeing. His gratitude, forgiveness, and emotional control help keep his mind healthy. This sets a strong example for finding balance in both spirit and mind. Today, these teachings are very relevant. Emotional resilience and spiritual well-being help us handle life's stresses. Mindfulness, community support, and kindness key parts of the Prophet's (PBUH) life are now seen as vital for mental health. Integrating self-care, empathy, and faith helps people find inner peace. This approach lets them handle stress better. It also builds a strong sense of purpose, leading to a healthier and more fulfilling life.

Body language and facial expressions are the demonstrative tools to recognize the sensitivity towards others feelings and emotions. Some people have the ability to become sensitive with mercy. They are the people, who can recognize the others with their emotions and feelings in a simple manner. Some, with the less level of emotional intelligence can recognize by taking the necessary initiative. Being sensitive requires nonverbal clues. For instance, body language and facial expressions gives information when someone is angry or frustrated.¹³

Mental Health Challenges in Contemporary Muslim Communities

Most of the countries in the world, mental health has an important issue. Along with social issues, this aspect has also gained a lot of importance because of its effects on societies. It has been different in nature over the centuries. According to research: Mental health problems are ubiquitous and occur in similar proportions across the populations of the world. The World Health Organization reports that more than 400 million people are affected by some form of mental health problem some of these due to traumas associated with such events as migration, poverty, and war.¹⁴

But in modern times, this problem has increased significantly. There have been many types of treatments to prevent this in Muslim communities. One of them is spiritual and religious healing. Due to which the physically and mentally weak people can be brought back into the social stream. In this regard, there has been a lot of discussion in the monasteries of Sufis. They have their own methods and methods of treatment. These include terms such as self, soul, and heart. In some, the soul has been given spiritual food with emotional feelings, which is associated with zikr and supplications.

Apart from this, efforts are made to moderate the self and soul by going through meditation and breathing trials. Alemi, Q., & Stempel, C. (2018) Discussed that Mental Health Mental Health normally related to outcomes of psychosocial stressors and wellbeing. For instance, depression symptoms of depressive measures like, anxiety and psychological distress.¹⁵

There is need to understand that what its motivations in human life. Especially when human emotions and feelings are not balanced in their own original orbit. Because of this, there is no balance in their lives and there is irregularity and inconsistency.¹⁶

There are number of ways to remove these regularities and get them back on track in their life. Some of them are directly related to human welfare works or they are corrected individually through certain actions. Because of the religious society, Muslim communities has some different mental stress problems like, on stress for not fulfilling the obligations of religion form religious activities, such as prayers, fasting, zakat and others.

There is difference of concepts and problems of Mental Health between Muslims and Western approach of dealing with the mental health problems. According to research: Mental distress are mirrored in the help-seeking behaviors of the populations. Where the Western model extols the expertise of the health care professional, the Islamic way often draws upon prayer, religious leaders, and family for support.¹⁷

Causes of Mental Health Issues

There are number of cases to the Mental Health Issues in the Muslim communities. Some problems are facing by the community which are living under the dar-ul-Islam or Muslim majority areas, while there are some different types of problems which are facing by the Muslim communities which are living under dar-ul-harb or living as minority areas. Major cause of Mental Health issues are migration, poverty, and war. Whereas some other factors like, less social integration, limited social connections, depression, anxiety, and psychological distress. Research was conducted to the title of Muslim views on mental health and psychotherapy explained; The majority of participants identified the cause of mental health or psychological difficulties as being a reaction to life-events. Examples of this type of explanation included stress, drugs, not having something to rely on, and ignoring minor problems so that they became bigger.¹⁸

Remedies of Mental Health Issues in Muslim Communities.

There are number of remedies for Mental Health issues are available in Islamic literature, especially in the book of Allah, Quran and in the Sunnah. Different Muslim scholars and religious leaders explained their approaches to resolve the Mental Health Issues in Muslim Communities. A large number of articles were written to identify the major problems according to the level of Mental Health issues in Muslim communities inside and outside Muslim communities. Resolving the Mental Health with the help of spiritual healing is an important remedy in the Islamic history and culture. This all the way connects with the Muslim traditional approach healing with the help of verses of the Holy Quran, Chanting duas and Zikr. Making the people hopeful and full of energy to advancement in the life.

The process of redefining the concept of the self after the experience of mental health problems. It is about accepting the disorder, constructing a new meaning of life and self-managing coping strategies (Bonney & Stickley, Citation2008; Davidson, Citation2005).

