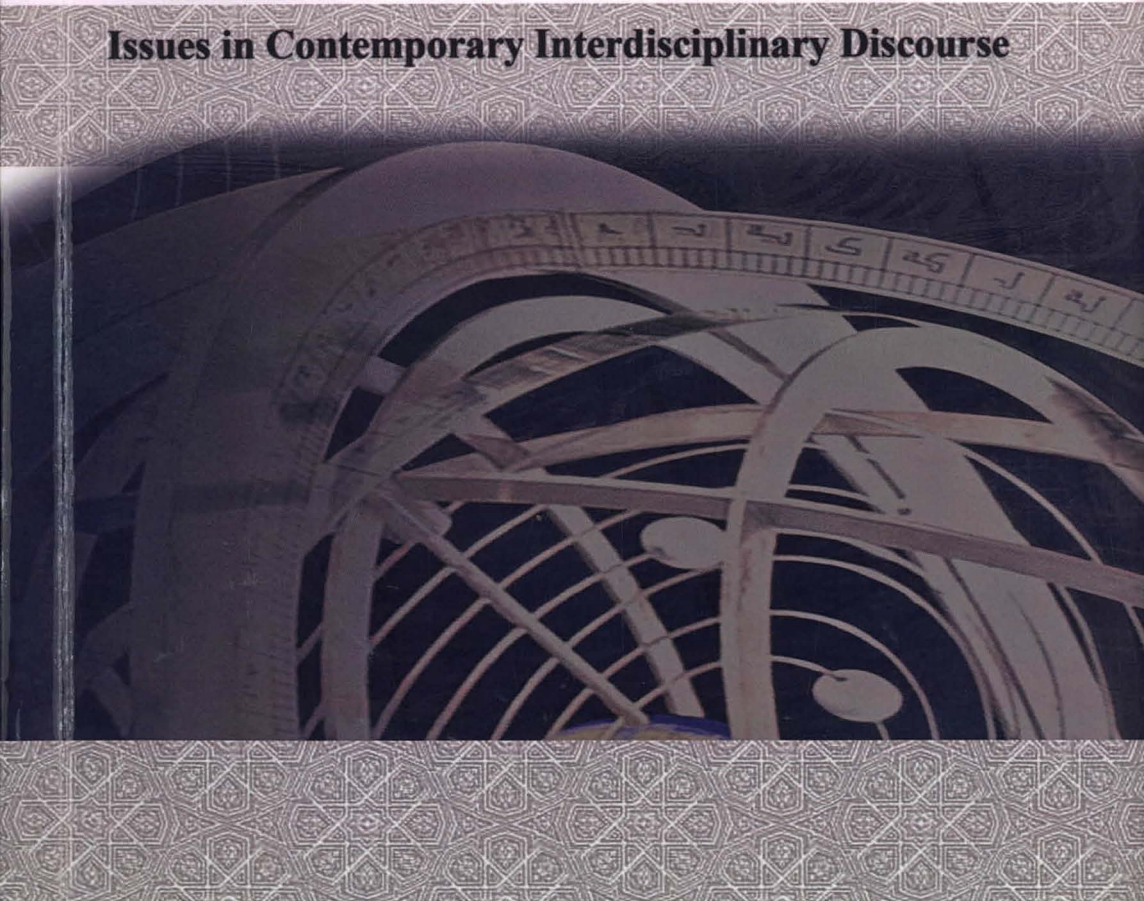


# THE ISLAMIC WORLDVIEW, ETHICS AND CIVILIZATION

Issues in Contemporary Interdisciplinary Discourse



**ABDUL KABIR HUSSAIN SOLIHU**

IIUM PRESS  
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA



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Edited by  
Abdul Kabir Hussain Solihu



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## Chapter 5

### The Islamic Worldview on the Preservation and Restoration of Mental Health

*Abdul Latif Abdul Razak*

#### Introduction

Worldview is defined as “a comprehensive conception or apprehension of the world especially from a specific standpoint.”<sup>1</sup> This *comprehensive conception* is indeed the manifestation or the product of one’s belief. If the person is a Muslim, his worldview is therefore the Islamic worldview. He or she is supposed to see and interpret everything in this world from an Islamic perspective. Meanwhile, ‘mental health’ refers to a state of emotional and psychological well-being that enables an individual to function effectively in the society. Preserving it is one of the objectives of Shari’ah (*Maqāṣid al-Shari’ah*). Worldview and mental health are significantly related. This is best explained by the A-B-C theory of personality. A is the existence of a fact which is an event that activates one’s reaction. B is the belief or the worldview of the individual, while C is the emotional and behavioural consequence or reaction. The reaction can be either appropriate or inappropriate. A (the activating event) does not cause C (the emotional and behavioural consequence). Instead, B, which is the person’s view about A, largely, causes C. For example, if a person experiences depression after a divorce, it may not be the divorce itself that causes the depressive reaction, but the person’s view about being a failure, being rejected, or losing a mate. It is the view about rejection and failure that is mainly responsible for the depression, not the actual event of the divorce.<sup>2</sup> It is therefore very clear that