

## An Analytical Study of Delusional Disorder's Social Losses and Treatment in the Perspective of Seerat Un-Nabi (ﷺ)

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### Abstract

This research paper seeks to explore the societal losses of delusional disorder and its remedy in the light of Seerah. The aim of this research paper is to explore the societal losses of delusional disorder and its remedy in the light of Seerah. The objectives of the research are to examine the causes of delusional disorder, the effects of delusional disorder on society, and how Seerah can be used to remedy these effects. This research paper will use a qualitative approach to explore the societal losses of delusional disorder and its remedy in the light of Seerah. Delusional disorder is a mental health condition characterized by the presence of one or more non-bizarre delusions that persist for at least one month. Their most important phenomenological kinds are: erotomanic, jealous, persecutory and associated kinds, somatic, mixed, and unspecified, while the lifestyles of an unbiased grandiose kind is uncertain. There has been a comparable increase in the demand for intellectual rehabilitation services that cater to this group of patients with the significant development of the Muslim population throughout the world. Studies have demonstrated that incorporating spirituality and religion into psychotherapy is useful and that control strategies should be affected by spiritual aspirations. This article analyses the impact of various Islamic values on the bio-psychosocial model for the management of various psychiatric issues, with a particular emphasis on the modification of psychotherapy techniques such as cognitive restructuring. The paper will focus on the effects of delusional disorder on society and how Seerah can be used to remedy these effects.

**Key Words:** Seerah, Societal losses, delusional disorder, Society, human beings

### Introduction

Delusional disease is a serious and debilitating psychotic disorder that can have a devastating impact on an individual's life. It is characterized by persistent and fixed false beliefs that are not based in reality. These false beliefs, known as delusions, can interfere with a person's ability to think rationally and make sound decisions. Delusional disease is often accompanied by other symptoms such as hallucinations, disorganized thinking, and difficulty functioning in everyday life. People with this disorder may also experience feelings of paranoia, anxiety, and depression. It is important to note that delusional disorder is not the same as schizophrenia, although they may share some similar symptoms. Delusional disorder is a serious mental health condition that requires prompt and effective treatment. Treatment typically involves a combination of medications, psychotherapy, and lifestyle changes. With the right treatment, individuals can learn to manage their symptoms and live a more fulfilling life. It is important to remember that delusional disorder is a treatable condition and that recovery is possible. In reality, those conditions are both unfaithful or are exceedingly exaggerated.<sup>1</sup>

The causes of delusional disorder are not fully understood, but theories suggest it could be caused by a combination of genetic, environmental, and psychological factors. The impacts of delusional disorder can be severe, as the affected person cannot distinguish reality from the false beliefs they hold. This can lead to disruption of their daily life, as well as interpersonal and

occupational problems. Symptoms are often chronic, and can include social withdrawal, irritability, suspiciousness, and anxiety. These delusions are false beliefs that are not based in reality and are not changeable by reasoning or evidence. People with delusional disorder often experience significant distress and difficulty functioning in daily life. Common symptoms of delusional disorder include fixed, false beliefs that are not shared by others in the person's culture or society. These beliefs may involve grandiose ideas about one's own power, wealth, or importance, or may involve the belief that someone is in love with the person or is watching them. Other symptoms of delusional disorder include paranoia and suspiciousness, as well as a preoccupation with certain topics or ideas.

People with delusional disorder may also exhibit irritability and difficulty concentrating. It is important to seek professional help if you or someone you know is exhibiting signs of delusional disorder. With the help of a qualified mental health professional, individuals with delusional disorder can learn to manage their symptoms and lead a more fulfilling life. With proper treatment, it is possible to reduce the intensity of the delusions and improve functioning.<sup>2</sup> Conducting research on delusional disorder is important in order to further understand its causes and develop effective treatments. Research studies can help to identify risk factors, such as genetic components and environmental triggers that could contribute to the disorder. This information can then be used to develop and refine therapeutic approaches, such as cognitive-behavioral therapy, which can help those affected by delusional disorder manage their symptoms and lead better lives.<sup>3</sup>

