

# The Relationship Between Self-Reproach And Depression: A Religio-Psychological Study

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## **Abstract:**

The current study aimed to understand the relationship between self-reproach and severe sadness "depression" by analyzing a group of Quranic verses and prophetic hadiths. It also aimed to analyze this relationship, and shed light on the approach of the Prophet Muhammad, peace be upon him, in dealing with these cases and situations. The researcher used the descriptive analytical method to investigate the phenomenon under study by examining the Qur'anic verses and the noble Prophetic hadiths that dealt with the issue of self-reproach and depression.

The findings of the study showed a relationship between self-reproach and depression, as depression is considered a result of self-reproach. The results also indicated that depression in the lives of the Companions was not a pathological condition, but rather a temporary symptom. It was also noted that the Prophet Muhammad, peace be upon him, called for avoiding sadness and depression through the use of glad tidings, patience, and good faith in God, and a return from despair and self-reproach.

**Keywords:** depression, self-reproach, Islamic law, Sunnah, psychology.

## **Introduction:**

Praise be to God, Lord of the Worlds, and prayers and peace be upon our Prophet Muhammad and all his family and companions.

Taking care of the human feeling and its health characteristics to evaluate and raise them to their best natural conditions is evident in the Holy Qur'an, the Sunnah and psychiatry, which deal with different emotional states, including depression, the topic of this study, as it will be investigated through its relationship to self-reproach. In the current research, the researcher reviews the cases – in the era of the Prophet Muhammad, peace be upon him, and earlier – that were subjected to self-reproach and applies theoretical observation tools to them to verify whether they cause depression or not. The "case study" method will be used to carry out this religio-

psychological study (Abdel Hamid et al., 2007).

## **Statement of the study:**

Often the individual tends to blame himself, or what is known as self-flagellation, for every loss or negative consequences of his behavior, words or actions. Guilt also causes the individual to experience a short, medium or long-term state of depression, depending on the severity of that feeling and how the individual deals with it. The human mind may go through a phase of depression and to varying degrees from one person to another. In this context, Islamic law deals with the phenomenon of depression as a natural result of guilt, self-reproach and the blame directed by others. Therefore, the current research is an attempt to reveal the ambiguity of the relationship between depression and self-, as well as verify its

existence, in the light of the Holy Qur'an and the Prophetic Tradition.

#### **Research questions:**

- In the Holy Qur'an and the Prophetic Tradition, is there a relationship between depression and self-reproach?
- If there is a relationship between them, how was this relationship formed?
- Is depression one of the results of self-reproach, or not?

#### **Significance of the research:**

The exegetes and commentators of the Prophet's Hadith (may God have mercy on them) pay attention to sadness, depression, and blame in their books and the perspectives of rulings and manners, which is considered a scientific treasure in this subject.

There is no recent psychological study on this subject.

- The need for psychiatric medical centers and psychological rehabilitation centers for this issue and its reality.
- This research is a scientific nucleus for this great topic, which deserves to be investigated in scientific theses and in-depth research projects.

#### **Research objectives:**

The current research aims to:

- Clarify the relationship between depression and self-reproach through reading the Holy Quranic verses and the honorable hadiths.
- Highlight the Prophet's approach in treating depression.
- Clarify the Prophet's approach to discipline with blame.

#### **Research limits:**

This research is delimited to the Prophetic hadiths that included the topic of depression and self-reproach.

#### **Research Methodology:**

The current study relied on the descriptive analytical approach to describe the phenomenon of depression from a legal and psychological perspective and its relationship to self-reproach, through the application of the "case study" method, by collecting substantial data related to the study through the personalities and attitudes that were selected from the books of the Prophetic Tradition. The researcher then analyzes it and applies the conscious interpretation that reveals its meanings and the extent of its interrelationship and impact, and extracts its roots and results.

#### **Previous studies:**

##### **First: Arabic Studies:**

- 1- **Al-Lahyani (2020):** The study was titled "Social comparison and its relationship to depression and orientation towards others among ordinary, talented and disabled female students in secondary schools in Mecca." The study aimed to find out the relationship between depression and attitudes towards others among ordinary, talented and disabled female students at the secondary stage in Mecca. The researcher used the descriptive approach (correlative – causal comparative). It also relied on the Iowa-Netherlands Social Comparison Attitude Scale and the Depression Scale developed by Aaron Beck and others, in addition to the Felsing Attitude Scale. The study sample consisted of 185 female students, of whom 109 were ordinary students, 46 were gifted, and 30 were students with disabilities. The results showed that there was a negative, non-significant relationship between the social comparison and both depression and attitude towards others among gifted female students. The results also showed the existence of a positive and statistically significant correlation between social comparison and depression among normal female students, as well as a non-

statistically significant relationship between social comparison and both depression and orientation towards others among female students with disabilities.

