

# The Importance of Mental Health: In the Light of Islam and Modern Science

Dr. Muhammad Ishaq<sup>1</sup>, Dr. Owais Anwer<sup>2</sup>

<sup>1</sup>Assistant Professor, Department of Usool-ud-Din, University of Karachi, Karachi;  
[ishaqalam@uok.edu.pk](mailto:ishaqalam@uok.edu.pk)

<sup>2</sup>Assistant Professor, Department of Social Science, SZABIST University, Karachi;  
[owais.anwer@szabist.edu.pk](mailto:owais.anwer@szabist.edu.pk)

**Abstract:** Islam Mental and spiritual health are fundamental aspects of human well-being, deeply emphasized in Islam, which views humans as a composite of body and soul. The Qur'an and Sunnah highlight the role of intellect, emotional regulation, moderation, trust in Allah, and remembrance (dhikr) as key factors in maintaining mental equilibrium and resilience. Modern definitions of mental health converge with Islamic perspectives, emphasizing emotional well-being, social functioning, and productive engagement with life. Mental distress arises from factors such as mismanaged emotions, materialism, debt, disrupted relationships, and neglect of spiritual practices. Islam provides comprehensive guidance to address these challenges through moderation in diet and lifestyle, proper emotional management, trust in Allah (tawakkul), gratitude (shukr), patience (sabr), supplications (duas), and engagement in spiritual practices. Prophet Muhammad ﷺ demonstrated practical methods for alleviating mental and emotional burdens, illustrating the integration of psychological insight with spiritual remedies. Combining these spiritual approaches with contemporary therapies such as cognitive-behavioral therapy (CBT) can enhance overall mental health.

**Keywords:** Mental health, trust in Allah, spiritual approaches cognitive-behavioral therapy

## Mental Health and the Function of Intellect:

Allah Almighty created intellect and then said, "By My honor and majesty, I have not created anything better than you. Through you I grant, and through you I withhold. It is the intellect that constitutes the human mind, and it is because of this very faculty that human beings possess value and dignity. Among all creations, man has been given superiority based on his intellect; through it, he has harnessed and mastered the forces of the universe. Not only this, but it is also because of sound reasoning that humanity has been granted vicegerency (khalifah) on this earth.

The Qur'an frequently declares that "Indeed, in this are signs for those who use reason." The intellect guides a person to act according to fitrah



check for updates

**Citation:** Dr. Muhammad Ishaq, Dr. Owais Anwer. (2025). The Importance of Mental Health: In the Light of Islam and Modern Science. Journal of Religion, Health and Society, 1(2), 1-10. <https://journal.gssrf.com/index.php/jrhs/article/view/17>

Received: 11, July 2025  
Revised: 22, Aug 2025  
Accepted: 19, Sept 2025  
Published: 30, Nov 2025

### Academic Editors:

Dr. Najmul Sahar Ilyas



**Copyright:** © 2025 by the authors. Licensee Global Social Sciences Research Forum Karachi, Pakistan. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (<https://creativecommons.org/licenses/by/4.0/>)

### Publisher:

Global Social Sciences Research Forum SMC Pvt. Ltd

(natural disposition). When a person's mind becomes disturbed to the point of insanity, such a person is no longer held legally accountable (mukallaf) – rather, he is considered insane or mentally ill, and even in court he is exempted from responsibility. Society, too, does not regard such individuals with esteem.

There are two main factors that most profoundly affect human intellect: physical weakness and mental stress. However, when the two are compared, a physically weak person is in a better state than one suffering from mental distress. Therefore, just as we pay attention to physical health, it is equally important to take care of mental health.

### **Defining Mental Health**

A state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully, and is able to contribute to his or her community<sup>1</sup>. In 2006 the Public Health Agency of Canada (PHAC) proposed a new conceptualization of mental health, defined as:

The capacity of each and all of us to feel, think, and act in ways that enhance our ability to enjoy life and deal with the challenges we face. It is a positive sense of emotional and spiritual well-being that respects the importance of culture, equity, social justice, interconnections and personal dignity<sup>2</sup>

The proposed new definition by Galderisi et al<sup>3</sup>.states that

Mental health is a dynamic state of internal equilibrium that enables individuals to use their abilities in harmony with the universal values of society. Basic cognitive and social skills; ability to recognize, express and modulate one's own emotions, as well as empathize with others; flexibility and ability to cope with adverse life events and function in social roles; and harmonious relationship between body and mind represent important components of mental health which contribute, to varying degrees, to the state of internal equilibrium.

The American Psychological Association describes the concept of mental health as follows:

Mental health is a state of mind characterized by emotional well-being, good behavioral adjustment, relative freedom from anxiety and disabling symptoms, and a capacity to establish constructive relationships and cope with the ordinary demands and stresses of life.<sup>4</sup>

### **Mental Health and Mental Illness:**

Mental well-being refers to a state of mental, emotional, and social health in which a person can cope with normal stresses and lead an effective everyday life. On the other hand, mental illness is a condition that disrupts this well-being and may require medical assistance. Symptoms of mental illness include persistent anxiety, difficulty concentrating, and coping with stress in unhealthy ways.