#### **Literature Review**

The existing literature highlights different aspects of delusional disorder. It is important to understand the causes of delusional disorder in order to recognize the signs and symptoms and to help those affected by it. One of the main causes of delusional disorder is biological factors. Genetic predisposition, brain chemistry, and neurological factors can all contribute to the development of this disorder. Additionally, certain medications, such as steroids and some antipsychotics, can also cause delusional disorder. Environmental factors can also play a role in the development of delusional disorder. Stressful life events, such as the death of a loved one or a traumatic experience, can trigger the onset of this disorder. Additionally, substance abuse, such as alcohol or drug use, can increase the risk of developing delusional disorder. Overall, it is important to recognize the causes of delusional disorder in order to help those affected by it. By understanding the biological and environmental factors that can contribute to the development of this disorder, individuals can take steps to reduce their risk and seek appropriate treatment.<sup>4</sup>

The primary treatment for delusional disorder is psychotherapy, or talk therapy. Psychotherapy helps people with delusional disorder to recognize and understand their delusions and to learn coping strategies for managing them. Cognitive-behavioral therapy (CBT) is the most commonly used form of psychotherapy for delusional disorder. CBT helps people to identify and challenge their irrational thoughts and beliefs, and to learn new ways of thinking and behaving. In some cases, medication may also be prescribed to help reduce symptoms. Antipsychotic medications are the most commonly used medications for delusional disorder, and they can help to reduce the intensity of the delusions. Overall, there are effective treatments available for people with delusional disorder. With the right combination of psychotherapy and medication, people can learn to manage their symptoms and improve their quality of life.<sup>5</sup>

The most common symptom of delusional disorder is that the individual has false beliefs that are not based in reality. These beliefs can range from the belief that someone is out to get them, to the belief that they have a special power or ability. These false beliefs can cause a person to become socially isolated and can lead to difficulties in maintaining relationships. Additionally, delusional disorder can lead to financial difficulties, as the individual may become obsessed with certain ideas and spend their money on items that are not necessary or helpful. It can have a profound psychological impact on the individual. People with the disorder may experience anxiety, depression, and other mental health issues. They may also have difficulty concentrating and making decisions. These psychological effects can lead to a decrease in quality of life and can make it difficult for the individual to function in their daily life.<sup>6</sup>

The societal costs of delusional disorder can be significant, and it is important to understand the implications of this condition. The first cost of delusional disorder is the financial burden it can place on individuals and their families. People with this condition often require long-term psychiatric care, medications, and other treatments that can be expensive. Additionally, the lost wages due to missed work and the cost of hospitalizations can add up quickly. This can have a serious impact on an individual's financial stability and can put a strain on their family's resources. The second cost of delusional disorder is the emotional toll it can take on an individual and their loved ones. People with this disorder often experience feelings of isolation and loneliness as they struggle to cope with their condition. This can lead to depression, anxiety, and other mental health issues. Additionally, family members and friends may feel overwhelmed and helpless as they try to support their loved one. It is clear that delusional disorder can have a significant impact on an individual and the people around them. It is important to recognize the societal costs of this condition and to provide the necessary resources and support to those affected by it. With the right treatment and support, it is possible for individuals with delusional disorder to live meaningful and fulfilling lives.<sup>7</sup> It can have a serious impact on an individual's social, economic, and psychological wellbeing. It is important for those suffering from this disorder to seek help from a mental health professional in order to manage their symptoms and improve their quality of life.

