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Bridging Past and Present: Tafsir and the Contemporary Significance of ‘La Tahzan, Innallaha Ma‘ana’

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Abstract

The Qur’anic verse “La tahzan, innallaha ma‘ana” (“Do not grieve; indeed, Allah is with us”) holds profound spiritual and theological significance rooted in the Prophet Muhammad’s (peace and blessings be upon him) experience during the Hijrah. This paper examines classical and modern exegetical interpretations (tafsir) of the verse, exploring how it has been understood by major scholars such as al-Ṭabari, Ibn Kathīr, al-Qurṭubī, and Ibn ‘Ashūr. By situating these interpretations within their historical contexts, the paper reveals how the verse functioned as a divine reassurance in moments of fear and vulnerability. The analysis then shifts to contemporary readings, exploring how this verse continues to offer psychological, spiritual, and socio-political relevance for Muslims facing personal and collective challenges today. Through this bridge between classical tafsir and modern lived realities, the paper highlights the enduring resonance of Qur’anic guidance as a source of resilience, faith, and divine companionship across generations.

Keyword: Tafsir (Qur’anic Exegesis), La Tahzan, Innallaha Ma‘ana, Classical and Modern Interpretations, Spiritual Resilience in Islam, Prophet Muhammad’s Hijrah, Contemporary Relevance

Introduction

The Qur’anic phrase “La Tahzan, Innallaha Ma‘ana” translated as “Do not grieve; indeed, Allah is with us,” is one of the most emotionally resonant declarations of divine reassurance in the Islamic tradition. It is found in Surah At-Tawbah (9:40) and is embedded in a historically critical and emotionally charged moment: the Hijrah (migration) of the Prophet Muhammad (peace and blessings be upon him) from Makkah to Madinah. Fleeing the persecution of the Quraysh, the Prophet and his close companion, Abu Bakr al-Siddiq (May Allah be pleased with him), sought refuge in the cave of

Thawr. When their pursuers came dangerously close, Abu Bakr expressed his fear not for himself, but for the safety of the Prophet. In response, the Prophet uttered these words of comfort: “La Tahzan, Innallaha Ma‘ana.” This moment, captured in the holy Qur’an, is not only a dramatic episode in early Islamic history but also a theological affirmation of God’s intimate nearness during times of distress. As noted by Toshihiko Izutsu, this expression reflects a Qur’anic ethos where “the nearness of God is not an abstract principle, but an existential reality felt most deeply in times of tribulation ^[1].” The reassurance is not rooted in a promise of physical safety

alone but in the acknowledgment of God's omnipresence and the emotional stability that flows from that awareness.

Classical exegetes (Mufasssireen) such as Ibn Kathir and al-Ṭabari have emphasized this verse as an illustration of the Prophet's unparalleled trust (tawakkul) in God ^[2]. According to Ibn Kathir, the verse serves as both a historical narrative and a universal spiritual lesson, highlighting the calmness of the Prophet in contrast to the natural human anxiety shown by Abu Bakr ^[3]. For al-Ṭabari, this statement demonstrates that divine aid does not require visible power but is often hidden, as symbolized by the "soldiers" mentioned later in the same verse - angels or unseen forces sent by Allah to protect His Messenger ^[4].

Theologically, this expression epitomizes the Qur'anic paradigm of divine companionship (ma'iyah). In Surah al-Baqarah (2:153), believers are reminded that "Allah is with the patient (al-ṣābirin)", and in Surah al-Ankabut (29:69), that "Allah is surely with those who do good." The verse in question, however, elevates this companionship from the general to the particular: it affirms Allah's presence not just with any believer but with those who stand firm in mission, patience, and trust during moments of existential threat ^[5].

In contemporary Muslim society, this verse has been widely recontextualized beyond its historical origins. Muslims across the world invoke it in personal grief, communal trauma, and societal adversity, ranging from illness and bereavement to war and displacement. The modern ubiquity of this verse, particularly in digital Islamic expressions (e.g., memes, calligraphy, sermons, and motivational literature), shows how Qur'anic language continues to provide psychological and emotional resilience ^[6].

The verse also aligns with insights from Islamic psychology, where emotional well-being is seen as deeply integrated with spiritual awareness. According to Malik Badri, verses like "La Tahzan, Innallaha Ma'ana" function as cognitive-behavioral interventions in the Qur'an, helping believers reframe distress through a divine lens ^[7]. Rather than encouraging denial or escapism, the verse legitimizes human emotion (grief and fear) while redirecting it toward divine trust and surrender.