### **Concept of depression:**

Depression is a common and serious medical illness that negatively affects how you feel, the way you think and how you act. Depression causes feelings of sadness and/or a loss of interest in activities you once enjoyed. It can lead to a variety of emotional and physical problems and can decrease your ability to function at work and at home.<sup>5</sup>

### **The Importance of Mental Health in Islam**

## The Relationship Between Faith, Nutrition, and Physical Fitness in Islam

Islam is a complete way of life that is not limited to a person's acts of worship or the Hereafter; rather, it encompasses all aspects of human existence. When we talk about the various dimensions of life, it becomes evident that all of them depend on physical and mental health. Furthermore, physical and mental health are closely linked to a person's diet and exercise is needed to digest and maintain that diet properly. Three Key Principles of Health in the Light of the Qur'an. A careful study of the teachings of the Qur'an reveals that Allah Almighty has emphasized the importance of human health and has clearly forbidden anything that may harm it. The Qur'an has outlined three key principles related to the preservation of health.

١. كلوا واشربوا ولا تسرفوا<sup>٦</sup> Eat and drink, but do not waste
٢. وجعلنا من الماء كل شيء حي<sup>٧</sup> And We created from water every living thing
٣. وجعلنا الليل لباسا و جعلنا النهار معاشا<sup>٨</sup> and made the night as a cover and made the day for livelihood,

If the three principles mentioned in the Qur'an are followed, a person will neither fall ill nor suffer from mental stress. This is because imbalance in eating and drinking is the root cause of all diseases. All living creatures in the world maintain balance in their diet, only human beings are the ones who show imbalance and excess in matters of food. These verses point precisely to this fact: that man must maintain moderation in his diet.

Another important point relates to mental peace, to which Allah Almighty has also drawn attention that the day has been made for work and the night for rest. In the modern era, if we observe the growing rate of people suffering from mental stress, we find that most of them also have disrupted sleep patterns.

### Protecting Body and Mind from Harm:

Allah Almighty has commanded humans to avoid everything that is harmful to the body and the mind, as stated in His noble words

وَجِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ<sup>٩</sup>  
permits for them what is lawful and forbids them what is impure

Allama Zuhayli reported:

قال بعض العلماء: فكل ما أحل الله تعالى من المأكَل، فهو طيب نافع في البدن والدين، وكل ما حرمه فهو خبيث ضار في البدن والدين<sup>١٠</sup>.

Some scholars have said: Allah Almighty has permitted everything that is good and beneficial for the body and religion, and He has forbidden everything that is harmful and bad for the body and religion

Prophetic Guidance on Moderation in Eating:

An important principle regarding eating is that a person should eat while keeping some hunger. This prevents overburdening the stomach and protects a person from diseases that result from overeating. The Prophet ﷺ highlighted this principle of eating in a very beautiful and comprehensive manner.

عَنْ مِقْدَامِ بْنِ مَعْدِيكَرِبٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "مَا مَلَأَ أَدَمِيَّ وَعَاءٌ شَرًّا مِنْ بَطْنٍ، بِحَسْبِ ابْنِ آدَمَ أَكْلَاتٍ يُقْمِنُ صُلْبَهُ، فَإِنْ كَانَ لَا مَحَالَهَ فَتَلْتُ لِطَعَامِهِ وَتَلْتُ لِشَرَابِهِ وَتَلْتُ لِنَفْسِهِ."<sup>١١</sup>

Miqdam ibn Ma'dikarib reported: I heard the Messenger of Allah say, no human ever filled a vessel worse than his stomach. It is sufficient for the son of Adam to eat a few morsels that keep his back straight. But if he must (eat more), then one-third should be for his food, one-third for his drink, and one-third for his breath.

## Moderation in Daily Life

عن عمرو بن شعيب عن أبيه عن جده قال: قال رسول الله ﷺ: «كل واشرب، والبس وتصدق، من غير سرف ولا مخيلة»<sup>11</sup>  
 The Messenger of Allah ﷺ said: "Eat and drink, give in charity, and wear (clothes), but without extravagance or arrogance.

## Teachings of the Qur'an and Hadith about Mental health:

### Remembrance of Allah and Mental Peace:

The heart and the mind share a deep connection. If a person's heart is depressed, troubled, or filled with various intrusive thoughts, it directly affects the mind. As a result, the person experiences mental stress, and the effects of worry are constantly reflected on their face. Taking human psychology into account, Allah Almighty has prescribed an easy treatment for this, guiding the person accordingly

أَلَا يَذْكُرُ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ<sup>12</sup>.

