

Obsessive-Compulsive Disorder: Its What And How From An Islamic Perspective

Abdul Latif Abdul Razak

Department of Fundamental and Inter-Disciplinary Studies Kulliyah of IRKHS,
International Islamic University Malaysia, Jalan Gombak, 53100 Kuala Lumpur, Malaysia
Tel: +60192530238 E-mail:al_nuha@iium.edu.my

Abstract

Obsessive–Compulsive Disorder (OCD) is a type of anxiety in which a person suffers from obsessions i.e. unwanted intrusive ideas which recur to the person persistently; and compulsions i.e. behaviours that a person feels compelled to perform repeatedly in a ritualistic manner with the aim of relieving the anxiety from the unpleasant obsessive thoughts. Although compulsion and obsession are common, once the individual experiences excessive discomfort, then he or she would be diagnosed as a patient of this disorder. Most of the research outputs on this disorder are based on secular and irreligious perspectives. Thus, this research aims at religiously diagnosing its root causes and exploring its remedies based the Qur'an and *Sunnah* and the works of early Muslim scholars. The finding shows that this disorder, its etiology and treatment, has been extensively discussed in many works of early Muslim scholars that can be benefited by modern psychotherapists.

Keywords: *Obsessions; Compulsions; Anxiety, Psycho-spirituality, Religious therapy*

References

- Abdullah, W. A. (1989). Al-Hakim al-Tirmidhi Wa ittijah Ha Tuhu al-Dhawqiyah. Iskandariah: Dar al-Ma'rifat al-Jami'iyah.
- Asif, M. M. (2003). Obsessive-compulsive behavior in the works of selected early Muslim scholars and physicians. M. A. Thesis. International Islamic University Malaysia.
- Ibn Majah, (n.d.). Sunan Ibn Majah. Muhammad, F.(Ed) .Abd al-Baqi. (Ed.). Beirut: Al-Maktabah al-'Ilmiyyah.
- Al-Bukhari, A. Z. (1984). Masalih al-Abdan wa al-Anfus. Institute for the History and Arabic-Islamic Science. Frankfurt.
- Al-Bukhari. (n.d.). Sahih al-Bukhari. n.p: Dar al-Kutub al-'Arabiyyah.
- Al-Ghazali. (1982). Ihya' Ulum al-Din.(Vol. 3, 5 & 6). Dar al-Ma'rifah, Beirut.
- Al-Ghazali. (1989). Mizan al-Amal. Dar al-Kutub al-'Ilmiyyah, Beirut.
- Al-Ghazali. (2000). The Alchemy of Happiness. Trans. Claud Field New Delhi: Kitab Bhavan.

Al-Kalabazi (1969). *Al-ta'arruf li mazhabahl al-Ta'awwuf*. Mahmud Amin al-Nawawi. (Ed.). Azhar: Maktabah al-Kulliyah al-Azhariyyah.

Miskawayh. (n.d.). *Tahzib al-Akhlaq wa Tathir al-Araq*. Beirut: Dar al-Maktabat al-Asriyyah. Trans. Zurayk, Constantine K. (1968). *The refinement of character*. Centennial Publications, Beirut.

Ibn Qayyim. (1975). *Ighathah al-Lahfan min masyayidi al-Shaytan*, (Vol. 1). Dar al-Ma'rifah, Beirut.

Ibn Qayyim. (1992). *Al-Fawa'id*. Dar al-Fikr al-Lubnan, Beirut.

Maxmen, J. S. (1986). *Essential psychopathology*. W.W. Norton & Company, New York, USA.

Al-Qushairy (n.d.). *Al-risalah al-Qushairiyyah f 'ilm al-Ta'awwuf*. Dar al-Kitab al-Arabi. Beirut.

Al-Razi, A. B. (1950). *Al-Tibb ar-Ruhani*. Trans. Arberry, Arthur J.. *The spiritual physick of Rhazes*. John Murray, London.

Wehr, H. (1980). *A Dictionary of Modern Written Arabic*. (3rd Ed.). Librairie Du Liban, Beirut.