- 2- **Mortadhi (2020):** The study aimed to identify depressive symptoms in parents and their relationship to depressive symptoms and achievement motivation among their children. The study sample consisted of (270) male and female students from the secondary stage, including (124) male students, (146) female students, in addition to (242) mothers and (170) fathers. The achievement motivation scale prepared by Hazen et al. (2014) and the depressive symptoms scale in light of the Corona pandemic were used for children and parents (prepared by the researcher). The results showed that there were statistically significant differences in the cognitive, emotional, social and physical depressive symptoms and the total degree of the sons due to the level of depressive symptoms of the father, the gender of the student and the interaction between student and his father, and the differences were in favor of females whose fathers suffer from high depressive symptoms. It was noted that there were significant differences in the achievement motivation of the sons due to the type of unfairness and were in favor of the males, and there were statistically significant differences in the cognitive, emotional and physical depressive symptoms and the total degree of the sons due to the gender variable and the level of depressive symptoms in the mother and the differences were in favor of females whose mothers suffer from depressive symptoms . The results also showed that there were no differences in the achievement motivation of the children due to the level of depressive symptoms of the mother and gender, while the interaction between the student and the mother was statistically significant in favor of females with mothers

who had low depressive symptoms, and there were statistically significant differences in all dimensions of the depressive symptoms of the children and the total degree attributed to parental qualification, and all were in favor of the postgraduate qualification of the father and the mother. It was also noted that there were significant differences in the achievement motivation of the sons attributed to the type of injustice and were in favor of males. Moreover, there were statistically significant differences in the cognitive, emotional and physical depressive symptoms and the total degree of the sons due to the gender variable and the level of depressive symptoms in the mother and the differences were in favor of females whose mothers suffer from high depressive symptoms. The results also showed that there were no differences in the achievement motivation of the students due to the level of depressive symptoms of the mother and the student's gender, with regard to the emotional depression of the students.

- 3- **Al-Alawi (2013):** The study aimed to identify cognitive distortions among middle school students, and the statistical differences in them according to the variables of gender and specialization, and to identify their level of depression. It also aimed to identify the psychological loneliness of middle school students and the statistical differences according to the variable of gender and specialization, and to identify the correlation between cognitive distortions, depression and a sense of psychological loneliness. The study sample consisted of (351) male and female students from the fifth preparatory students in the scientific and literary branches. The researcher designed a scale of cognitive distortions consisting of eight items for depression and used it along with the (Beck) scale. The results showed that

middle school students suffer from cognitive distortions, and that females have more cognitive distortions than males, while there was no statistically significant difference between specialization (scientific –art) in cognitive distortions among middle school students. They also suffer from depression and that females are more depressed than males, while there was no statistically significant difference between specialization (scientific –art). The results also showed a statistically significant relationship between cognitive distortions and both depression and a sense of psychological loneliness in the study sample.

- 4- Al-Shaboon (2011): The study was titled "Anxiety and its Relationship to Depression in Adolescents: A Correlation Field Study of a Sample of Ninth Grade Students of Basic Education in Damascus Official Schools." The study aimed to reveal the relationship between anxiety as a condition and anxiety as a trait and depression among Adolescents of the ninth grade students of basic education in the official schools of the city of Damascus. It also aimed to know the differences between adolescents in anxiety as a condition and anxiety as a trait and between depression according to the gender variable (males and females). The research sample consisted of (655) male and female students from the 9th class of basic education, of whom (303) males and (352) females, were chosen in a stratified random manner from the official schools of the city of Damascus. Anxiety status and trait test for adults has been implemented. This test was prepared by Abdul Raqeeb Ahmed Al-Bhairi 2005. The test for feelings of depression among adolescents (prepared by the researcher) was also applied. The results showed a correlation between anxiety as a condition and anxiety as a trait and depression among adolescents in the research sample in general. The value of the correlation coefficient between anxiety as a condition and depression was (0.63), while the value of the correlation coefficient between anxiety as a trait and depression was 0.69.
- 5- **Sharqi (2015):** The study was titled "Neuropsychiatric disorders and their relationship to depression and religiosity among cancer patients (a field study at Mohamed Boudiaf Hospital –Ouargla -)". The study aimed to reveal the relationship of neuropsychiatric disorders to depression and religiosity among cancer patients at Mohamed Boudiaf Hospital in Ouargla. Its sample consisted of 80 patients with cancer. The study relied on the descriptive correlative approach. The results showed the presence of some neuropsychiatric disorders in cancer patients, a large percentage of cancer patients suffering from moderate depression, a decrease in religiosity among cancer patients, and no relationship between neuropsychiatric disorders and both depression and religiosity. The results also showed that there was no relationship between depression and religiosity.
- 6- **Al-Hamad and Al-Momani (2014):** The study was titled "The Role of Counseling and Reality Therapy in Reducing Feelings of Psychological Depression in Adolescents." It aimed to identify the role of counseling and reality therapy in reducing feelings of psychological depression in adolescents. The study sample consisted of 19 eleventh graders and they were chosen by the intentional method. The sample was divided into two groups: an experimental group and a control group. The first group turned to a therapeutic counseling program using actual counseling, while the second group did not receive any counseling program. The researchers used a psychological depression scale and a therapeutic counseling program. The results showed the effectiveness of counseling and reality

