

QURANIC EXEGESIS FROM PSYCHOLOGICAL PERSPECTIVE: AN APPLICATION OF QURANIC THERAPY IN GENERALIZED ANXIETY DISORDER*

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ABSTRACT

With the significant materialistic developments in 20th century, there has been observed remarkable increase in mental disorders all over the world. Meta-analysis indicated that most common among all mental disorders was Generalized Anxiety Disorder (GAD), which has enormously affected humans globally. This research paper aimed at demonstrating the usefulness of psycho-Quranic therapy for the treatment of GAD. The paper comprised of three sections: the first looked into causes of anxiety; the second highlighted its major forms, and third provided the solution in the light of Holy Quran. Qualitative research method was used to gain an understanding of underlying phenomenon and to uncover trends in thought and behavior. The thematic review of Quranic verses reveals that Allah has used an astounding word “لا خوف” (No fear) repeatedly in Holy Quran for those who follow divine patterns of thought, beliefs and actions that they do not need to fear and grieve. Moreover, unlike psychology, Holy Quran testifies that it is exclusively possible to prevent mental disorders in general and anxiety in particular. It was also found that some of the serious anxiety disorders were mentioned in the Holy Quran including fear of abducting, killing, privation, hunger and losing wealth, etc. The Noble Quran used Cognitive Behavioral Therapy (CBT) in order to deal with them and lower the level of anxiety. Psycho-Stats and demographics also endorsed Quranic scheme of treatment as it was established research that meditation and CBT had been proven much effective in lowering the anxiety level. However, CBT was considered better than that of meditation due to its long lasting

* This article was submitted on 08.11.2019 and accepted for publication on 24.12.2019

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effects.

Keywords: *Anxiety, Generalized Anxiety Disorder, Quranic therapy, Psycho-Quranic*

1. INTRODUCTION

Islam is a religion which provided complete and detailed guidance in all aspects of human life. Unlike other religions, it has given equal importance for the materialistic and spiritual development by maintaining balance between both aspects. The Holy Quran on one hand emphasized on purifying lower-self, while on the other hand encouraged to enjoy the lawful luxuries of this materialistic world. In order to fulfil material needs, the Noble Quran asked believers to take their share from this world.

﴿وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا﴾ (القصاص: 77)

“Do not forget your share of the world”.

Along with the material aspect of life, Islam encouraged its followers to purify their lower selves as it is stated in Surah Al-Aalah:

﴿قَدْ أَفْلَحَ مَنْ تَزَكَّى﴾ (الاعلى: 14)

“He has certainly succeeded who purifies himself”.

The Prophetic teachings endorsed the Quranic concept as we found clear instructions on maintaining balance between materialistic and spiritual life. The Holy Prophet PBUH said in this regard:

«لَيْسَ خَيْرُكُمْ مَنْ تَرَكَ دُنْيَاهُ لِآخِرَتِهِ، وَلَا مَنْ تَرَكَ آخِرَتَهُ لِدُنْيَاهُ» (Dunya, 1993)

“Who left this world for hereafter, and hereafter for this world, is not good among you”.

Unfortunately, the balance between materialism and spiritualism is badly disturbed in present age. In last three centuries, materialism has adversely affected the world and has resulted in number of negative feelings such as; sense of

hopelessness, selfishness, greed, jealousy, lust, immoral and unethical activities. Above of all, it has removed happiness and real satisfaction from lives and has increased the rate of mental health issues. One of the more common problems among all other mental disorders is Generalized Anxiety Disorder (GAD). GAD is a psychological disorder characterized by excessive or unrealistic anxiety about two or more aspects of life. Various methods are introduced for its treatment however Psychotherapy earned a great fame since last few years because of its good, quick and valid results. Psychotherapists normally use two methods: meditation and Cognitive Behavioral Therapy (CBT) for the treatment of Generalized Anxiety Disorder (GAD) which includes the control of patterns of thought, belief, behavior and actions.

