



RELIGION IN AN AGE OF ANXIETY

Jewish - Christian - Muslim
Dialogue
St. John's - Fall 2019
Mahmoud Haddara
Muslim Association of
newfoundland and Labrador



THE NEED FOR RELIGION

Hope

Quality of Life

WHAT IS HOPE?

Hopeful thought reflects the belief that one can find pathways to desired goals and becomes motivated to use those pathways, see Snyder et al. (2017).

NATURE OF HOPE (SNYDER)

Goals

- ▣ Goals are attainable but they typically contain some degree of uncertainty.

Pathways

- ▣ Pathways thinking involves thoughts of being able to generate usable routes to a desired goal.

Agency

- ▣ This is the motivational component in hope theory.



MOTIVATION (SCIOLI)

Attachment

Mastery

Survival motives

Spirituality

NATURE OF HOPE (QURAN)

Hope is part of the initial natural disposition of the human being.

The hope process consists of

- ▢ Identifying a goal.
- ▢ Identifying the means to reach the goal.
- ▢ Acting to reach the goal.

Hope is nurtured by the attachments.

The relationship with God is the fundamental attachment.

Difference between hope and false hope.



GOALS - PAUSE

Possible

Achievable

Uncertain

Specific

Ethical

THE STORY OF THE CREATION 1

“And when your Lord said to the angels, ‘I will create a vicegerent on earth.’ They said, ‘Will You place therein one who will make mischief and shed blood? While we do celebrate Your praise and glorify Your Holy (name)?’ He said, ‘I know what you know not.’ And He taught Adam the names of all things; then He placed them before the angels, and said, ‘Tell me the names of these if you are truthful.’ They said, ‘Glory is to You. We have no knowledge, except that which You have taught us. Verily, You are the Omniscient, the Wise.’ He said, ‘Adam, tell them their names.’ When he had told them, God said, ‘Did I not tell you that I know what is hidden in the heavens and earth, and I know what you reveal and what you conceal?’” (2: 30-33)

THE STORY OF THE CREATION 2

“When, We said to the angels, ‘Bow down before Adam’ and they bowed down; all save Iblis: he refused and was haughty. He was one of those who rejected faith. We said, ‘Adam, dwell you and your wife in the Garden; and eat of the bountiful things therein as you will; but approach not this tree lest you become wrongdoers.’” (2: 34-35)

FALSE HOPE

“Then Satan whispered to them that he might manifest to them that which was hidden from them of their shame, and he said, “Your Lord forbade you from this tree, lest you should become angels or become of the immortals.” (7:20)

INITIAL NATURAL DISPOSITION

“Thus, did he lead them on with guile. And when they tasted of the tree their shame became manifest to them and they began to heap on themselves some of the leaves of the Garden. And their Lord called them, (saying), ‘Did I not forbid you from that tree and tell you that Satan is your open enemy?’ They said, ‘Our Lord, we have wronged ourselves. If You do not forgive us and have mercy on us, we will certainly be lost.’” (7: 22-23)

MAIN ATTACHMENT

Say, ‘My servants who have transgressed against themselves; do not despair of the mercy of God. Indeed, God forgives all sins. Indeed, He is All-Forgiving, the Giver of Mercy.’” (39: 53)

It was We who created humankind, and We know what his soul whispers to him; and We are nearer to him than (his) jugular vein.” (50: 16)

“Verily God helps those who help Him. God is Strong, Eminent.” (22: 40)

“and it is incumbent on Us to support the believers.” (30: 47)

“Verily in the remembrance of God hearts are assured.” (13: 28)

ATTACHMENTS – GENERAL SUPPORT SYSTEM

“And worship God and do not associate anything with Him and be good to parents and to the near of kin and the orphans and the needy and the neighbor of your kin and the neighbor who is not kin, and the fellow traveler and the wayfarer and those whom your right hand possesses; certainly God does not love him who is arrogant and boastful.” (4: 36)

ACTION

“And say (Prophet), ‘Act,’ God will observe your deeds, and His Messenger, and the believers. Soon you will be brought back to Him who knows what is seen and what is unseen, and He will tell you what you used to do.” (9: 105)

“Those who believe, and do good deeds, and establish regular prayers and pay poor-dues, will have their reward with their Lord. On them shall be no fear, nor shall they grieve.” (2: 277)

RELIGION AND NEGATIVE EMOTIONS

Religiosity is positively related to happiness and life satisfaction and inversely related to depression.

Religiosity is positively related to negative attitudes towards suicide.

Religiosity increases the benefits from religious interventions.

RELIGION AND POSITIVE EMOTIONS

Religiosity is associated with more positive emotions and healthier psychological traits:

greater well-being and happiness,

greater optimism,

more of a sense of meaning and purpose in life,

higher self-esteem,

more positive personality traits such as lower neuroticism, greater conscientiousness, more agreeableness, and more openness to new experiences.



THE TRUST

“Truly, to God we belong, and to Him shall we return.” (2: 156)

ISLAM'S INFLUENCE ON MENTAL AND SOCIAL HEALTH

Positive Worldview

Meaning and Purpose

Psychological Resilience

Social Support

REFERENCES

Koenig, Harold G. & Al-Shohaib, Saad. (2014). *Health and well-being in Islamic societies: Background, research and applications*. Switzerland: Springer International.

Scioli, A. & Biller, H.B. (2009) *Hope in an age of anxiety*. New York: Oxford University Press.

Snyder, C.R., Rand, Kevin L, and Sigmon, David R. (2017). Hope theory: A member of the positive psychology family in *the Oxford Handbook of Hope*, Gallagher, W. and Lopez, Shane J. (eds.)

Doi: [101093/oxfordhb/9780199314.013.3](https://doi.org/10.1093/oxfordhb/9780199314.013.3)

Downloaded October 15, 2019.