therapy in reducing psychological depression among adolescent students in the experimental group.

- 7- **Al-Ansari (2003):** The study aimed to identify the prevalence rates of anxiety and depression among Kuwait University students, and the differences between male and female students in anxiety and depression, as well as identifying the most common symptoms of anxiety and depression among male and female students. The Kuwait University Scale prepared by Ahmad Abdul-Khaliq (2000) and Beck's second depression list were applied to a sample of (1103) Kuwait University male and female students; (361) male and (792) female students. The results showed that with regard to depression, the number of (9010) male students compared to (809) female students obtained a score greater than the sum of the arithmetic mean of the total sample scores on the scale + (2) standard deviation, meaning that they suffer from severe depression.
- 8- **Radwan (2000):** The study was entitled "Depression and Pessimism: A Comparative Correlation Study". It aimed to know the relationship between depression and pessimism on the one hand, and their relationship to some psychological variables, age and gender. The study sample consisted of 1134 male and female students selected from the faculties of Damascus University and 522 male and female students from the Damascus High School district. The study relied on the Beck Depression List and the Ansari Pessimism Scale. It found a positive relationship between depression and pessimism and a significant relationship between age and depression, while gender was not associated with pessimism.
- 9- **Karim (2018):** The study was titled "Depression and its relationship to physical

exercise among the disabled". It focused on the issue of reducing depression by using motor exercises for disabled individuals and finding the relationship between them. The researcher used the descriptive analytical method to describe the prevalence of depression among the disabled (the study sample). The study found a positive relationship between exercise and depression.

### **Second: English Studies:**

1. **Silverstein(1999):** The study was conducted by analyzing interview data for severe depression. The researcher used the descriptive analytical method. The results showed that females are more common than males in depression accompanied by psychosomatic symptoms such as loss of appetite, fatigue and sleep disturbance compared to males who have a common psychological depression without psychosomatic symptoms. Depression with psychosomatic symptoms was associated with the prevalence of anxiety disorders in the female sample and mild chronic physical pain. It began in adolescence.
2. **Nodoh& Scales (2002):** The study was titled "Effects of Socioeconomic Status, Social Support, Gender, Race, and Average Score on Depression among College Students". The study sample consisted of 160 students selected from Johnson Smith University and Tennessee State University. Using the Beck Depression Scale, the study found that social support, socioeconomic category, and mean scores were inversely and significantly related to depression level.
3. **Hymes& Akiyama (1991):** This study is titled "Depression and Self-Enhancement among Japanese and American Students". It examined the cultural generalization of the negative relationship between depression and self-improvement. The

study sample consisted of (n = 116) Japanese students, and (n = 125) American students. The study relied on the Zung (1965) depression scale for self-assessment and three measures of self-enhancement. As expected, Japanese people were found to be more depressed and less serviceable than Americans. The results showed negative associations between depression and measures of self-reinforcement for both samples. Regression analysis of the relationships between the measures indicated that sample differences in self-reinforcement were largely explained by sample differences in depression.

- 4. Adewuya et al. (2008):** This study was titled "Depression among Nigerian University Students: Prevalence and Sociodemographic Correlations". It aimed to estimate the prevalence and examine sociodemographic correlates of depressive disorder among university students in western Nigeria. The study sample consisted of a group of students living in the residence halls of a federal university (n = 1,206). Depressive disorder was assessed using the Minimal International Neuropsychiatric Interview (MINI). 101 (8.3%) of the students met the criteria for major depressive disorder with 68 (5.6%) having minor depressive disorder and 33 (2.7%) having major depressive disorder.

#### What is meant by depression?

The origin of the word depression (in the Arabic language) is derived from كئاب which consists of the letters ك kaf, أ hamza and ب baa; a word that denotes brokenness and bad condition. It derives from gloom, when it is said melancholy, and melancholy man (Al-Razi, 1979). Linguists agree about its meaning as it indicates gloomy appearance and sadness due to grief and it appears on the face in particular (Al-Talqani).