This research article intended to explore the Quranic methodology for the treatment of GAD. For clear understanding of underlying phenomenon, the study has carefully been divided into three parts: types of fear, its causes and methodology for its treatment. The Holy Quran used the term "fear" for anxiety disorder. In this connection would use the Quranic term instead of psychological term. The Noble Quran uses an amazing word "No Fear" for those believers who follow the divine patterns of belief and behavior and follow the complete instructions of Allah Almighty. Quran gave surety to such firm believers that they will get the state of "no fear" and will not have any kind of grieve. Here we quote some of the verses of Holy Quran which clearly reveal that those who follow the divine patterns of belief and behavior will have no fear and no grieve. Some of the verses or Holy Quran are mentioned below:

﴿مَنْ اتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (الأعراف: 35)

"Whoever fears Allah and reforms - there will be no fear concerning them, nor will they grieve".

﴿إِنَّا لِلَّهِ وَأُولَآئِئِذَا دَعَا إِلَىٰ رَبِّهِمْ لَنُؤْتِيَهُمْ لَقَمَاتٍ وَلَا هُمْ يَحْزَنُونَ﴾ (يونس: 62)

"Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve".

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (الأحقاف: 13)

"Indeed, those who have said, "Our Lord is Allah" and then remained on a right course - there will be no fear concerning them, nor will they grieve".

﴿فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (البقرة: 38)

“Whoever follows My guidance - there will be no fear concerning them, nor will they grieve”.

﴿بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

(البقرة: 112)

“Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve”.

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ

عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (البقرة: 277)

“Indeed, those who believe and do righteous deeds and establish prayer and give zakah will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve”.

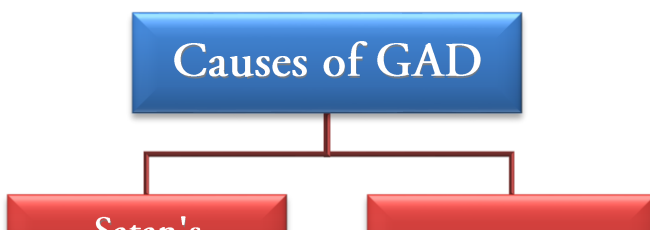
﴿وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا﴾ (البقرة: 112)

“But he who does of righteous deeds while he is a believer - he will neither fear injustice nor deprivation”.

2. CAUSES OF GAD IN QURANIC PERSPECTIVE

Noble Quran has enumerated two causes of fear: Satan’s conspiracies & Allah’s test. The visual presentaiton is given below:

Diagram1: Visual Presentation of Causes of GAD



It is revealed in Quran regarding Satan's conspiracies;

﴿إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُؤْمِنِينَ﴾ (آل عمران: 175)

“That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers”.

The above-mentioned verse indicates that Satan frightens human beings by his supporters but allies of Allah could not be frightened by his temptations (Ahmed, 2009). He uses several tools including Newspaper, Radio, T.V, and Internet to disconcert Muslims and put them into suspicion (Bhatvi, 2014). Mian Muhammad Jamil advises to fear from Allah instead of Satan and others. The one, who fear from Allah, does not frighten from any authority and conspiracies. Because the fear of Allah and Satan could not be stay in one heart. (Jamil, 2005)

Apart from Satan's qualms, the second motive of anxiety is Allah's aim to test his believers in order to develop patience and increase their level of faith as it declared in Quran;

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ﴾
(البقرة: 155)

“And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient”.

In this verse of Holy Quran, Allah Almighty addressed to entire *Ummah* and told them the challenges of life. Time does not remain constant as life is full of ups and downs. Therefore, the believers should prepare their selves for these losses and trials and must meet the challenges bravely. In addition to discussing causes of anxiety, Noble Quran has also mentioned different types of GAD in above mentioned verse which include fear of enemy, hunger, famine, loss of wealth and

property, theft, harrying, imprisonment, exile, to be martyred in Allah's way, loss of fruits and grains. (Mazhari, 1991).