Research was conducted under the title; Impact of Islamic practices on the mental health of Muslims, explained that after the Holy Month of Ramada observing fasting, Unproductive coping strategies such as believing in superstitious, self-medication, impulsiveness, and daydreaming were reduced after the month of Ramadan among students.¹⁹ The Month of Ramadan is the major month for Muslims to unite their scattered spiritual powers and heal their mental and physical health.

Praying in for the sake of Allah is the effective remedy for the mental and spiritual health. Praying outside the month of Ramadan also leads to declining in depression.²⁰ In research at turkey students believed that their sins have been washed away and that makes them calmer and more contented.²¹

F. Syed, S. Keshavarzi, N. Sholapur and H. Keshavarzi Writes, Islamic clergy considered first line defense to fight against the mental health issues within Muslim societies.²²

There are numerous remedies for Mental Health issues in Muslim Communities. Ahmet Tanhan conducted research under the title Muslims and Mental Health Services: A Concept Map and a Theoretical Framework; Defines that there is difference of treatment for mental health issues culturally and biomedically. Explained that for Mental health issues, cultural treatments not aligned with the scientific/biomedical model.²³

Hazrat Nizam-ud-Din and the Art of Spiritual Healing

Hazrat Nizam-ud-Din Auliya was a well-respected Sufi saint. He belonged to the Chishti Order in India. His teachings focused on divine love, compassion, and helping others. They also included the deep art of spiritual healing. He brought comfort and relief to people with emotional, physical, and spiritual issues during his life and work.

The Foundation of Spiritual Healing in Sufism

In Sufism, spiritual healing comes from a connection with the Divine linkage. This belief is at its core. Hazrat Nizam-ud-Din Auliya lived this principle. He emphasized prayer, remembering God (zikr), and the power of love and service. He believed that spiritual healing meant more than curing physical problems. It also involved addressing the soul's inner turmoil. The main purpose is the engagement of a person with the truth.

- **Truth (Haqq):** Truth in Sufism refers to the ultimate reality and the divine essence. It is about seeking to understand and connect with the truth of God's existence and presence. The discussion began with the assertion that Darwish should engage in the supplication of Haq (truth).²⁴ The discussion aimed to pursue the truth. One should connect with Allah and call upon Haq. If he engages with other things in life, then he will be considered as dead.
- **Patience (Sabr):** In Sufism, patience is a key virtue. It means facing challenges and tough times with calmness and composure. Many saints see it as a way to purify the soul and achieve spiritual growth. "The patient is, when something is happening against of temperament, then the person should not make any complaint for this matter."²⁵ For instance the Khwaja said, how a person can get patience? A person can be in patience when he is involved with some other important matter and his mind is busy with great love and devotion. Love and devotion will change his position and he will not feel the pain of thing that was lost. There are three places of patience for men. First, a man should stay away from women if he is capable of and has less desire for them. If he can't control himself, he should marry and be patient with mistakes and challenges. But if a man lacks patience, then he must throw the hellfire, and he will need to endure it.
- **Lust (Shahwa):** Many people view lust as a desire that they must control for spiritual purity. Sufis stress the need to rise above worldly desires. This helps to achieve a higher spiritual state. Hazrat Nizam-ud-Din R.H said "The reason of the excess of greed and lust has been caused due to two reasons, one is anger and other is lust. The fasting will overpower the lust. So, from here, it is known that the fasting is half Sabr (patience). And Sabr (patience) is half of the faith (Eman)."²⁶ The Holy Month of Ramazan gives the direction to control desires, especially lust. Fasting teaches patience. Patience helps create balance in life, unlike a life driven by lust.
- **Comfort (Raaha):** Comfort in Sufism is not only physical but also spiritual. It's the peace and comfort of remembering God and doing spiritual practices for the spiritual wellbeing. The discussion about acceptance of the prayer began. He said, using his holy tongue, that "The obedience and recitals accepted from the holy tongue of a person of grace bring comfort and increase in this matter."²⁷ Positive energy comes with the help of comfort and Raaha internally. Mental health destructs with the power of negative energy. In the practices of the Sufiism, the more common practice is getting the comfort or Raaha. It brings the motivation and make comforts for balancing the positive energy in the mind and body.
- **Health (Sehat):** health in Sufism encompasses physical, mental, and spiritual well-being. A holistic approach to life, including proper diet, exercise, and spiritual practices, achieves it.