The difference between melancholy and sadness is that melancholy is the effect

of sadness that appears on the face. Hence it is said that its cause is depression, and it is not said that its cause is sadness or distress. Sadness is not seen. Rather, its signs appear on the face. These signs are called depression. Al-Nabigha says:

If the land of the wilderness becomes bleak, its fruit is nothing (Al-Askari).

Some linguists and hadith scholars added that melancholy means intense sadness (Al-Harawi, 2001). Melancholy causes tears to fall from the eyes until they overflow, and the eye may bleed. Al-Mutanabbi said:

There maybe he who is gloomy, but his eyelids are not wet... and maybe tears are many, but he is not gloomy (Al-Mutanabbi).

Since melancholy is an advanced stage of sadness, it is necessary to shed light on the origin of the word, which is the letters ه ه, ز ز, and ن ن (sadness), which means the roughness and severity of a thing (Ibn Faris, 2008).

The origin of grief is derived from severity and harshness, and that its impact on the person's self is severe. Its duration may be prolonged and its intensity increased according to the sad person's condition and the matter that causes sadness.

#### Examples of self-reproach associated with extreme sadness:

##### First: Examples from the Holy Qur'an:

1. The Almighty said: (The Day that the wrong-doer will bite at his hands, he will say, "Oh! would that I had taken a (straight) path with the Messenger!").(Al-Furkan, 27).
2. The Almighty said: (Those who followed will say, "If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us." Thus will Allah show them their deeds as regrets upon them. And

they are never to emerge from the Fire) (Al-Baqarah, 167).

3. The Almighty said: (And warn them, [O Muhammad], of the Day of Regret, when the matter will be concluded; and [yet], they are in [a state of] heedlessness, and they do not believe) (Mariam, 39).

#### **Analysis of the above Holy verses:**

- In these verses, the blamer appeared to himself in a state of extreme sadness and excessive depression, as he was depicted in a terrible and painful situation, biting his hand until he eats his palm and shoulder due to the intensity of regret, as depicted in the first verse (Al-Razi, 1999).
- The second Holy verse shows that God Almighty shows the people of Hell their evil deeds as regrets for them, and they regretted because of their bad deeds, as they saw their reward and punishment, because God Almighty told them that He shows them their deeds, so they regret (Al-Tabari, 2000). It was not a single regret, but successive regrets, continuous and renewed sorrows, increasing their torment and reprimand.
- In the third Holy verse, God Almighty mentioned the day of heartbreak. And heartbreak is the most intense regret, and it is called the Day of Resurrection, for it is a word with two concomitant descriptions (self-reproach and bitter melancholy), as Ibn Zayd (one of the exegetes) said and recited Almighty's saying: (Lest a soul should say, "Oh [how great is] my regret over what I neglected in regard to Allah and that I was among the mockers." (Al-Tabari, 2000). Due to the intensity of the heartbreak and regret on the Hereafter, it is called the day of heartbreak.

Thus, it appears that excessive self-reproach is a torment and affliction that is specific to the people of Hell in the Hereafter, who will swallow the stings of blame and the heat of permanent heartbreaks and sorrows. The Almighty

said: (And Allah will save those who feared Him by their attainment; no evil will touch them, nor will they grieve.) [SuratAz-Zumar, verse 61].

People of faith and piety are saved from sorrows and regret on the Day of Resurrection, for they will be in Paradise. Self-reproach is not permissible in this world except to the extent that leads to repentance and renunciation of sin. The Messenger of God, may God's prayers and peace be upon him, said: "Regret is repentance." As for regretting and blaming for missing something in this world for the sake of God, it is forbidden by Sharia as it causes heartbreak and sadness.

#### **Second: Examples from the Prophetic Tradition:**

The researcher examined the word "self-reproach" and "the blame" in the Sunnah of the Prophet, and he found that it was not mentioned in the noble hadiths except in the hadith of Anas ibn Malik, may God be pleased with him, who said: "The Prophet, may God's prayers and peace be upon him, was not a slanderer, obscene person, or slanderer. He used to say to one of us when blaming: What is wrong with him?" (Al-Bukhari, 1966).

The researcher also read the hadiths that were narrated with the expression "If you were to accept my command, you would not turn around." He found them in two places, one of which is related to the research, which is:

On the authority of Aisha, she said: The Prophet, may God's prayers and peace be upon him, left me happy, then came back to me while he was gloomy, and said: "I entered the Kaaba and if I had met my command, I would not have turned around as I entered it. And in the narration of Ibn Khuzaymah, "The Messenger of God, may God bless him and grant him peace, left me, and he was happy, and then he came back to me sad."

And in the Musnad of Imam Ahmad, it is mentioned: "I made something today, and I did not wish to do it..".

