

A STUDY OF SIGNIFICANT OF MINDFULNESS AND MENTAL ILLNESS BASED ON ISLAMIC PSYCHOTHERAPY

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Abstract

Mindfulness in Islam is akin to muqarabah, which refers to an individual's practices in a situation where he has completely surrendered himself to Allah SWT. A person who has forgotten Allah S.W.T and doing Allah S.W.T's prohibition will suffer two types of punishments for his actions as mentioned on above verses. Allah S.W.T will disregard his servant. He will not help his servant to gain a happiness in this world and will just let his servant suffer in their difficulty. Allah S.W.T will make they forget about their true self. The darkened heart will make them not aware of the sins committed, and they will ignore their surroundings. If a person feels this is a problem to them, it's obvious that they have forgotten the good that Allah S.W.T. It will become more relevant when they are approached by death and the Judgement Day because what's been done in the world will be accumulated during the hereafter. There are three stages of ignorance. Forget and ignore Allah S.W.T, His Names, His attributes, and His essences (Taqwa). Do not carry out Allah S.W.T orders, such as does not perform daily prayers, paying zakat, helping people in need, serving the orphans and more.

Keywords: Mindfulness, Mental Illness, Islamic Psychotherapy.

1. MINDFULNESS IN PRAYERS (SOLAT)

L According to Fachri Fahmi (2018); Ab. Rahman, Z. (2018); Salasiah Hanin, et al, (2020) mindfulness in Islam is akin to muqarabah, which refers to an individual's practices in a situation where he has completely surrendered himself to Allah SWT, which is reflected in the calmness, peacefulness and awareness evident in him after doing so. Muqarabah is an Arabic word meaning "to see, appreciate and pay full attention", whereby the individual always realises that Allah SWT is Forever Looking and Knowing about everything concerning him. The Yaqeen Institute for Islamic Research stated that the fundamental feature of the muqarabah concept is that an individual always sees and knows everything that occurs until it actually penetrates into the thinking, feeling as well as the exoteric (zahir) and esoteric (batin) elements in the individual. The practice of tafakkur in Islam is also the practice of mindfulness and it is also presumed to be a form of meditation. Tafakkur refers to the focused observation of every creature created by Allah SWT (Habannakah, 2000; Ahmad Yunus, 2019; Ahmad Munawar et al, 2018, 2019) a practice very much encouraged in order to produce a deep sense of servitude towards Allah SWT as well as the thinking and feeling of HIS supremacy. Mūsā Shahīn (2002); Ahmad Yunus et al, (2019) stated that the meaning of the 'sky' in the Hadith refers to the changing of day to night, or the coming and going of the stars with the entire universe being under the control and power of Allah SWT, The Most Powerful.

"Verily, people who say that, 'Our God is Allah', then they consolidate their stand, then the angels will come down to them (by saying), 'Do not be afraid and do not feel sad; and be happy with the (obtained) heaven that has been promised to you'." Mūsā Shahīn (2002)

The application of mindfulness in Islam is the result of integrating the mindfulness concept that contains Islamic values (Fachri Fahmi (2018), Jaffary Awang et al. (2017), Ahmad Munawar et al (2018). Muslims believe that when they think about Allah SWT, either when performing prayers (solat), prayers of invocation or supplication (doa) or just in the heart, then Allah SWT will pour HIS blessings onto them. The blessings of Allah SWT are the most invaluable gift a human can expect throughout his entire life. The three main aspects in life that are internalised by Muslims are faith (iman), Islam and ihsan. Ab Rahman, Z. (2020); Jaffary Awang et al. (2017), Ahmad Munawar et al (2018) mentioned that ihsan is a form of mindfulness taught in Islam, which is the realisation that Allah SWT is always with every Muslim and every action should be carried out only in the

name of Allah SWT. In addition, when a Muslim is worshipping, it is as though Allah SWT is watching him. Clearly here, *ihsan* is when a Muslim practise any form of worship or an admirable action (e.g., acts of benevolence), he should be aware that Allah SWT is watching him and his behaviour, besides forging in his heart that all his actions are solely intended to seek the blessings and love from Allah SWT.