Compassion as a Healing Force

Hazrat Nizam-ud-Din grounded his approach to healing in compassion and selflessness. He opened his khanqah, a spiritual retreat, to everyone. It didn't matter what their caste, religion, or social status was. His kindness and generosity offered comfort to those

facing tough times.

Techniques of Spiritual Healing

Hazrat Nizam-ud-Din employed several spiritual techniques believed to have healing powers:

- **Dua (Supplication):** He frequently prayed for the sick and troubled. He believed that sincere prayers could bring Divine mercy and help with healing.
- **Zikr (Remembrance of God):** He showed his followers how to purify their hearts. They do this by repeating holy names and phrases. This practice was thought to offer both spiritual and physical relief.
- **Blessed Water (Taweez and Dum):** He often blew prayers over water. He also gave amulets (taweez) to people wanting protection and healing.
- **Sama (Spiritual Music and Poetry):** He promoted sama, or listening to devotional music. This practice helps uplift the soul, ease emotional pain, and connect with the Divine.

Miracles and Healing Stories

Many anecdotes describe Hazrat Nizam-ud-Din's miraculous healings. Many say that those with incurable diseases found relief after seeing him. A well-known story tells of a man who suffered from a serious illness. He was healed by the saint's prayer and spiritual help.

Legacy of Healing and Service

Hazrat Nizam-ud-Din's spiritual healing lives on. Each year, people gather for his Urs (death anniversary) at his dargah (shrine) in Delhi. Pilgrims from across the world visit, seeking spiritual blessings and healing. His lessons on love, tolerance, and selfless service inspire healers and seekers everywhere.

Conclusion

Nizam-ud-Din Auliya. Islamic traditions can boost emotional resilience, relieve stress, and improve overall wellness. The life of the Holy Prophet (PBUH) shows us patience, gratitude, and care for others. His example provides real solutions for mental health issues. His faith and prayer help him endure hardships. This shows how vital spiritual strength is in overcoming tough times.

Hazrat Nizam-ud-Din Auliya teaches love, patience, and dhikr (the remembrance of Allah) in Fawa'id al-Fawad. He also emphasizes self-discipline. These elements are key for spiritual and mental well-being. He believes Sufi practices, such as meditation, fasting, and self-reflection, provide a cultural and religious approach to address modern mental health issues. These methods match today's psychological approaches. They focus on mindfulness, emotional intelligence, and community support.

The study looks at mental health issues in Muslim communities. It covers social stigma, religious guilt, stress from migration, and trauma from conflicts. It compares Western medicine to Islamic spiritual healing. The latter often depends on prayer, religious leaders, and support from the community. The research offers a full framework. It blends Islamic teachings with modern mental health strategies. This approach promotes self-care, spiritual devotion, and social support. These are key for mental and emotional well-being. This study connects traditional wisdom with modern mental health solutions. It aims to create a model that is relevant to the culture. This model will help improve mental health in Muslim communities worldwide.

Findings

This study is deep connection between the spiritual approaches of mental health problems and healing of those problems within the Muslim societies. This study

identifies key principles by analyzing the Seerah of (PBUH) and the teachings of Hazrat Nizam-ud-Din to mental resilience and spiritual well-being.

- During his life, the Prophet developed exceptional emotional fortitude, especially in the face of opposition, social adversity, and personal losses.
- He established an example for stress and anxiety management by overcoming adversity with faith, patience, and perseverance. The Prophet (PBUH) highlighted the importance of self-reflection, mindfulness, and prayer as strategies for preserving emotional equilibrium.
- Hazrat Nizam-ud-Din's teachings in Fawa'id al-Fawad place a strong emphasis on love, patience, remembering Allah (zikr), and spiritual healing. Sufism's tenets of patience (Sabr), truth (Haqq), and restraint of wants (Shahwa) offer a framework for preserving equilibrium and inner serenity.
- Spiritual disciplines like fasting, dhikr, and meditation support emotional stability and personal development.
- The problem linked with mental illness in Muslim societies frequently causes people to turn to Islamic healing instead of looking for mental health repair. Islamic customs that have been found to be useful in lowering stress, anxiety, and depression include prayer, fasting, and community service.
- Islamic clerics and religious leaders play a critical role in offering faith-based guidance and addressing mental health issues.

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