This is the hadith that the researcher found in which blaming the self for one of the affairs of the Muslims was an apparent cause of the Messenger's sadness and depression that appeared on his face, may God's prayers and peace be upon him, and was noticed by his wife Aisha (may God be pleased with her). His state of sadness and melancholy was different from what it was before he left her, when he was happy.

The Messenger explained the reason and stated that his regret for entering the Kaaba was due to fear that any visitor of the Kaaba would wish to imitate him, but he would be unable.

There are hadiths in which the Prophet, may God bless him and grant him peace, reprimanded some of his companions with words to despise them, including:

1. The Messenger of God, may God's prayers and peace be upon him, said to the Companion who insulted a man for his mother lineage: "O Abu Dhar, did you insult him to the lineage of his mother? You are a man of ignorance..." (Al-Bukhari, 1966). At the beginning of the hadith it is mentioned that Abu Dhar clothed his boy with a suit like his.
2. On the authority of Abu al-Darda', may God be pleased with him, he said: I was sitting with the Prophet, may God bless him and grant him peace, when Abu Bakr came, holding the edge of his garment until he showed his knee. He said: I quarreled with Ibn Kharrab. Then I regretted it, so I asked him to forgive me, but he refused, so I came to you. The Prophet said: May God forgive you, Abu Bakr. He said it three times. Then Omar regretted it and came to Abu Bakr's house. He asked: Is Abu Bakr in the house? They said: No. Then he went to the Prophet, may God bless him and grant him peace. So the Prophet's face turned red, until Abu Bakr took pity on

him, so he got down on his knees and said: O Messenger of God, by God, I was more unjust, twice. The Prophet, peace and blessings of God be upon him, said: God sent me to you, and you told: I lied. Abu Bakr said: He was right, and he comforted me himself and his money, so will you leave my companion for me?" Twice, then he was never harmed after that (Al-Bukhari, 1966).

3. Narrated `Abdullah bin Ka`b: I heard Ka`b bin Malik who was one of the three who were forgiven, saying that he had never remained behind Allah's Messenger (peace be upon him) in any Ghazwa which he had fought except two Ghazwat Ghazwat- Al-`Usra (Tabuk) and Ghazwat-Badr. He added. "I decided to tell the truth to Allah's Messenger (peace be upon him) in the forenoon, and scarcely did he return from a journey he made, except in the forenoon, he would go first to the mosque and offer a two-rak`at prayer. The Prophet (peace be upon him) forbade others to speak to me or to my two companions, but he did not prohibit speaking to any of those who had remained behind excepting us. So the people avoided speaking to us, and I stayed in that state till I could no longer bear it, and the only thing that worried me was that I might die and the Prophet (peace be upon him) would not offer the funeral prayer for me, or Allah's Messenger (peace be upon him) might die and I would be left in that social status among the people that nobody would speak to me or offer the funeral prayer for me. But Allah revealed His Forgiveness for us to the Prophet (peace be upon him) in the last third of the night while Allah's Messenger (peace be upon him) was with Um Salama. Um Salama sympathized with me and helped me in my disaster. Allah's Messenger (peace be upon him) said, 'O Um Salama! Ka`b has been forgiven!' She said, 'Shall I



send someone to him to give him the good tidings?' He said, 'If you did so, the people would not let you sleep the rest of the night.' So when the Prophet (peace be upon him) had offered the Fajr prayer, he announced Allah's Forgiveness for us. His face used to look as bright as a piece of the (full) moon whenever he was pleased. When Allah revealed His Forgiveness for us, we were the three whose case had been deferred while the excuse presented by those who had apologized had been accepted. But when there were mentioned those who had told the Prophet (peace be upon him) lies and remained behind (the battle of Tabuk) and had given false excuses, they were described with the worse description one may be described with. Allah said: "They will present their excuses to you (Muslims) when you return to them. Say: Present no excuses; we shall not believe you. Allah has already informed us of the true state of matters concerning you. Allah and His Apostle will observe your actions." (Al-Bukhari, 1966).

4. On the authority of Anas, may God be pleased with him, who said: "I served the Prophet, may God's prayers and peace be upon him, for ten years, and he did not say to me, 'Oh, why did I do this, or you have to do this?'" And on the authority of Muslim, "He never slandered me at all." (Al-Bukhari, 1966).

#### **Analysis of the previous Hadiths:**

In the foregoing noble hadiths, the Prophet's approach to blame appeared:

The Prophet, may God's prayers and peace be upon him, was the most gentle of people when reprimanding anyone. He would say to one of them when admonishing him, "What is wrong with his forehead?" "And this doesn't mean that his forehead is plastered with dirt, because he is poor, and the like."