In this light, the verse acts as a spiritual compass, guiding believers toward hope, patience, and resilience in the face of adversity. Its enduring power lies not just in its historical origin but in its existential applicability. Whether whispered in solitude, quoted in public, or etched in art, "La Tahzan, Innallaha Ma'ana" remains a profound intersection of theology and emotion. This timeless message invites the believer into deeper consciousness of divine presence.

Historical and Textual Context

By the early 7th century CE, the Quraysh, the dominant tribe in Makkah, had become increasingly hostile toward the Prophet and his growing community of followers. His monotheistic message threatened their political authority and socio-economic order, which was heavily reliant on the polytheistic pilgrimage economy. As the persecution of Muslims intensified, the Prophet was commanded to leave Makkah, a decision that was both a strategic political shift and a deeply spiritual act of reliance on divine guidance ^[8].

The verse in question is set in the dramatic scene where the Prophet (peace and blessings be upon him) and his companion Abu Bakr al-Ṣiddiq (RA) are hiding in the Cave of Thawr to evade Quraysh assassins. According to historical sources, including Ibn Hisham's Sirah and al-Waqidi's Kitab al-Maghazi, the enemies were so close that Abu Bakr feared they might be discovered. His concern was not merely for their lives, but for the future of the prophetic mission itself.

The Prophet responded to this anxiety with calm reassurance: "La Tahzan, Innallaha Ma'ana" ^[9].

- **This utterance holds profound spiritual significance:** It reflects the Prophet's unshakable tawakkul (trust in God) and also teaches the believer to adopt a posture of ṣabr (patience) and yaqin (certainty) in the face of existential threat. In classical tafsir literature, commentators such as al-Ṭabari and al-Qurṭubī emphasize that this expression was not only meant to comfort Abu Bakr but to establish a theological principle: God's help is not dependent on numbers, weapons, or worldly power, but on faith and divine will ^[10].
- **The verse reads in full:** "If you do not help him [the Prophet] - Allah has already helped him when those who disbelieved drove him out [of Mecca] as one of two, when they were in the cave and he said to his companion, 'Do not grieve; indeed, Allah is with us.' And Allah sent down His tranquility upon him and supported him with forces you did not see..." ^[11]
- **Two important themes emerge from this:** First, the phrase "Do not grieve" is not a denial of human emotion, but a redirection of it. Grief is acknowledged, but it is not to overpower one's trust in divine proximity. Second, the assurance "Allah is with us" (innallaha ma'ana) introduces the Qur'anic doctrine of divine companionship (ma'iyah ilahiyyah). Unlike general divine knowledge ('ilm), this form of ma'iyah implies spiritual support, emotional tranquility, and divine intervention for those aligned with truth and righteousness ^[12].

This narrative is echoed in other Qur'anic verses that affirm God's nearness to the righteous and His active support for those who exhibit patience. For instance, "Indeed, Allah is with the patient" (Qur'an 2:153), "Certainly, Allah loves those who put their trust [in Him]" (Qur'an 3:159), and "Fear not. I am with you both; I hear and see" (Qur'an 20:46), spoken to Prophet Musa and Prophet Haroon (peace be upon them). In this way, Surah At-Tawbah 9:40 becomes part of a broader Qur'anic discourse that offers both personal and communal assurance of divine presence during trials. The historical context of this verse also reflects a crucial turning point in the prophetic mission. The Hijrah not only marked the end of persecution in Makkah but also the beginning of the first Islamic polity in Madinah. The divine reassurance provided in the cave was thus a prelude to victory, teaching Muslims that patience in adversity, when coupled with divine trust, leads to eventual success ^[13]. "La Tahzan, Innallaha Ma'ana" serves as a theological anchor within the Qur'an. It bridges history and revelation, affirming that divine presence is a lived reality for believers who maintain their faith in the darkest of times. It teaches that divine support is not conditional on external circumstances, but rather on internal conviction and trust. For modern believers, the verse continues to serve as a spiritual compass in navigating grief, uncertainty, and crisis.