The Noble Quran counted various types of anxiety disorder however the most serious disorders are listed below with the reference of Quranic verses. When Prophet Moses went to sons of Yaqub, he was frightened of them that if they would kill him. The Quran showed the fear of killing here as it is stated:

﴿قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ﴾ (القصص: 33)

“He said, "My Lord, indeed, I killed from among them someone, and I fear they will kill me”.

At another place, The Quran mentioned the deprivation fear.

﴿وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ ۗ﴾ (التوبة: 28)

“And if you fear privation, Allah will enrich you from His bounty if He wills”.

The Quran stated the Muslims' conditions in Makkah where they were extremely deprived from all basic rights and were feared of abducting of their lives even. The below mentioned verse of Quran drew the sketch of their condition that how much they were afraid of fear, hardship and strength but later Allah gave them the shelter, peace and prosperity in Madinah. (Bhatvi, 2014)

﴿وَادْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِبَصْرِهِ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ﴾ (الأنفال: 26)

“And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things - that you might be grateful”.

Dr. Israr states that this verse of Quran applies on the Muslim of Pakistan as well because they were minority in Indian Subcontinent and were afraid of excessive strength of the Hindus. They were unable to protect their rights and possessions and were also afraid of their linguistic, social, economic and political and religious encounter. (Ahmed, 2009). Therefore Allah Almighty blessed them with a new state in terms of Pakistan.

﴿وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا﴾ (طه: 112)

“But he who does of righteous deeds while he is a believer - he will neither fear injustice nor deprivation”.

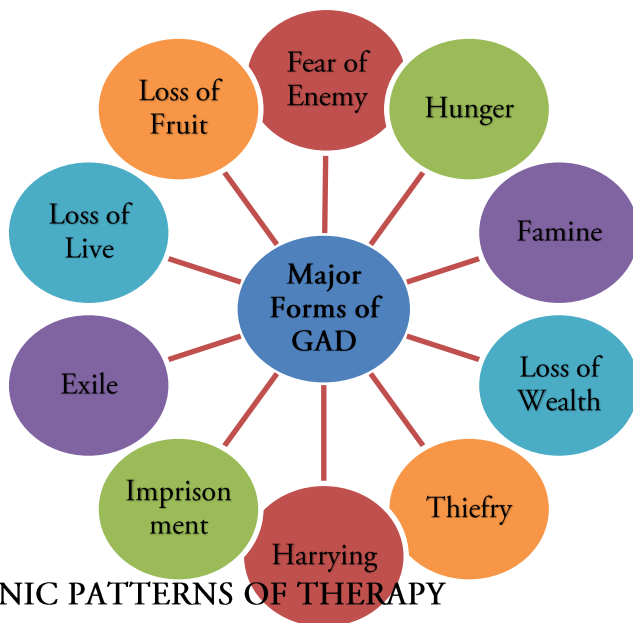
﴿وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ ۚ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَحْسًا وَلَا رَهَقًا﴾ (الجن: 13)

“And when we heard the guidance, we believed in it. And whoever believes in his Lord will not fear deprivation or burden”.

3. MAJOR FORMS OF GAD IN QURAN

There are many forms of GAD mentioned into the Quran. The most important are famine, loss of wealth and property, theft, harrying, imprisonment, exile, to be martyred in Allah's way, loss of fruits and grains. The visual presentation of these forms is given below:

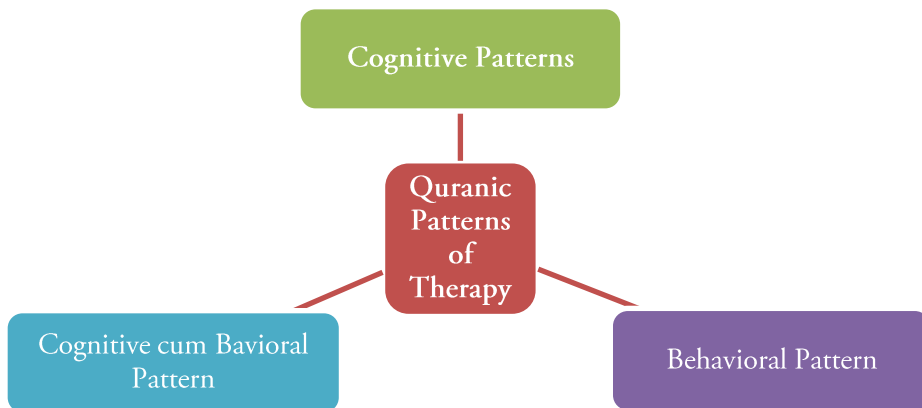
Diagram 2: Visual Presentation of Forms of GAD



3. QURANIC PATTERNS OF THERAPY

Noble Quran has used cognitive and behavioural pattern for treatment of GAD. The mode of Quranic verses reveals that correct beliefs are given exceptional importance in divine scripture. The correct and firm belief in God leads towards righteous actions, self-purification, and fearless state. There are three pattern of therapy for GAD which are mentioned in Noble Quran:

Diagram: 3: Visual Presentation of Quranic Patterns of Therapy



3.1 Cognitive Patterns

We find the roots of cognitive therapy in the Noble Quran as the Quran asserts upon purification of beliefs from all impurities. After possessing correct beliefs the emphasize is given to pure the lower self. A number of Verses of Holy Quran deals with the purification of beliefs and that of lower self. The practice of purifying beliefs and lower self leads toward the achievement of fearless and grieve less state according to the Holy Quran.

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (الأحقاف: 13)

“Indeed, those who have said, "Our Lord is Allah" and then remained on a right course - there will be no fear concerning them, nor will they grieve”.

The same benefits of firm belief with some additional advantages are explained in the following verse of Holy Quran:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ﴾ (فصلت: 30)

“Indeed, those who have said, "Our Lord is Allah" and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised”.

This verse shows that those who responded to divine call, followed Quranic commandments, proclaimed belief in One God, remained firm on their claim, faced all challenges bravely, would have no fear of future and worries of past (Islahi, 2009). Moreover, Allah would send his angles to them for consolation in difficulties and troubles. The angles would greet them of being friends of Allah in this world and hereafter (Haqqani, 2009). They put intuition in the difficulties in the hearts of pious believers and they feel the impact of this intuition. Sufis experience this exercise in this world and are agreed that the intensity of this intuition will increase after the death. (Haqqani, 2009). Quran stated the fruit of belief in God;

﴿فَمَنْ يُؤْمِن بِرَبِّهِ فَلَا يَخَافُ بَحْسًا وَلَا رَهَقًا﴾ (الجن: 13)

“And whoever believes in his Lord will not fear deprivation or burden”.

The fruit of remembrance of Allah are stated in following words;

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾ (الرعد: 28)

“Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured”.

Peace of mind is of the utmost importance for all individuals (Khan, 2015). Noble Quran declares that Allah’ remembrance (*Zikrullah*) causes contentment by bringing satisfaction in perplexed hearts (Muradabadi, 2011). It dispels darkness and illusion and brings inner-peace which cannot be obtained by anything else like excess of wealth, health, respect and children (Azhari, 1995). The possessors of such inner peace are declared ‘allies of Allah’ in Noble Quran;

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (يونس: 62)

“Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve”.

Sa’lbi writes with respect to this verse that Allah’s allies neither fear nor worry in this materialistic world. (Sa’lbi, 1997). For them, there is absolute negation of fear of worldly affairs, hereafter, death, grave, and resurrection etc. Moreover, if people experienced what they got from their prayer mat, they (people) would snatch the mat and dig earth that might find the treasure (Siddiqi A. , 2012).