These expressions used by the Arabs indicate that supplication does not mean that something will happen and be achieved, rather it is a supplication with which speech is supported and conveys intimidation of the news, such as: "Save, you have no father", and "Bereaved by his mother", etc., sometimes, to wonder and approbation, and sometimes to denial and glorification (Ibn Qarqul, 2012).

When the Messenger of God, may God's prayers and peace be upon him, supported the oppressed, he reprimanded those who offended him; He called him by his name "O Abu Dharr" and called him "You are a man of ignorance" because of his aggression against the weak. Thus was his approach of blaming the abuser and the aggressor for the right of others by severely admonishing him and returning the right to the oppressed.

The Prophet, may God's prayers and peace be upon him, used puns in direct guidance and general advice, as in the hadith: "When the Prophet, may God bless him and grant him peace, heard anything about a man, he would not say: What is the matter with him, but say: What is the matter with people who say such and such (Abi Dawood, 2019)."

And that the Prophet, may God's prayers and peace be upon him, blamed the wrongdoing among his companions and warned him as much as he clarified his mistake and clarified his wrongdoing, and that the severity of the blame is according to the how big the sin is, so that he will quit and repent. This is what actually happened; The initiative to repent and do good deeds after the sin.

And that the repentant was not reprimanded after his admission of his sin, remorse and repentance, as is the case in the story of Ka'b bin Malik, may God be pleased with him, who was asked by the Prophet, may God's prayers and peace be upon him, to explain the reason for his lag behind the battle despite the availability of

horses and equipment. Ka'b told the truth about his condition, and the Prophet, may God bless him and grant him peace, did not reprimand or blame him, rather he withheld from him and entrusted his affair to God Almighty.

The blame of the Prophet, may God bless him and grant him peace, was based on evaluating behaviors related to the hereafter, good and bad, and achieving justice and rationality. As for what was related to the world or related to his person, may God's prayers and peace be upon him, he did not blame anyone for that, as his servant Anas bin Malik, may God be pleased with him, said: "He never reproached me for anything," and he accompanied him for ten years in his service.

### **Examples of some of the Companions (may God be pleased with them):**

#### 1. Narrated Anas bin Malik:

The Prophet (peace be upon him) noticed the absence of Thabit bin Qais. A man said, "O Allah's Messenger (peace be upon him) I shall bring you his news." So he went to him and saw him sitting in his house drooping his head (sadly). He asked Thabit, "What's the matter?" Thabit replied, "An evil situation: A man used to raise his voice over the voice of the Prophet (peace be upon him) and so all his good deeds have been annulled and he is from the people of Hell." The man went back and told the Prophet (peace be upon him) that Thabit had said so-and-so. (The sub-narrator, Musa bin Anas said, "The man went to Thabit again with glad tidings)." The Prophet (peace be upon him) said to him, "Go and say to Thabit: 'You are not from the people of Fire, but from the people of Paradise. (Al-Bukhari, 1966 )'". It was mentioned in Ibn Hibban's book with the wording: "And I am afraid that God may have been angry with me, so grieved

..."(Ibn Hibban, 1987). And in the Musnad of Ahmad, "My work was in vain, I am of the people of Hell, and he sat sad with his family" (Bin Hanbal, 1995).

2. Umar bin Al-Khattab passed by Talha after the death of the Messenger of God – may God bless him and grant him peace – and said: What is wrong with you? Did your cousin do anything wrong to you? He said: No... In Al-Nasa'i's narration with the wording: "I have not seen you disheveled – or dirtier – since the Messenger of God, may God's prayers and peace be upon him, died". And in the Musnad of Ahmad, "he saw him gloomy," and in the Musnad of Al-Bazzar: "When Abu Bakr, may God have mercy on him, assumed the caliphate".

#### 3. Narrated Zaid bin Arqam:

While I was taking part in a Ghazwa, I heard `Abdullah bin Ubai (bin AbiSalul) saying. "Don't spend on those who are with Allah's Messenger (peace be upon him) that they may disperse and go away from him. If we return (to Medina), surely, the more honorable will expel the meaner amongst them." I reported that (saying) to my uncle or to `Umar who, in his turn, informed the Prophet (peace be upon him) of it. The Prophet (peace be upon him) called me and I narrated to him the whole story. Then Allah's Messenger (peace be upon him) sent for `Abdullah bin Ubai and his companions, and they took an oath that they did not say that. So Allah's Messenger (peace be upon him) disbelieved my saying and believed his. I was distressed as I never was before. I stayed at home and my uncle said to me. "You just wanted Allah's Messenger (peace be upon him) to disbelieve your statement and hate you." So Allah revealed (the Sura beginning with) 'When the hypocrites come to you.' (63.1) The Prophet (peace be upon him) then sent for me and recited it and said, "O Zaid! Allah confirmed your statement." In the

narration of an-Nasa'i: "My people blamed me and said: What did you want to do with this?" (Al-Nisa'I, 2018). And in Al-Tabarani's book with the wording, "The companions of the Prophet, may God bless him and grant him peace, came to me and reprimanded me. They said: He seemed depressed (Al-Bukhari, 1966).