Classical Interpretations

The verse "La Tahzan, Innallaha Ma'ana" ("Do not grieve; indeed, Allah is with us") from Surah At-Tawbah (9:40) has been the subject of deep theological and spiritual reflection in the classical Islamic exegetical tradition. Scholars such as al-Ṭabari, Ibn Kathir, and al-Qurṭubī interpreted the verse not only as a historical recounting of a moment in the Prophet's life, but as a universally applicable expression of divine reassurance, tawakkul (reliance upon God), and ṣabr (patience) for all believers.

- **Al-Ṭabari's Interpretation:** Muḥammad ibn Jarir al-Ṭabari (d. 923 CE), one of the earliest and most authoritative exegetes, provides an in-depth commentary in his *Jami' al-Bayan fi Ta'wil Ay al-Qur'an*. He emphasizes the immediacy and certainty of divine support conveyed in the phrase. Al-Ṭabari explains that the Prophet's words to Abu Bakr were meant to quell fear and reinforce the presence of Allah as an active and protective force. He views the statement not simply as personal comfort but as a declaration of a divine principle - that God supports His messengers and those with them^[14]. Moreover, al-Ṭabari interprets "La Tahzan" not as a rejection of human emotion but as a directive to rise above it through the assurance of ma'iyyah ilahiyyah (divine companionship). This companionship, he notes, is what brings victory, even in the absence of material means. The remainder of the verse, referencing "forces you did not see", is read as a subtle allusion to the angels or unseen divine interventions that facilitate the Prophet's mission^[15].
- **Ibn Kathir's Interpretation:** Isma'il ibn 'Umar ibn Kathir (d. 1373 CE), in his *Tafsir al-Qur'an al-ʿAzim*, draws a vivid psychological contrast between Abu Bakr's fear and the Prophet's serene confidence. For Ibn Kathir, this moment captures the essence of tawakkul: trust in God that transcends human fear^[16]. He stresses that while fear is a natural human response, the Prophet's calmness in the face of mortal danger exemplifies the spiritual tranquility that results from complete reliance on Allah.

Ibn Kathir also reads the verse as a spiritual directive to all Muslims, not just a specific historical anecdote. The assurance of Allah's presence, he argues, has universal application - it is meant to console the hearts of all believers facing distress, persecution, or uncertainty. He interprets the descent of *sakinah* (divine tranquility) later in the verse as a metaphysical phenomenon that reinforces the believer's emotional stability in crises^[17].

- **Al-Qurṭubī's Interpretation:** Muḥammad ibn Aḥmad al-Qurṭubī (d. 1273 CE), in his monumental work *al-Jami' li-Aḥkam al-Qur'an*, places this verse within the wider theological context of *sabr* (patience), *tawakkul*, and *tafwīd* (entrusting one's affairs to God). He sees the Prophet's utterance as a model for spiritual response to hardship: restraint from panic, endurance with dignity, and deep-rooted reliance on divine wisdom^[18].

Al-Qurṭubī also elaborates on the Qur'anic motif of divine companionship, linking this verse to others where God declares His proximity to the righteous. He underscores that such ma'iyyah is not merely metaphorical but real and effective. For him, the lesson is twofold: first, that the Prophet's composure is an ideal to be emulated, and second, that divine presence is a source of both moral courage and psychological calm^[19].

- **Ibn Ashur's Interpretation:** In Ibn 'Ashur's (d. 1973 CE) *tafsir*, the Qur'anic phrase "La Tahzan, Innallaha Ma'ana" (Q. 9:40) is interpreted as both a theological and ethical injunction emphasizing divine presence (ma'iyyah) and support in moments of trial. Written during the Prophet Muhammad's (peace and blessings be upon him) migration to Madinah, the verse addresses not only the immediate historical context of the Hijrah but also conveys universal principles of resilience, trust, and

moral steadfastness. Ibn 'Ashur emphasizes that the command "Do not grieve" functions as a spiritual exhortation, encouraging believers to maintain faith in God's providence while confronting adversity^[20].

Methodologically, Ibn 'Ashur integrates linguistic analysis, syntactic nuance, and *maqasid al-shari'ah* principles, distinguishing his interpretation from classical commentators such as al-Ṭabari, al-Qurṭubī, and Ibn Kathir^[21]. While al-Ṭabari emphasizes the narrative-historical dimension of the Hijrah and al-Qurṭubī stresses the moral exhortation, Ibn 'Ashur combines contextual, rational, and ethical readings, highlighting the verse's relevance beyond its immediate historical moment^[22]. His exegesis demonstrates a careful balance between fidelity to the Qur'anic text and applicability to contemporary spiritual concerns^[23].