Persecutory delusional disorder is one of the most prevalent varieties of delusional disorder. Individuals who suffer from this kind of delusion disorder mistakenly think that someone or something is out to get them or harm them. They might also think they are being followed or observed, or that someone is controlling their thoughts. Grandiose delusional condition is a different kind of hallucination disorder in which a person exaggerates their own significance or potential. They might think they are famous or affluent, or that they have unique talents or abilities. Somatic delusional disorder, a third form of delusion illness, is characterised by delusions regarding one's bodily well-being. They might think that their body is being overrun by parasites or other external objects, that they have a major disease or condition, or some combination of these. The last type of delusional disease is known as mixed delusional disorder, and it is categorised by the coexistence of several separate delusions. All things considered, delusional disorder is a severe mental health illness that can significantly affect a person's life. If you or someone you know is exhibiting delusional disorder symptoms, it's critical to get expert assistance. It is possible to manage the symptoms and enjoy a full life with the correct treatment. The following types of delusional illness are among its subtypes:

#### **Erotomaniac:**

An Erotomaniac delusion is referred to as “de Clérambault's Syndrome” or “de Clérambault's Syndrome,” named after the French psychiatrist who first identified this condition in 1920. People with Erotomaniac usually express their love for the other person through letters, telephone calls, or even physical actions such as stalking. Other symptoms of Erotomaniac can include intense jealousy and possessiveness, refusal to accept rejection or the other person's lack of interest, and the belief that the other person is communicating with the person with Erotomaniac through secret messages and signs. Treatment typically includes psychotherapy and medications that can help reduce delusions.<sup>8</sup>

#### **Grandiose:**

Grandiose is an adjective that describes when someone or something has an impressive or extravagant quality. It is often used to describe a person who is excessively proud, boastful and conceited. Grandiose can also describe something that is exceptionally large or elaborate, such as a grandiose building, and can be used to describe an idea or thought that is over-the-top or unrealistic.<sup>9</sup>

#### **Jealous:**

Jealousy is considered a delusional disorder when it becomes extreme, irrational, and interferes with a person's daily functioning. People with delusional jealousy often have an unfounded or exaggerated belief that their partner is unfaithful. They may become preoccupied with their partner's perceived infidelity and go to extreme lengths to “investigate” or prevent it. This can include monitoring their partner's activities, questioning them intensely, or using GPS to track their movements. People with this condition may also become easily suspicious, hostile, or aggressive towards their partner or potential romantic interests.<sup>10</sup>

#### **Persecutory:**

Persecutory delusion, also known as paranoid delusion, is a type of delusional disorder in which someone has an irrational belief that they are being persecuted or treated unfairly by others. People with this disorder can experience intense feelings of paranoia, fear, and distrust, and may be overly suspicious of their surroundings. They may also be convinced that others are actively trying to harm them in some way.<sup>11</sup>

#### **Somatic:**

Somatic delusion disorder is a mental disorder characterized by an individual's false belief that he or she has a serious physical or medical condition when no such condition exists. Sufferers of somatic delusion disorder may present with various physical symptoms, such as pain, fatigue, nausea, or palpitations. They may also often experience a range of psychological symptoms, such as anxiety, fear, and low self-esteem. Treatment for somatic delusion disorder often includes psychological counselling and medication to provide symptom relief.<sup>12</sup>

#### **Research Methodology**

The research methodology employed in this study will be a qualitative one. This research methodology note has outlined the approach to investigating the societal losses of delusional disorder. This study will provide valuable insights into the impact of the condition on individuals and society. It is hoped that this research will help to inform the development of effective treatments and interventions for individuals affected by delusional disorder in the light of the Seerat un Nabi PBUH and its teachings to cope with this psychological issue.

#### **Discussion and Analysis**

Allah Almighty says:

“Say: I seek refuge in the Lord of the people, the Lord of the people, and the God of the people from the evil of the whisperer who is about to slip back, the one who whispers in people's breasts, (whether) he (the whisperer) is from among the jinn or from among humans.”<sup>13</sup> All things are created by Allah, are under His control and ownership, and are subject to Him. These three characteristics of Allah have been articulated. The devil who is set on man is the one who shelters him from his whispering, as is the case with every human, therefore he commands that those seeking shelter and safety turn to Allah, the purest and most lofty traits. He keeps embellishing the sins and wrongdoings and presenting them to the populace, leading them astray or off the straight road.<sup>14</sup>

On the authority of Abdullah Ibn Abbas, may Allah be pleased with him, he said:

”الشيطانُ جاثمٌ على قلبِ ابنِ آدمَ، فإذا سَهَا و غَفَلَ وَسُوسَ وَإِذَا ذَكَرَ اللهُ خَسَنَ“.<sup>15</sup>

"The devil sits in the heart of the children of Adam, so when the servant forgets and becomes negligent, the devil whispers, and when the servant remembers Allah, he retreats."