**Analysis of the situations experienced by some of the Companions, may God be pleased with them:**

- These honorable hadiths that included the cases of depression experienced by the companions of the Prophet, may God bless him and grant him peace, in which self-reproach, sadness and depression are closely linked.

- They depict signs of sadness and depression; faint, pallid signs, so we see the yellowing of the face, the dustiness of the look, the shabby appearance, and the disheveled hair, and sadness squeezed the hearts, etc.

As for the first hadith; Thabit bin Qais, may God be pleased with him, blamed himself for raising his voice loudly when addressing the Messenger, may God bless him and grant him peace, even if this raising was not intended by him, rather it is the obviousness of his voice and the nature of his tone.

- When the noble verse was revealed, he was afraid that he himself was the one concerned with it and the one being addressed in it. Consequently, this matter became very serious for him, until his color turned yellow and he was confined to his family and home. Then he blamed himself so violently that he thought of it the worst of thoughts and relegated it to the most despicable levels and said: "My work is in vain, that I of the people of Hell!"

The Companions, may God be pleased with them, used to glorify the revelation and

sanctify the words of God in their due veneration and care.

When the Prophet, may God bless him and grant him peace, missed him and asked about him, he was told what had happened to him. Therefore, the Prophet peace be upon him gave him good words that he was one of the people of Paradise, and he denied the fears he had in his mind by saying and emphasizing, "Indeed, he is one of the people of Paradise."

People used to see him as a man from the people of Paradise walking among them on the earth.

In the second hadith, the depression of Talha bin Ubaid Allah, may God be pleased with him, appeared, and he was one of the ten people who were promised Paradise. He missed his question the Prophet, may God bless him and grant him peace, about salvation by the word that a person says at his death. The opportunity to ask the Prophet about it, may God's prayers and peace be upon him, was gone with the Prophet's death, despite his closeness to him, and there was nothing left but heartbreak and regret over the loss. When he told him, his sadness and pain went away. Omar told him it was the word "There is no god but God and Muhammad is the Messenger of God." When he told him, his sadness and pain went away.

In the third example, the blame was different and directed from others and not emanating from the self, and that is in the story of Zaid bin Arqam, may God be pleased with him, and his testimony against the hypocrites, and the Prophet, peace and blessings of God be upon him, confirmed their statement according to their apparent claim and swearing. Consequently, Zaid's uncle blamed him and said to him: "What did you want by that until The Messenger of God, may God's prayers and peace be upon him, considered you a liar?" In the narration of al-Tabarani that the companions of the Messenger of God, may

God's prayers and peace be upon them, blamed him for his testimony, and in the narration of al-Nasa'i: "And my people blamed me." And they said: What is the purpose of you doing this?" The matter became severe for him, and he was affected by what happened to him, then he sat in his house depressed and sad.

We note that the Prophet, may God's prayers and peace be upon him, did not blame Zaid bin Arqam, may God be pleased with him, and that the blame came from his people until it became more intense and affected him with sadness and depression. This continued until God Almighty confirmed him and the Prophet, may God bless him and grant him peace, gave him good words of the noble verse that was revealed at the beginning of Surat Al-Munafiqun 'The Hypocrites '.

### Findings and recommendations:

#### First: Findings:

By reviewing the most prominent previous studies, it was found that those studies dealt with the issue of depression from psychological and social aspects, while they neglected the religious perspective and how Islamic law deals with the phenomenon of depression and its link to self-reproach. This is what is unique to the current study.

- a) The results related to the answer to the first question "In the Holy Qur'an and the Sunnah of the Prophet, is there a relationship between depression and self-reproach?"