Theologically, Ibn 'Ashur underscores the interplay between divine support and human agency. God's presence provides comfort and protection, yet believers are called to act with perseverance and ethical responsibility. The verse illustrates a broader Qur'anic theme in which reliance on God (*tawakkul*) coexists with personal effort, situating "La Tahzan, Innallaha Ma'ana" within both spiritual and practical dimensions of Islamic life^[24]. By combining historical insight, linguistic precision, and ethical reflection, Ibn 'Ashur's exegesis demonstrates how classical revelation can address contemporary moral and spiritual challenges.

Across these classical interpretations, several theological and spiritual themes emerge consistently:

Divine companionship (ma'iyyah) is understood not just as a metaphysical truth but as a lived reality during moments of hardship.

Tawakkul is presented as a transformative emotional state, elevating the believer above fear and uncertainty.

Sabr and emotional resilience are central to Qur'anic ethics, and this verse is seen as a paragon of that ethical ideal.

The historical moment of the cave is treated as an archetype, a narrative that encapsulates the broader Islamic message that God's help often arrives through unseen means.

Thus, the classical exegetes read "La Tahzan, Innallaha Ma'ana" as a multi-layered statement - one that combines historical specificity with enduring universality. The verse becomes not only a reflection of the Prophet's divine reliance but also a pedagogical text instructing believers in how to face adversity with grace, courage, and trust.

Psychological Dimensions of La Tahzan, Innallaha Ma'ana

The Qur'anic phrase "La Tahzan, Innallaha Ma'ana" is not only a theological assertion of divine companionship but also a powerful psychological statement that guides managing emotional distress. This verse has been increasingly referenced in the field of Islamic psychology, where scholars examine how faith-based approaches intersect with mental health and emotional well-being. In particular, thinkers like Dr. Malik Badri, Dr. Fathi Osman, and Dr. Abdallah Rothman have emphasized the integrative role of Qur'anic principles in developing a psychology rooted in the Islamic worldview^[25].

- **Cognitive Reframing through Divine Perspective:** One of the core psychological benefits of La Tahzan is its role in cognitive reframing - a process where individuals reinterpret stressful situations in a way that alters their emotional response. In secular psychology, cognitive behavioral therapy (CBT) encourages individuals to replace maladaptive thoughts with more constructive interpretations. Similarly, in Islamic psychology, the

phrase “Do not grieve” is not a denial of grief but a redirection of thought from overwhelming sorrow toward trust in divine wisdom (ḥikmah ilahiyyah).

Dr. Malik Badri explains that Qur’anic guidance helps reframe human suffering within a larger metaphysical context. The believer is reminded that what appears harmful may carry unseen benefit, and that Allah’s knowledge encompasses all dimensions of human experience ^[26]. By internalizing “Innallaha Ma’ana” (“Allah is with us”), individuals are encouraged to see their trials as opportunities for spiritual growth rather than as isolated misfortunes. This theocentric reframing fosters optimism, a key factor in resilience theory.

- **Emotional Regulation and Inner Tranquility:** The verse also promotes emotional regulation, an essential component in modern psychological health. Emotional regulation refers to one’s ability to manage and respond to intense emotional experiences in adaptive ways. In the Qur’anic framework, the shift from grief to trust in God - exemplified by the Prophet Muhammad’s (peace and blessings be upon him) words to Abu Bakr in the cave - offers a spiritually grounded coping strategy.

Islamic psychologists argue that faith in God’s presence acts as a stabilizing force during emotional upheaval. According to Dr. Abdallah Rothman, turning toward God (tawajjuh ila Allah) in moments of despair is an important mechanism for cultivating emotional resilience. The Prophet’s calm in the face of mortal danger provides a prophetic model for spiritual composure (sakinah) under stress. Such regulation is not merely emotional but deeply spiritual, tied to the Qur’anic concept of qalb muṭma’inn - the tranquil heart.

- **Spiritual Attachment and Psychological Resilience:** A third dimension of the verse is its role in fostering spiritual attachment, a term parallel to “attachment theory” in psychology, which describes how emotional bonds promote security and resilience. In an Islamic context, this attachment is directed toward Allah rather than fallible human figures. The Prophet’s declaration in the cave reflects complete reliance (tawakkul) on God, a spiritual posture that shields the believer from emotional collapse during crises.