Similarly, from the last verse of the Surah, it is also explained that temptation is from the devils, Jinns, and human beings, that is why it is taught to seek refuge with Allah in this Surah from the evils of both.

#### Explanation of Waswas and Khannas

One who murmurs and harbours unfavourable ideas The word "whisper" has the literal definition of "an invisible movement or a hidden sound," like the soft jingling of jewellery, etc. The phrase is Shaytaan's moniker in Shariat, where he is used to deceive, seduce, and steer someone away from good and towards evil. In other words, the whisper is the wicked and sinful thinking and intention that Satan creates in a person's heart while acting with the authority that Allah has granted him. Thus, this whispering, which seeks sanctuary here, is the source of all faults and vices.<sup>16</sup> Al-Khannas: One who hides, retreats, comes forward and slips away. It is an exaggerated form of khannas which means to withdraw, hide and shrink. In the Holy Qur'an, Allah Almighty said:

” فَلَا أَسِيْمٌ بِالْأَخْنَسِ ۝ ١٥ الْجَوَارِ الْكُنَّسِ ”.<sup>17</sup>

"I swear by the retreating, moving, hiding stars."

As a result, the meaning of Khannas changed to "one who retreats" or "one who slips away." Satan is characterised by this tendency to drift away from Allah's reminders, and if this tendency persists, it will eventually take control of people's hearts. Also, it implies that the devil would continue to strike until his goal is accomplished before hiding and muttering repeatedly. But, the pulse of an Allah-rembrant servant who turns to Allah for protection from Satan does not decay. Its meaning, according to Allama Faizabadi, is as follows:<sup>18</sup> Shaykh Abdul Rahman Keilani, may Allah have mercy on him, while explaining waswas and khannas, writes:

"Waswas is a disease from the medical point of view, which is also called delusion."

Due to dominance brought on by this illness, the mind becomes numb, and the patient begins to speak inane things that had never crossed his thoughts before. From a Shariah perspective, wicked and unproductive discussion in the heart refers to luring the devil to do something evil and to continue implanting evil thoughts in the heart, and it is only associated with the devil. Khannas, the term by which Satan is known, is one of its characteristics. Khannas is Arabic meaning "one who arrives, hides, or advances, then withdraws." Satan commits this sinful deed on a regular basis.

Repetition occurs literally in the term whisper, which also indicates meaning repetition. As soon as Satan whispers, he hides. Then he attacks again, then hides until he succeeds in his mission.<sup>19</sup>

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطَانِ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرَّهُمْ وَمَا يُفْتَرُونَ.<sup>20</sup>

"And likewise We have made for every Prophet the evil men and the evil jinn as their enemies, they utter falsehoods to deceive one another, and if your Lord had willed, they would not have done this." So leave them and what they slander."

And it is narrated in a hadith on the authority of Sayyiduna Abu Dharr that the Messenger of Allah, may God bless him and grant him peace, said to him:

”يَا أَبَا ذَرٍّ! تَعَوَّذُ بِاللَّهِ مِنْ شَرِّ شَيْطَانِ الْجِنِّ وَالْإِنْسِ. قُلْتُ: أَوْلِي الْإِنْسِ شَيْطَانِينَ؟ قَالَ: ”نَعَمْ.“<sup>21</sup>

O Abu Zar! Seek refuge in Allah from the jinns of humans and devils. Abu Dharr (may Allah be pleased with him) says: I said, O Messenger of Allah! Do humans also have demons? He said yes".