The mindfulness practiced in Islam, which is in the form of *muqarabah*, *tafakkur* and *ihsan*, is found in every type of worship or the practice of good deeds in everyday life (Ab Rahman, Z. (2020); Jaffary Awang et al. (2017), Ahmad Munawar et al (2018). Therefore, it reflects a high degree of awareness in a Muslim and the confidence in knowing that he is constantly under the supervision and patronage of Allah SWT because he is confident and has faith in all the virtues of Allah SWT, such as the Most Watching, Most Knowing and the Most Powerful.

The al-Quran and Islamic law have repeatedly highlighted the significance of being cautious when performing prayers, which is mentioned in the following verse below.

“It is truly I. I am Allah! There is no God ‘worthy of worship’ except Me. So, worship Me ‘alone’, and establish prayer for My remembrance” (Ta-Ha: 14).

The absence of which is a form of deterrent to remember and pay full attention; whereby one who does not contemplate about Allah SWT when performing prayers (*solat*) is not fulfilling his obligations, especially his obligation to pray to Allah SWT. In another part of the al-Quran, namely in Surah al-Araf verse 205, it states that:

“Remember your Lord inwardly with humility and reverence and in a moderate tone of voice, both morning and evening. And do not be one of the heedless.” (Al-A'raf: 205).

Prayers (*solat*) are a very important form of worship and it functions to mould an individual’s personality. The more a person performs prayers (*solat*), the stronger his faith (*iman*). Hence, performing prayers (*solat*) can help hinder evil and harmful actions, as exhorted by Allah SWT in Surah Al-‘Ankabut (29: 45).

“Recite what has been revealed to you of the Book and establish prayer. Indeed, ‘genuine’ prayer should deter ‘one’ from indecency and wickedness. The remembrance of Allah is ‘an’ even greater ‘deterrent’. And Allah ‘fully’ knows what you ‘all’ do”

All the four eminent Imam (Ima’am Abu Hanifa, Ima'am Malik, Ima'am Shafi and Ima'am Ahmed Bin Hambal) firmly belief about that the perception while uttering ‘Allahu Akbar’ or ‘Takbiraturihram’ or the first takbir (uttering the Allahu Akbar kalimah) in the beginning of a prayer (*solat*), are the tenets of a prayer (*solat*) that are uttered 13 times in each obligatory prayer (*solat fardhu*). During the ‘takbiratur ihram’, the person has to totally focus on Allah SWT, the place where he surrenders himself. Hence, if a person does not attain an appreciable level of *khusyu’* when performing prayers (*solat*), then his actions would be wasted (Shafi 2005, pg. 208).

Imam Ghazali was very firm regarding the *khusyu’* aspect (mindfulness in prayers) and considered it to be a criterion required for completing the prayer (*solat*) (Shafi, 2005, pg. 208). According to Imam Ghazali, prayers (*solat*) are the pillar of religion, self-confidence as well as the basis for various ways of getting closer to Allah SWT.

According to Islam, prayers (*solat*) that are performed with in a state of *khusyu’* and mindfulness are considered as valid prayers. Koenig (2001) has strongly affirmed that performing religious practices enhances mental health (Koenig et al. 2001). Specifically, it is valid for prayers of invocation or supplication (*doa*) that are frequently performed during prayers by Muslims who possess better mental health compared to those who do not frequently perform prayers (*solat*) (Javeed 2012).

Studies that relate prayers of invocation or supplication (*doa*) with yoga and meditation found that prayers (*solat*) have an effect on mental health (Sayeed and Prakash, 2013). Doufesh et al. (2014) have shown that when a person performs prayers (*solat*) in a state of *khusyu’*, there will be evident changes in their nervous system. This has implications on how a person relaxes because they found that prayers (*solat*) enhance relaxation and reduce anxiety, especially prayers of invocation or supplication (*doa*), which alleviate complications that arise from emergency or tension-filled situations, such as a person suffering from cardiovascular diseases.