Dr. Fathi Osman describes such divine-centered trust as a protective psychological framework. In moments of loss, fear, or uncertainty, the believer’s inner orientation toward God fosters a secure base, echoing the function of a secure caregiver in classical attachment theory. This attachment to Allah is nurtured through acts of remembrance (dhikr), prayer, and reflection on verses like La Tahzan, all of which enhance emotional coping capacities.

- **Integration with Modern Psychological Theory:** Contemporary psychological models such as hope theory (developed by C.R. Snyder) and resilience theory further support the utility of faith-based coping. Hope theory posits that individuals thrive when they possess agency and a clear pathway toward meaningful goals. La Tahzan, Innallaha Ma’ana embodies both elements: it instills hope by affirming divine presence (pathway) and encourages action through spiritual trust (agency). Similarly, resilience theory underscores the role of belief systems in helping individuals rebound from adversity - a role strongly affirmed in Islamic teachings.

Dr. G. Hussein Rassool, writing on Islamic psychology and mental health, states that verses such as La Tahzan are

“psychospiritual prescriptions” that activate internal mechanisms of healing, especially when integrated with therapeutic models that respect faith frameworks. For Muslims undergoing psychological distress, such Qur’anic reassurance serves not only as spiritual comfort but also as a practical anchor for mental stability.

Within Islamic thought, the verse “La Tahzan, Innallaha Ma’ana” has been consistently interpreted in exegetical and theological traditions as a profound assurance of divine presence, revealed during a moment of the Prophet Muhammad’s (peace be upon him) greatest vulnerability. This theological depth highlights its role in fostering reliance on Allah (tawakkul) and resilience in the face of adversity. In the realm of contemporary mental health discourse, the verse emerges as a spiritual resource that encourages coping with grief, anxiety, and crisis by cultivating reassurance, emotional regulation, and inner strength. Its resonance with therapeutic approaches demonstrates its potential to bridge faith-based and psychological strategies of resilience. Furthermore, in popular religious literature, including sermons, devotional writings, and Muslim self-help materials, the verse is frequently invoked as a practical source of comfort, shaping everyday spiritual outlooks and offering psychological support. Taken together, these perspectives illustrate how the phrase continues to function as both a theological principle and a psychosocial tool, underscoring its enduring relevance for Muslims navigating personal trials and collective challenges in the modern world.

While rooted in the sacred text, its prominence today is amplified through diverse modern channels - including social media, popular Islamic literature, and activist discourse - that collectively shape its visibility and resonance in both private devotion and public expression.

Within digital Islamic culture, La Tahzan has become a recurrent motif, frequently disseminated on platforms such as Instagram, Facebook, TikTok, and Twitter (now X). It is often embedded in visual media landscapes, calligraphic art, or depictions of personal struggle, and paired with hashtags such as #motivation, #IslamicQuotes, and #spiritualhealing. Scholars of Islamic media interpret this phenomenon as part of a broader trend of “aestheticized spirituality,” wherein religious sentiment is visually stylized and rendered consumable for mass audiences ^[27].

This circulation serves multiple functions. It operates as a form of micro-da’wah, disseminating Islamic teachings across diverse audiences, while simultaneously providing a coping mechanism for Muslims - particularly youth - who seek accessible spiritual resources amid daily challenges ^[28]. As Bunt and Eickelman observe, “new media have transformed how Muslims access and interpret religious texts,” thereby enabling novel forms of religious expression and engagement ^[29].

A pivotal moment in the popularization of the phrase was the publication of Dr. ‘A’id al-Qarni’s influential work *La Tahzan* (Don’t Be Sad), first released in Arabic in 2001 ^[30]. Drawing on Qur’anic verses, ḥadith, Arabic poetry, and classical wisdom traditions, the text advances an Islamic framework for addressing grief and despair. Al-Qarni situates La Tahzan as more than a phrase - it becomes the organizing principle of an ethos that transforms sorrow into gratitude through faith. The book’s global reception - millions of copies sold, with translations into multiple languages, demonstrates the enduring appeal of this Qur’anic motif in modern Islamic psychospiritual discourse ^[31]. It reflects a shift toward framing Islam not only as a religious system but also as a source of psychological empowerment and resilience. This emergent

literary genre, often termed “Islamic psychospiritual self-help,” negotiates between secular therapeutic models and traditional Islamic ethics. As Yasien Mohamed notes, such works “offer an ethical psychology rooted in divine principles, differing from Western models in source but not always in structure ^[32].” La Tahzan thus exemplifies the integration of spirituality with motivational psychology.