Also, a meaning of Ayat-e-Kareema has also been explained that those in whose breasts Satan whispers are both jinns and humans, that is, Satan whispers in the hearts of jinns and humans. Hafiz Ibn Kathir (may Allah have mercy on him) writes:

One meaning of *مِنَ الْجِنَّةِ وَالنَّاسِ* is that those in whose breasts Satan whispers are both jinns and humans, and the other meaning is that the whisperer is either a jinn or a human being.<sup>22</sup>

### Difference between Whisper and Inspiration

"Whispers" are negative emotions and thoughts that arise in the heart. Sometimes it arises out of the blue in people's hearts, other times the devil whispers it, and other times a person falls into the trap of another person and develops negative beliefs. Instead of whispering, which is from Allah, if the thoughts that arise in people's hearts are good and they inspire obedience and obedience to Allah, they are referred to as inspiration. An angel of Allah the Almighty constantly inspires positive thoughts in people's minds. According to a hadith on the authority of Abdullah bin Masoud, the Messenger of Allah, may God bless him and grant him peace, said:

”إِنَّ لِلشَّيْطَانِ لَمَّةً بِابْنِ آدَمَ، وَلِلْمَلِكِ لَمَّةً؛ فَأَمَّا لَمَّةُ الشَّيْطَانِ فإِبْعَادُ بِالشَّرِّ وَتَكْذِيبُ بِالحَقِّ، وَأَمَّا لَمَّةُ الْمَلِكِ فإِبْعَادُ بِالحَيْرِ وَتَصْدِيقُ بِالحَقِّ، فَمَنْ وَجَدَ ذَلِكَ فَلْيَعْلَمْ أَنَّهُ مِنَ اللَّهِ فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ الأُخْرَى فَلْيَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ“. ثُمَّ قَرَأَ: ﴿الشَّيْطَانُ يُعِدُّكُمْ الأَفْقَرَ وَيَأْمُرُكُمْ بِالفَحْشَاءِ﴾.<sup>23</sup>

"The son of Adam has the influence (whisper) of Satan and also the influence (inspiration) of the angel." Satan's effect is to promise evil to man, and deny the truth. And the effect of the angel is that he promises good, and confirms the truth, so whoever finds it, let him know that it is from Allah, and let him praise and thank Allah for it. And the person who finds the other i.e. Satan's influence should seek the refuge of Allah from Satan's regime. Then he (peace and blessings of Allah be upon him) recited this verse: (Translation of the verse: "Satan threatens you with poverty and orders you people to commit immorality."

In actuality, both good and bad emanate from the heart, meaning that before beginning any task, the heart is where the concept first enters. The evil of the one who whispers is mentioned in Surah Nas along with the three qualities of Allah, so if the idea is one of evil and bad, then realise that it is whispering, as though whispering is the source of all evil. Isti'aza has been instructed in order to drive out evil completely. And if that notion is supported by a sincere supplication from the Book and Sunnah, take that as your source of inspiration.<sup>24</sup>

### **Satan's Temptation with Man:**

Because of this, each person has a devil and an angel allocated to them. The angel summons man to kindness, encourages good deeds, and prevents evil, whereas Satan urges man to evil and disobedience to Allah and instills bad thoughts in his heart. If a guy lacks faith, even wicked whispers will be recognised to him as inspiration. A man's faith can distinguish between inspiration and evil whispers. Sayyiduna Abdullah bin Masoud (may Allah be pleased with him) says that the Messenger of Allah (peace and blessings of Allah be upon him) said:

"Each of you has been assigned a companion from among the jinn and a companion from the angels. with you too? He said: Yes, even with me, but Allah has helped me against him, so I live in peace with Him and He orders me only good and good."<sup>25</sup>