Actually, mindfulness when performing prayers of invocation or supplication (doa) has an effect on the mental health of an individual. Mindfulness in this circumstance means that committal of full attention during prayers only occurs in the relationship between a subject and Allah SWT by reciting the holy verses of the al Quran in a tadabbur (deep introspection) manner. Individuals who have better knowledge about religion, will have both, general and specific knowledge, about prayers (solat). The optimum application of knowledge will lead to overall goodness culminating from performing ibadah in a sincere and khusyu' manner because the individual involved in most fearful and closest to Allah SWT. Allah SWT exhorted:

And among people and moving creatures and grazing livestock are various colours similarly. Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving. (Faathir: 28)

Knowledge instils fear among Islamic religious scholars towards Allah SWT. Those who have in-depth religious or Syariah knowledge should be able to feel the supremacy and mightiness of Allah SWT and hence, become more fearful of HIM. Knowledge pertaining to aqidah (creed) makes humans more familiar with Allah SWT through naqli decrees (qauliyah verses) in the al-Quran and hadith regarding the virtues, mightiness and supremacy of Allah SWT.

A knowledgeable Muslim possesses mindfulness when in prayer (solat) compared to a person who lacks knowledge. Abu Darda' ra. narrated that the Prophet SAW exhorted,

"And verily the main difference between one who is knowledgeable with one who likes to worship is like the full moon outshining all the other stars" (HR Tirmidzi, Ahmad).

Why do those who are knowledgeable ('alim) have more noble priorities compared to those who only worship tirelessly ('abid)? A simple analogy will be like a knowledgeable person who performs a two rakaat prayer, after performing the ablution correctly and steadfastly, is aware of the conditions concerning the tenets of performing prayers (solat) and conditions that nullify his worship. Meanwhile, another person is diligent in performing prayers, performing 8 to 12 rakaat every night and yet does not understand what he recites or reads or the necessary requirements or its tenets. Allah SWT exhorted:

"O believers! When you are told to make room in gatherings, then do so. Allah will make room for you 'in His grace'. And if you are told to rise, then do so. Allah will elevate those of you who are faithful, and 'raise' those gifted with knowledge in rank. And Allah is All-Aware of what you do" (al-Mujadalah: 11)

Ibn Abbas ra. commented on the verse above by saying, "the position of Islamic religious scholars in comparison to a normal mukmin is that the former is 700 levels higher, and the distance between one level and another is equivalent to 500 years of travelling.

Similarly, a lack of knowledge about the al-Quran will impair a person from understanding pertinent religious recitals required when performing prayers (solat) (Ab. Rahman, Z. 2018; Salasiah Hanin, et al, 2020). Arabic is not the first language for most Muslims, so it would be difficult for them to internalise the meaning of the recitals when performing prayers (solat) (Ahmad Yunus, 2019; Ahmad Munawar et al, 2018, 2019). Hence, they only perform prayers (solat) to fulfil their daily obligations. Therefore, a lack of knowledge about the holy scripture (al-Quran) exposes an individual to a lack of mindfulness (total attentiveness) when performing prayers (solat).

God's Word s.w.t:

The men hypocrites and the women hypocrites are as one another. They hold their hands, and forgotten Allah, so Allah S.W.T has forgotten the as they become immoral. (At-Taubah 9: 67)

And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient. (Al-HAsyir 59: 19)

A person who has forgotten Allah S.W.T and doing Allah S.W.T 's prohibition will suffer two types of punishments for his actions as mentioned on above verses.

a) Allah S.W.T will disregard his servant. He will not help his servant to gain a happiness in this world and will just let his servant suffer in their difficulty.

b) Allah S.W.T will make them forget about their true self. The darkened heart will make them not aware of the sins committed, and they will ignore their surroundings.