The phrase also occupies an important place in activist and political rhetoric, especially in contexts of Muslim struggle and resistance. In Palestine, Syria, Kashmir, and Myanmar, La Tahzan, Innallaha Ma‘ana frequently appears on protest banners, in speeches, and across social media campaigns. It operates simultaneously as a rallying cry for perseverance and as a theological affirmation of divine solidarity with the oppressed. By evoking the Prophet’s reliance on God during the Hijrah, activists mobilize the phrase to highlight the precedence of divine support over temporal power ^[33]. As scholars of political theology have argued, such invocations function to cultivate moral courage, collective identity, and spiritual legitimacy within resistance movements anchored in Islamic symbolism ^[34].

Despite its inspirational significance, the widespread circulation of La Tahzan has elicited critical responses. Muslim scholars and mental health professionals caution that decontextualized repetition of the phrase may result in theological simplification and psychological reductionism. Dr. Rania Awaad, psychiatrist and Islamic scholar, emphasizes that while faith-based reminders can be uplifting, they risk trivializing complex emotional realities when deployed without pastoral sensitivity or therapeutic guidance ^[35]. Furthermore, the commodification of such expressions, via merchandise, memes, and decorative art, raises concerns about detachment from their ethical and spiritual gravity. Critics note that while spiritual encouragement is valuable, reliance on phrases like La Tahzan must not substitute for professional intervention in cases of clinical depression or trauma ^[36]. Within Islamic mental health discourse, the prevailing consensus is that spiritual resources should complement, rather than replace, professional care.

Therefore, in the contemporary Muslim imagination, “La Tahzan, Innallaha Ma‘ana” functions as both a personal affirmation of divine presence and a collective marker of endurance amid adversity. Its adaptability across digital culture, literary production, and activist mobilization attests to its enduring relevance. Yet, for the phrase to retain its theological integrity and psychological depth, its application must remain contextually grounded, balancing spiritual inspiration with complete forms of emotional and social support.

Conclusion

The Qur’anic phrase “La Tahzan, Innallaha Ma‘ana” (9:40) transcends its historical moment in the Hijrah to offer enduring spiritual, psychological, and ethical guidance. Classical exegetes, including al-Ṭabari, Ibn Kathir, al-Qurtubi, and Ibn ‘Ashur, interpret the verse as a profound affirmation of divine companionship (ma‘iyyah), trust in God (tawakkul), and patient resilience (sabr). Their analyses emphasize that the Prophet’s calmness in the cave of Thawr exemplifies a universal paradigm: divine support is not measured by visible power but by faith, moral steadfastness, and spiritual alignment with God’s will. Across these interpretations, the verse emerges as both a historical narrative and a timeless pedagogical tool, guiding believers in confronting fear, grief, and uncertainty.

In contemporary contexts, the verse continues to resonate as a source of psychological and emotional fortitude. Islamic psychology highlights its role in cognitive reframing, emotional regulation, and hope-oriented resilience, demonstrating how spiritual awareness and trust in divine presence can stabilize the heart (qalb muṭma‘inn) amid personal and collective adversity. By integrating Qur’anic insight with modern resilience theory, the verse exemplifies how faith-based approaches nurture mental well-being and ethical agency, positioning divine companionship as both existential assurance and practical support. As Islamic psychology continues to develop as a discipline, such verses serve as foundational texts for constructing a faith-integrated model of emotional resilience, affirming that the heart finds peace not in the absence of difficulty but in the assurance of divine companionship.

Ultimately, “La Tahzan, Innallaha Ma‘ana” bridges past and present, connecting the Prophet’s (peace and blessings be upon him) lived experience with contemporary realities. It affirms that Qur’anic guidance is not static but dynamically applicable - offering solace, courage, and moral clarity across generations. The enduring power of this verse lies in its capacity to transform grief into trust, fear into resilience, and uncertainty into conscious reliance on God, underscoring the continued relevance of classical tafsir in addressing the spiritual and psychological challenges of the modern Muslim experience.

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