### **The Evil of Whisperers**

The whispering devils of humans and jinn possess various forms of evil, and they constantly strive to divert Allah's good and virtuous followers from the path of righteousness. Hafiz Abdul Salam Bhutwi, may God bless him and grant him peace, summarises the various fundamental manifestations of Satanic evil as follows: First of all, they tempt a person to open unbelief, shirk, rebellion, and hostility towards Allah and His Messenger. They choose to create innovation rather than a serious sin because the latter is a sin that a person commits in the service of something positive. They strive to expose him to some serious transgression if he follows the Sunnah, especially if he is a religious expert, so that he cannot carry out his duties because of his reputation. If they are unsuccessful in doing this as well, they tempt him with minor transgressions, which he will view as unimportant and drag them down. If they are unable to achieve this, they attempt to divert him from good deeds and place him in actions that are neither rewarded nor punished in an effort to waste his life, should he end up engaging in such actions. If they are not prepared, they attempt to divert them from the major good deeds and place them in minor ones, such as fasting in place of Da'wah and Jihad. If this is not possible, then they try to develop hypocrisy or pride in their actions. If he does not come under their control, Satan and his minions try to defame and hurt him in countless ways. If nothing can be done, they try to make him angry and alienate him from understanding and consciousness, and even then, if he goes to the refuge of Allah, all their efforts fail.<sup>26</sup>

### **Avoid confusion:**

The devil constantly tries to make man suffer through acts of wickedness, temptations, and whispers in all manner of ways since he lives in man's veins. A person will be more shielded from the devil the more firmly and firmly his religion and belief are. Corresponding to this, it is every Muslim's duty to clear up any misunderstandings that others may have about him, preventing Muslims from engaging in rumours, suppositions, and misperceptions. In this regard, Umm al-Mu'minin has narrated from Sayyida Safiyyah, she says:

"The Messenger of Allah (peace and blessings of Allah be upon him) was in I'tikaf, so I came to visit him one night. I talked with him, then when I stood up to return, he (peace be upon him) also left me. Stood up to come, The residence of Umm al-Momineen Sayyida Safiyyah R.A. was in the house of Osama bin Zayd R.A. On the way, two Ansaris passed by, when they both saw the Prophet, may Allah bless him and grant him peace, they started walking quickly. The Prophet (peace and blessings of Allah be upon him) said to them: "Just stay, don't hurry, this is Safiya bint Hayya." They both said: O Messenger of Allah! (That is, can we have any doubt about you?) The Prophet (peace and blessings of

Allah be upon him) said: Satan circulates in the human body like blood, so I was afraid that he might enter your hearts. Also, don't entertain any bad thoughts."<sup>27</sup>

Whispering is a well-known diabolical trick that the devil use to divert God's servants from the straight and narrow. Satan says, "Allah has given him this power" when he is unable to deceive and lead astray a follower of Allah. Those who have faith in their Lord and place their reliance in Him will not be impacted by this force of Satan, but Satan deceives the questioning, distrustful, and feeble-minded people by whispering in their minds. Rather, Satan's power and dominance is on people who make him their guardian and friend. Allah says:

Translation: "Verily, he (i.e. Satan) does not exert his power over those who believe and put their trust in Allah. His emphasis is only on those people who make him their guardian and such people make him a partner of Allah."<sup>28</sup>

#### **Forgivable whisper**

There are occasions when a whisper develops in the heart without the person having any control over it and without any authorization from the devil or himself. All Shari'ahs, with the exception of the Islamic Shari'ah, consider such whispers to be forgiven, and as long as a person does not act on them, they are not punishable. This is because one cannot stop such whispers from entering the heart.