They got this high level of contentment by staying happy with the wish of Allah Almighty and surrendering their selves for the sake of their Lord. Some of the Sufis wrote about their contentment stage that if people would come to know about the level of our inner peace, they would bring their swords out to kill us. (Madni, 2012)

Hafiz Ibn Hazm Undlasi writes in “AL Akhlaq-wa-Sear” that I have concluded that everyone works hard for two things: sake of happiness and prevention of fear. The methodology of attaining happiness and preventing from fear is stated in the Holy Quran that those who make friendship with Allah, will have no fear and grieve in this materialistic world. By firm believe in destiny they solemnly trust in Allah and He in response, do better for them. (Bhatvi, 2014)

The Holy Quran at another place gives surety to believers of fearless and grieve less state on the Day of Judgment in the following words:

﴿يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ﴾ (الزخرف: 68)

“O My servants, no fear will there be concerning you this Day, nor will you grieve”.

Mualana Salahuddin Yousuf writes in the exegesis of this verse that this address will be to those pious believers on the Day of Judgment who love and hate with each other just for the sake of Allah Almighty. (Yousuf, 1994)

3.2 Behavioral Patterns

Along with purification of beliefs Noble Quran stressed upon transforming lower self and doing righteous actions. It is mentioned in Quran;

﴿فَمَنْ اتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (الاعراف: 35)

“Then whoever fears Allah and reforms-there will be no fear concerning them, nor will they grieve”.

Fear is linked with future and grieve with past (Saeedi, 2009). The above verse expresses that whoever fears Allah and reforms himself, will attain fearless and grieve less state. Those who follow divine guidance would neither lament on their past nor their future in this materialistic world (Kailani, 2005). Maulana Ghulam Rasool Saeedi states the consequences of fearing Allah and transforming lower self in the words that slaves of God will have no fear on the Day of Judgment and will not be embarrassed of their deeds. (Saeedi, 2009). Maulana Is’haq Madni writes that though the complete reflection of fearless state will be on the Day of Judgment however the believers could also attain the state of this state to a large extent in this world. (Madni, 2012). The same concept has been discussed at another place;

﴿فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (البقرة: 38)

“Whoever follows My guidance - there will be no fear concerning them, nor will they grieve”.

Allah Almighty negates fear, grieve, divagation, and wretchedness from those who follow divine guidance and assure them guidance, exultation, and peace in this world and hereafter. (Sa’di, 2000)

This verse explains the reward of Allah’s obedience in the form of fearless and grieve less state that only the allies of Allah get this reward due to complete submission for the sake of Allah. (Shafi, 2005).

﴿بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾
(البقرة: 112)

“Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of good will has his reward with his Lord. And no fear will there be concerning them, nor will they grieve”.

This verse contains two fundamental principles: Islam and Ehsan. The whole teachings of Islam can be put under the shed of Islam and Ehsan. (Siddiqi A., 2012). So the believer who followed these two principles would have no fear and

grieve. Islam refers to act upon Islamic teachings while Ehsan refers to sincerity and loyalty in actions and worship. (Siddiqi A., 2012)

Holy Quran gave an amazing concept of nexus between inner peace and human actions as human actions produce great impact on inner-peace. It is mentioned in Quran that who spend their wealth for the sake of Allah, will attain satisfaction and fearless state and will get rid of the fear and grieve. The underlying verse of Surah Al-Baqarah explains that;

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (البقرة: 274)

“Those who spend their wealth [in Allah 's way] by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve”.

Allah has put the condition while spending for his sake that the intention of the believers should be pure and they must not follow up what they have spent. A special attention is given to the purity of intention in Islam.

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى هُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (البقرة: 262)

“Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve”.

Psychologists believe that there is a close relationship between belief and human actions. Actions leave an immense effect upon the beliefs and vice versa. In this connection The Quran stated the effects of faith in Allah, prayer and charity on the brain chemistry. It is mentioned in Quran:

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى هُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (البقرة: 262)

“Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders [of it] or [other] injury will have their

reward with their Lord, and there will be no fear concerning them, nor will they grieve”.