If a person feels this is a problem to them, it's obvious that they have forgotten the good that Allah S.W.T. It will become more relevant when they are approached by death and the Judgement Day because what's been done in the world will be accumulated during the hereafter.

There are three stages of ignorance:

First: Forget and ignore Allah S.W.T, His Names, His attributes, and His essences (Taqwa)

Second: Do not carry out Allah S.W.T orders, such as does not perform daily prayers, paying zakat, helping people in need, serving the orphans and more.

Third: The final stage is worse than the earlier two. Faith becomes more disoriented and vulnerable. Problems arise involving surrounding life such as family, position, and more. The soul turn out to be damaged and crazy as what Allah S.W.T words's:

Surely, they are the ones who do the wrong but they are unaware. (Al-Baqarah 2: 12)

... and that they only destroy themselves, while they are unaware. (Al-An'am 6:26)

And they prevent [others] from him and are [themselves] remote from him. And they do not destroy except themselves, but they perceive [it] not (Al-An'am 6:26)

There are consequences and effects experienced by those who are forgetful and neglected, among which are:

a) The trouble will come to them without any warning (Al-A'raf 7:95; Yusuf 12:107)

b) They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless. (Al-A'raf 7:179)

c) Those are the ones over whose hearts and hearing and vision Allah has sealed, and it is those who are the heedless. (An-Nahl 16:108)

d) We drowned them in the sea because they denied Our signs and were heedless of them. (Al-A'raf 7:136)

2. LAZY

God's Word s.w.t:

The hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little. (An-Nisa 4:142)

The above verse demonstrates the typicality of the hypocrites. Hypocrites often being dishonest against God. However, God will definitely punish them back. They act as if they were very obedient to God. Thus it feels that God gives abundant wealth, high position, has many good acquaintances and health. The hypocrites only want to get something without trying hard.

Laziness is one of the diseases of the heart that can affect one's mentality. Those who have been consuming haram foods are more likely to get lazy. They are more excited about dealing with world affairs because they are keen on get tangible results on the world, but are less interested in the hereafter.

Contrary to laziness is hardworking. In Islam, hardworking and always striving is mandatory for every Muslim. A Muslim who ignores the law of Allah S.W.T who ignores the law of God will be the wrath of God.

And whatever good you put forward for yourselves - you will find it with Allah . It is better and greater in reward. (Al-Muzammil 73: 20)

Siti Aishah once woke up one night and saw that Rasulullah S.A.W was praying that his legs were swollen and broken. She questioned him:

“Why do you need to pray when God forgives the past sins and your future sins?” Rasulullah S.A.W then replied “Don’t I have the right to be grateful to Him” (HR Bukhari and Muslim)

Everyone needs to get rid of laziness in themselves (Kermode, M. 2005) . Rasulullah S.A.W has become the best role model for all. Although he is the most perfect servant, but he never stopped to pray and worship Allah S.W.T as a sign of gratitude to Him.

According to Dzun Nuun Al-Mishry, human breakdown is caused by six factors, such as:

- a) Least trying to work hard and do charity for the hereafter.
- b) Their bodies are controlled by lust
- c) Do not afraid of death as favours the world more than anything.
- d) Prefers to prioritize more on human than Allah S.W.T.
- e) Fulfil their desire without referring to the Sunnah of Rasulullah S.A.W
- f) Defends themselves by put the blames on others.

3. UNGENEROUS

God's Word s.w.t:

Who are stingy and enjoin upon [other] people stinginess and conceal what Allah has given them of His bounty - and We have prepared for the disbelievers a humiliating punishment (An-Nisa 4:37)

Word of the Prophet s.a.w:

Guard yourself from tyranny, for it is the darkness of darkness on the Day of Judgment. And keep in mind the stinginess, for the forwardness has destroyed the nations before you, and pushed them to bloodshed and to legalize all that was forbidden by Allah. (HR Muslim from Jabir r.a)

Stingy or ungenerous is an attitude of unwilling to spend money or help to other people, which can help needy people in their lives (Jorm, A. F., 2001, 2008; Judd, L. L., Schettler, P. J., & Akiskal, H. S. (2002) ; Keitner, G.,1995; Kelly, C. M. 2006; Mohd Noor, A. Y et al 2012).