To answer this question, the researcher studied three cases mentioned in the Holy Qur'an and the Sunnah of the Prophet, which is the case of Thabit bin Qais when

he raised his voice in the presence of the Prophet, may God bless him and grant him peace, and then feared that his good deeds would be in vain. As a result of that fear, he blamed himself until he yellowed and imprisoned himself. As for the second case, it is the grief of Talha bin Ubaidullah at the loss of his question to the Prophet, may God's prayers and peace be upon him, about salvation by the word that a person says at his death, and the opportunity for questioning has passed with the death of the Prophet (peace be upon him). The third case is the testimony of Zaid bin Arqam against the hypocrites, as the blame was directed differently from others and not emanating from the self. After the Prophet, may God bless him and grant him peace, believed the words of the hypocrites according to their apparent claim and oath, Zaid bin Arqam received the blame from his uncle and said to him: "What is the purpose of your action? Is it what made the Messenger told you're a liar?" In the authority of al-Tabarani, the companions of the Messenger of God (peace be upon him) blamed him for his testimony. In the narration of an-Nasa'i: "My people blamed me and said: What is the intention of doing this?" The matter became severe on him, and he was afflicted with a worry that he had never experienced before, and he sat in his house depressed and sad. But the Prophet (peace be upon him) did not blame Zaid bin Arqam, and that the blame came from his people until it became more intense and affected him with sadness and depression. Accordingly, the evidence above from the Qur'an and the Sunnah of the Prophet clearly shows the link between self-reproach and sadness. The following are the cases:

No,	Case	Reason for self-reproach	Fear that causes	Sign of sadness	Duration	Its effect

			self-reproach			
1	Thabit bin Qais	Spoke loudly in the presence of the Prophet (Peace be upon him)	Fear of having his good deeds gone in vain	Turned yellow-faced and imprisoned himself	Short period	Told about himself that he is one of the people of Hell
2	Talhah bin Obid Allah	Not asking the Prophet (Peace be about him)	Losing great benefit	Shaggy dusty shabby	After the death of the Prophet (peace be upon him)	He was depressed
3	Zaid bin Arqam	His testimony against the hypocrites	Afraid to be regarded a liar in the future	Depressed, stayed at home, slept	One full night	Became depressed

**b) The results related to the answer to the second question, "And if there is a relationship between them, how was this relationship formed?"**

By reviewing the cases of depression dealt with in the current study, which is the case of Thabet bin Qais, the case of Talha bin Obaid Allah and the case of Zaid bin Arqam, we note that the relationship between depression and self-reproach is a correlation, because depression occurred as a result of intense sadness, guilt and self-reproach that these companions, may God be pleased with them, experienced. In the first case, the intense sadness that Thabit bin Qais experienced after raising his voice against the Prophet caused a state of depression that stemmed from self-reproach for committing guilt and fear of losing work.

As for the second case, the case of Talha bin Obaidullah, it was formed by

feeling guilt towards himself and all Muslims, fearing the loss of great merit because Talha did not ask the Prophet about salvation by the word that a person says at his death. As for the third case, it was formed as a result of blaming others, as the blaming of others caused Zaid bin Arqam in a state of great sadness until the noble verse in Surat Al-Munafiqun was revealed to vindicate him.

**b) Findings related to the answer to the third question "Is depression a consequence of self-reproach or not"?**

By studying the three cases, it was found that depression was associated with self-reproach in two cases: the case of Thabet bin Qais when he blamed himself for committing a sin by raising his voice against the Prophet, may God bless him and grant him peace, and the case of Talha bin Ubaid Allah when he blamed himself for

missing his question to the Messenger, may God's prayers and peace be upon him, about the word one says at his death. In these two cases, depression was directly related to self-reproach. Rather, depression occurred as a result of self-reproach and intense sadness. In the third case, depression was associated with others blaming Zaid bin Arqam.

In sum, it can be said that the cases of depression mentioned in the Holy Qur'an and the Sunnah of the Prophet have been associated with blaming oneself and blaming others.

#### **It is worth noting the following:**

- Sadness and depression in the lives of the Companions (may God be pleased with them), in the linguistic sense mentioned above, were a temporary symptom and not a severe disease condition that loses the patient's sanity, deprives him of his senses and pushes him into behavior that harms him or those around him.
- The care of the Prophet, May God bless him and grant him peace, and his companions, may God be pleased with them, by observing each other and understanding their psychological state through facial features, taking care of their appearance, and asking about their condition.
- The haste of the Prophet, peace and blessings of God be upon him, and his companions to deal with worry of the afflicted and to bring good tidings to his ears.
- The Prophet may God's prayers and peace be upon him, endeavored to keep people away from sadness and depression through good faith in God Almighty, patience, and rebuke from despair, complaint and self-reproach.
- Refrain from blaming the offender as soon as he repents and quit the sin and not reproach him for his sin and blame him, because it has a negative impact on him, represented by sadness and depression.

#### **Second: Recommendations:**

Based on the results of the current study, the researcher recommends the following:

- 1- Conducting extensive studies on the relationship of depression to self-reproach in the Holy Qur'an and the Prophetic Tradition.
- 2- Conducting extensive studies on how Islamic law deals with the phenomenon of depression.

May Allah bless and bestow peace upon our Prophet Muhammad and his family and disciples.

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