3.3 Cognitive cum Behavioral Therapy

There are two types of verses in the Holy Quran which deal with the treatment of anxiety disorder. First are related to transforming the patterns of belief while second deal with the behavioral patterns. However, some verses show that mixed approach have also been used in the Quran where beliefs and right actions are combined in one verse. Some of the verses are given below;

﴿مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (البقرة: 62)

“Who believed in Allah and the Last Day and did righteousness - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve”.

Allama Ismail Haqqi writes that those who feared from Allah Almighty will not fear on the Day of Judgment when non-believers will fear from torment and will have no grieve when sinners will feel grieve on wastage of life and losing of virtue. (Haqqi, n.d)

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا﴾ (النور: 55)

“Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security”.

Allah Almighty has mentioned the rewards that He will give them authority and will replace their fear with peace. (Muraghi, 1946)

﴿وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا﴾ (طه: 112)

“But he who does of righteous deeds while he is a believer - he will neither fear injustice nor deprivation”.

Those who did right actions after believing in God will not feel injustice in increase of their virtues and decrease in their sins. (Saadi, 2000)

4. RESEARCH METHODOLOGY

In order to explore Psycho-Quranic therapy, qualitative and descriptive research approach was applied. Primarily, thematic review of Quran was done by accessing the verses which dealt with GAD. Afterwards, classical and modern exegeses were consulted to identify various dimensions of GAD. Literature including articles, research papers, psychological books and internet material were also consulted after careful assurance. Quranic Verses were pulled in with their references. The researcher also took the opinion of experts in the fields of religion and psychology and their views endorsed the findings of paper.

5. FINDINGS AND DISCUSSIONS

The thematic review of Quran disclosed that firstly it was Satan and his supporters who frightened human beings by putting temptation in their hearts and secondly Allah Almighty tested the believers to develop patience and increase their level of faith. Some serious anxiety disorders were also mentioned in Quran including fear of deprivation, death, starvation, hunger, loss of wealth and fruit, killing, abducting, injustice, and burden etc. The Holy Quran recommended CBT to diminish these anxiety disorders. Moreover, Quran gave surety of “fearless state” to those believers who follow complete divine guidance. Unlike psychology, Holy Quran exclusively claimed the possibility of prevention from mental disorders in general and anxiety in particular. The application of Holy Quran enables Muslim to be saved from any possible mental and emotional derailment (Shahid, 2016).

6. CONCLUSIONS AND FUTURE DIRECTIONS

From the systematic review of literature, it is concluded that the Noble Quran recommends CBT to deal with the GAD. Holy Quran gave two-point formula: “firm belief and righteous actions” for the treatment of GAD. Psycho statistics and demographics also endorsed Quranic scheme of treatment as CBT had been proven more effective than meditation in lowering the anxiety level. The research therefore, recommends that Quranic therapy should be applied in GAD cases to see the practical consequences of divine treatment. Above of all, it is the responsibility of present-day Muslim Scholars to explore Quranic therapy to treat other mental ailments and establish Quranic psychology by having a critical attitude towards modern psychology.

The Quranic superiority seems in this regard that psychotherapists are agreed that it is almost impossible to prevent from anxiety disorder. But the Quran explicitly claimed that it is absolutely possible of prevention from mental anxiety disorder. Moreover, unlike psychology, Holy Quran testified that it was exclusively possible to prevent mental disorders in general and anxiety in particular. It was also found that some of the serious anxiety disorders were mentioned in the Holy Quran including fear of abducting, killing, privation, hunger and losing wealth, etc. The Noble Quran used Cognitive Behavioral Therapy (CBT) in order to deal with them and lower the level of anxiety. Psycho statistics and demographics also endorsed Quranic scheme of treatment as it was established research that meditations and [cognitive behavioral therapy](#) (CBT) had been proven much effective in lowering the anxiety level. However, CBT was considered comparatively better than that of meditations due to its long-lasting effects.

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