The stingy nature is an attitude that does not want to share what he has with other people. Many eligible people who are worthy hard to pay their zakat, infaq and part of the duty to give alms to the needy people. This sinner has sinned against the law of Allah S.W.T.

And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth. And Allah, with what you do, is [fully] Acquainted. (Ali Imran 3: 180)

The nature of the opposite is the generosity of generosity or generosity. They are the ones who fulfill God's right to their own will and obey God without pressure or hope for gratitude. The stingy or sloppy nature is divided into three types:

Contrary to stingy, is generous. Generous people are willing to share, give their help, money or anything without the pressure of payback or expecting thanks from others.

a) Crippling or criminals against the property that Allah has given and refuses to issue zakat, infaq, and alms from him.

b) Cheating and being stingy will caused Allah S.W.T displeased, and He will show his punishment to them either in the world or hereafter. Allah S.W.T will limit their wealth, goodness and path of truth. The heart becomes darker and oblivious of His affection.

4. FEELING LOST

God's Word s.w.t:

Does he not know that Allah sees? (Al-Alaq 96:14)

Word of the Prophet s.a.w:

Shyness will not cause anything but good. (HR Bukhari and Muslim from Imran bin Hushain r.a)

Having shame is a branch of faith. (HR Bukhari and Muslim from Abu Hurairah r.a).

You are in the presence of God with shame. They said: Surely we are ashamed, the Prophet of Allah and all praise belong to Him alone. The Messenger of Allah (peace and blessings of Allah be upon him) said: It is not a real shame, but a person who is ashamed of the true meaning of God is to:

(1) to keep his mind and mind murmuring

(2) to keep the stomach and everything he ate

(3) and the reply of the grave

(4) whoever desires the Hereafter, the abandoning of all the jewelry of the world's life. So, whoever has done all of that, it means that he has been eagerly embarrassed to God with the real shame. (HR Turmudzi from Aishah r.a).

5. CONCLUSION

Al-Jurjani expresses that shyness comes from the urge to leave something because of discomfort. Shy can be divided into two, which is naked in front of others; it can be equated in meaning someone abandons acts of immorality for fear of Allah S.W.T (Abdul Hamid Al Ghazali 2015; Mohd Noor, A. Y et al 2017). There are three types of shy:

First: Shame to Allah S.W.T. This is a feeling that disturbs the heart and tranquility (fear) if it does not practice what He has commanded, does not leave what is forbidden, and does not endure every test.

Second: Shame to Rasulullah s.a.w; it is because of not following all the virtues, truths, and prosperity that of his Sunnah.

Third: Shame to other servant ; It is shame when opening aurat in front of others. For example, the Prophet s.a.w advised that husbands and wives who sleep together are closed because not only can Allah see, but also other beings like angels, jinn and humans can also see.

Nowadays, people have no sense that they belong to Allah S.W.T. For example, during Maghrib period, they were still outside having fun. Some of them also do not afraid to eat and drink during the day in Ramadhan. The woman exposed their aurat in front of others.

Based on the Islamic perspective, this is due to the many sins committed. They also did not attempt to cleanse the sins of embarrassing things. Rasulullah s.a.w said:

The first advice the prophet has found is that, when you have no shame, then do what you like. (HR Bukhari, Abu Daud, Ibn Majah and Ahmad from Ibn Mas'ud r.a)

There are two interpretations that the ulamak can do about the meaning of the hadith:

a) Abu Ubaidah clarified: Anyone who is not ashamed will do whatever he wants, because it is only shy that can prevent them from doing the following.

b) Interpretation of Imam Ahmad in the history of Ibn Hani ': The hadith explains about an act which when the perpetrator is no longer.

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