












ATTRIBUTING MODERN MENTAL HEALTH ISSUES TO THE BLESSED ŞAĤĀBAH RAĤIYALLĀHU ‘ANHUM – A SIGN OF MENTAL DEPRAVITY

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

1. Alḥamdulillāh for the bounty of Īmān and Islām. Alḥamdulillāh for the bounty of the Noble Qur’ān and the bounty of the Blessed Sunnah. Alḥamdulillāh for the bounty of being linked to the honourable Şaḥābah , the blessed household of Rasūlullāh , and the pious predecessors of the Ummah.
2. The Jumu’ah platform is noble, blessed, and sacred. It must be used to spread the message of Islām, the meaning of the Noble Qur’ān, and give Muslims practical guidance on how to live their lives in accordance to the pleasure of Allāh . It is a trust, and must be treated as such.
3. Of recent, there is a new trend of attributing modern mental issues to the blessed Şaḥābah  from the Jumu’ah platform and other public daises. This is highly disturbing and grossly disrespectful. In fact, it can easily be counted as insolence towards the blessed Şaḥābah  - who are much higher and free from all this lowly filth.
4. For example, the second greatest luminary of the Ummah after Sayyidunā Abū Bakr , Sayyidunā ‘Umar  was targeted as having narcissistic traits. This is a rotten lie against this blessed Şaḥābī, the father-in-law of Rasūlullāh . According to Britannica, Narcissism was first identified as a mental disorder in 1898. Hence, the ascription of Narcissism to Sayyidunā ‘Umar  is nothing but a figment of imagination, because it was not even identified in his time, but many centuries later. What makes matter even worse is when we look into the naming of this disorder. The disorder is named for the mythological figure Narcissus, who fell in love with his own reflection. Is this what orators are ascribing to the Blessed Şaḥābah ?
5. After seeing hardly any response from the Muslim community, modernist orators have become more bold in ascribing other modern mental health issues to other Şaḥābah . We seek the protection of Allāh  from blasphemy.

6. Anxiety and depression, grief and OCD (obsessive compulsive disorder) have been mixed up, jumbled up, and confused and then all attributed to the blessed Ṣaḥābah ﷺ in a recent Jumu'ah talk. To Allāh alone is our complaint.
7. The blessed Ṣaḥābī, Sayyidunā Abū Umāmah ﷺ was troubled by debt. He was anxious and came to the Maṣjid. Rasūlullāh ﷺ comforted him and told him to recite a du'ā to help him overcome his distressed condition. Now, many people face difficulties and troubles in life, just like the Ṣaḥābah ﷺ did – but to ascribe the modern concepts of depression and OCD to the Ṣaḥābah is taking it way too far.
8. If we are suffering from a mental health issue, then seek help. Period. There is no scope whatsoever to attribute these conditions to the Ṣaḥābah ﷺ. If a person does this, he is actually showing his own mental depravity.
9. Rasūlullāh ﷺ taught the blessed Ṣaḥābī ﷺ to turn to du'ā, meaning practical action to overcome his difficulty. He did not advise the Ṣaḥābī to resort to modern psychiatric treatment, turn to psychotic drugs, or abandon Ṣalāh, Tilāwah, and Dhikrullāh.
10. In Islām, a person is rewarded by Allāh ﷻ for feeling anxious or experiencing some grief or pain. There are plenty of Aḥādīth in this regard. Islām is not in harmony with the permanent 'feel good' aura as promoted by Modernists and Liberals.
11. The Modernist fraternity generally ascribe the problematic issues of modernity to people of the past in order to gain justification for their mental depravity and soothe their corrupt consciences, making them 'feel good' permanently, without looking into the source of the problem.
12. The Modernist orators who are engaged in promoting modern psychiatric treatment are not welcome to do this from the Jumu'ah platform. There are other platforms available for this.
13. An appeal is made to the Modernists and Liberals to take their wares for sale elsewhere.
14. We seek the protection of Allāh ﷻ from going astray after He has blessed us with Īmān, and we seek the protection of Allāh ﷻ from disrespect to the Noble Qur'ān, the Blessed Sunnah, the Noble Ṣaḥābah ﷺ, and everything linked to Islām and Īmān. Āmīn