#### **Hatred of whispering is a sign of faith**

The devil whispers in the hearts of people who lack his power, thus whispering in a believer's heart is not necessarily a bad thing; one simply has to realise its gravity and bring it to the tongue is seen as a major sin. Otherwise, he deceives sinners and nonbelievers as he pleases. The mark of true faith, however, and that which is demanded of a believer is to hate the evil whisperings that arise in the hearts, to abstain from them, and to not put them into practise. It is narrated by Abdullah bin Abbas (may Allah be pleased with him) that a man came to the Prophet (peace be upon him) and said:

"O Messenger of Allah, may God bless him and grant him peace! Some of us have such a whisper in our heart that we would rather burn it to coal than speak it. He said: Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, all praise and praise is due to Allah, who turned Satan's machinations to whispering."<sup>29</sup>

#### **The Disadvantages of Delusional Disorder**

Negative thoughts make people more susceptible to psychological illnesses like sadness and despair. Such strong emotions (complexes) are referred to as mental or psychological illnesses by psychologists. People with this kind of complex have a negative impact on their personality in society. They are referred to as proud or angry by different people. But because of their actions, a stereotype about them is formed in society, which affects their personality in ways they are unaware of.<sup>30</sup> The main issue with such psychological patients is that they are completely unaware of their condition, in contrast to individuals who are physically unwell and can clearly comprehend their illness and suffering. Young people's minds are ingrained in their minds as a result of thinking, and they constantly believe themselves to be right by engaging in odd activities. Psychologists categorise individuals with this form of mental illness as OCD, i.e. (obsessive compulsive disorder). Individuals who suffer from this mental disease act on their first thoughts as soon as they enter their minds, but they are unaware that this is deviant behaviour. In common parlance, this procedure is known as Khabat Jibrani. Some mental individuals occasionally experience different kinds of hallucinations and experience fear. Their behaviours entirely alter, for instance, a person who frequently washes his

hands finds himself unsatisfied since he still perceives impurities on his hands after each wash. As a result of this, he begins to believe in his delusions.<sup>31</sup>

Similar to this, some psychiatric patients develop a strong trust and belief in Istikhara and begin to use it even for trivial matters, eventually developing a habit of doing so. This sickness spreads to the point that people are persuaded to consult Allah about everything, whether they are reading, praying, reading, praying, or going out to meet others. People grow dependent on istikhara in order to carry out their rational and natural obligations to complete necessary and mandatory duties, and they also suffer numerous losses as a result of this habit. People occasionally undermine their self-worth, which compels them to repeat this behaviour. Sometimes individuals act in this way because of an underlying fear that plagues them. This psychological behaviour of theirs is related to their mental formation already embedded in the mind of the youth.<sup>32</sup>

**Psychologist Professor IA Tareen has written:**

With some mental illnesses, the sufferer hears a combination of sounds and voices. When the illness worsens, normal men and women's voices can be heard speaking, but they cannot be seen. Even when it appears that the patient is speaking to himself, he occasionally responds to what is being said. Occasionally the patient may appear to enjoy them when he actually does not.<sup>33</sup> Such psychopaths begin to view people as their adversaries while, in truth, people are not their enemies because of some unconscious dread and misgivings. They don't think this way since they themselves are not adversaries and do not see why they should be. These persons can experience loneliness. They isolate themselves at home and dislike social interactions altogether. They worry that my adversaries are pursuing me. They believe that someone has sent them to me because he also comes to meet them. In spite of the fact that their friends and family are actually their sympathisers and admirers, even such mental patients of their personality, such people occasionally begin to dread even their own shadow and begin to look at them with suspicion. Due to bad influences and negative behaviour, the society and the family gradually become victims of love and carelessness. They are lost in the imaginary world they have created which is a big world of doubt, illusion and fear.<sup>34</sup>

This is an illness that develops into believing from a place of scepticism. You can comprehend it by using the example of how occasionally we see an old wall on which some of the plaster or paint has worn off. If we do it, the mental image we will have begins to take shape. The identical image will appear and begin to take on the shape of belief whether we see it as an old man or an animal. Because of the dominance of our imagination over thought, all of this occurs. Such psychological disorders may occur for a variety of reasons. It's also conceivable that the patient may have been involved in an accident; he didn't even mention it to anyone, and that worry and uncertainty likely crossed his mind. It is now widely believed that treating these psychiatric patients is not impossible because they do not have an incurable illness. Such people should seek out a psychologist as soon as possible so that their sickness can be managed through counselling. Given their mental state, these patients are pitiful. It serves no purpose to perplex or quarrel with them.<sup>35</sup>

It has also been observed in the ignorant society that for the treatment of such patients, individuals enter the group of illiterate and self-made agents and declare such patients to be demon-possessed, bewitched, possessed by spirits, and jinn so that these abilities are removed from that person. Even if this is not the case, they nonetheless do this. It's an OC, then. If you or someone you know has the disease D, you should see a psychiatrist instead of a therapist.<sup>36</sup>

## Socio-economic consequences of mental distress

### Remedies in the light of Seerah

#### Meditation remedy

Focusing solely on one idea or object while excluding all other ideas or objects is the fundamental principle of meditation. The rest response is how meditation works. Reduced respiration, oxygen intake, muscle tension, and coronary heart rate are characteristics of the rest reaction.<sup>37</sup> According to studies, meditation helps to reverse coronary artery disease, lessen angina symptoms, and lower total and low-density lipoprotein cholesterol. Meditating on God's creatures is one of the most productive and earth-friendly types of Islamic prayer (including plants, animals, space, the human body, etc.).<sup>38</sup> In fact, the Quran describes Muslims concerned in this kind of procedure of meditation as:

Those who enjoy chanting Allah's glories sit modestly on their sides and admire the glories of creation within the heavens and the earth (with the thought): "Our Lord! You have no longer created all of this for nothing! Glory be to you! Provide us with protection from the fire's punishment."<sup>39</sup> Various forms of meditation can be enhanced by reciting one or more Islamic reminders (zikr) that provide the practitioner a sense of inner serenity and tranquilly. Examples of such reminders include subhan Allah (praise be to Allah) and al-hamdu lillah (all reward be to Allah). It also offers another feature that helps with pressure relief, which is providing the character the impression that they are very close to Allah, the Creator of the world.<sup>40</sup> Muslims believe that when they pray, they are in close proximity to God, who they believe to be the source of all power and from whom they receive the most assistance. As a result, Muslims' prayers can be seen as a form of concentration and remembering.

"O ye who believe! Are searching for assist with affected person perseverance and prayer: for Allah is with folks that patiently persevere."<sup>41</sup>

Prophet PBUH has said:

"Your prayers are like a flowing river at the doorstep you wash yourself in it 5 instances a day."<sup>42</sup>

Praying during surgery to repair the coronary artery has been proven to lessen migraines thereafter, according to current data.

#### Conclusion

The research conducted on the societal losses of delusional disorder and its remedy in the light of Seerat has revealed some important findings. It has been found that delusional disorder can have a major impact on the social life of individuals, leading to isolation, depression, and even suicide in some cases. However, the Seerat provides us with a way to address this issue and bring relief to those affected by it. Through the teachings of Seerat, we can learn to recognize and accept the reality of delusional disorder and provide support and understanding to those affected by it. Islamic spirituality and faith have a significant influence on modern psychiatric science. By incorporating Prophetic principles that help with medicine adherence and adapting various psychotherapy approaches to Muslim patients, Seerah teachings and Islamic values and ideals may be helpful in treating mentally ill Muslims. Those elements give rise to original suggestions for working with Muslim intellectual fitness customers. The findings of this research suggest that Seerat can provide a valuable source of support and understanding for those affected by delusional disorder. By recognizing and accepting the reality of the disorder, we can provide a safe and secure environment for those affected to heal and recover. This can help to reduce the social losses associated with the disorder and provide a way to bring relief

to those affected. This research has revealed that Seerat can provide an effective remedy for the societal losses of delusional disorder. By recognizing and accepting the reality of the disorder, we can provide a safe and secure environment for those affected to heal and recover. This can help to reduce the social losses associated with the disorder and provide a way to bring relief to those affected. Therefore, it is evident that Seerat can be a valuable source of support and understanding for those affected by delusional disorder.

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