Surely in the remembrance of Allah do hearts find comfort

عن أبي موسى قال: قال النبي ﷺ: مثل الذي يذكر ربه والذي لا يذكر ربه، مثل الحي والميت<sup>14</sup>

The Prophet said, "The example of the one who celebrates the Praises of his Lord (Allah) in comparison to the one who does not celebrate the Praises of his Lord, is that of a living creature compared to a dead one.

### The Spiritual Life of a Home

عن أبي موسى، عن النبي ﷺ قال مثل البيت الذي يذكر الله فيه والبيت الذي لا يذكر الله فيه مثل الحي والميت<sup>15</sup>.

The example of the house in which Allah is remembered and the house in which He is not remembered is like that of the living and the dead.

عَنْ أَبِي هُرَيْرَةَ، وَأَبِي سَعِيدٍ، يَشْهَدَانِ بِهِ عَلَى النَّبِيِّ ﷺ، قَالَ: "مَا جَلَسَ قَوْمٌ مَجْلِسًا يَذْكُرُونَ اللَّهَ فِيهِ، إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ، وَتَغَشَّتْهُمُ الرَّحْمَةُ، وَتَنَزَّلَتْ عَلَيْهِمُ السَّكِينَةُ، وَذَكَرَهُمُ اللَّهُ فِي يَمَنِ عِنْدَهُ"<sup>16</sup>

Narrated by Abu Hurayrah and Abu Said, who testified that the Prophet ﷺ said: "Whenever a group of people sit together remembering Allah, the angels surround them, mercy covers them, tranquility descends upon them, and Allah mentions them among those who are with Him.

### Spiritual Tranquility (Sakinah) as a Cure for Mental Distress

When a person remembers Allah, tranquility (Sakinah) descends upon them, bringing a sense of calm to the human heart. When the heart is at peace, it leads to mental calmness. In other words, the cure for mental stress has been placed by Allah in His remembrance. At this point, the question arises: What exactly is meant by Sakinah?

السكينة: ما يجده القلب من الطمأنينة عند تنزل الغيب، وهي نور في القلب يسكن إلى شاهده ويطمئن، وهو مبدي عين اليقين<sup>17</sup>.

It is what the heart experiences of calmness when the unseen (divine reality) descends upon it. It is a light within the heart that brings serenity and reassurance through what it perceives, and it is the beginning of the state of 'Ayn al-Yaqin (the eye of certainty)

Daniel Goleman said:

For 30 years meditation Research told us that it works beautifully as an antidote to stress<sup>18</sup>

Human beings are not just a body; rather, it is composed of both body and soul. Just as the human body can fall ill, the soul can also become diseased. While physical illness affects the body, spiritual illness affects the soul and mind, often leading first to mental distress. Allah Almighty has placed mental tranquility in His remembrance. The remembrance of Allah brings life and strength to the heart, whereas neglecting it leads to laziness, heedlessness, and negligence. Muslim homes should be protected from Satan and filled with light and blessings, which is possible when righteous deeds are performed in them, such as the remembrance of Allah, prayer, supplication, and other acts of worship.

A home or heart in which Allah is remembered is like a healthy and well-being human being. Its inner self is illuminated with the light of faith, and its outward appearance is adorned with the light of obedience and servitude. People are drawn to it, benefit from it, and it becomes a source of blessing. On the other hand, a home or heart in which Allah is not remembered is like a dead person like a corpse that no one wants to approach, offering no good, and yielding no benefit. Its inner self is corrupt, and its outward appearance is devoid of light.

### Trust in Allah as a Cure for Mental Stress and Material Anxiety

There are several causes of mental stress, one of which is that a person is never satisfied with what they have and constantly seeks progress. The race for material possessions has made humans mentally distressed. The harm of this is that a person is not content with what they possess and, by comparing themselves with those who have more, continues to suffer from mental strain. In the pursuit of earning more wealth, a person often becomes like a machine. If one places complete trust in Allah and firmly believes that provision is in Allah's hands and that one will only receive what has been decreed for them, then a person can free themselves from this state of distress. Allah Almighty says

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ<sup>١٩</sup>

And whoever puts their trust in Allah, then He 'alone' is sufficient for them.

عن عمر بن الخطاب، قال: قال رسول الله ﷺ: "لو أنكم كنتم توكلون على الله حق توكله، لرزقتم كما يرزق الطير، تغدو خماصا، وتروح بطانا"<sup>٢٠</sup>

Narrated by Umar ibn al-Khattab (may Allah be pleased with him): The Messenger of Allah said: "If you were to rely on Allah with true reliance, He would provide for you as He provides for the birds: they go out in the morning hungry and return in the evening full.

### Mental Stress and Materialism

The greatest problem facing humanity today is the issue of provision (rizq), for which the entire world is chasing materialism, and in the pursuit of it, problems of mental stress are emerging even though provision is already following a person. Messenger of Allah ﷺ said:

عن أبي الدرداء قال: قال رسول الله ﷺ: «إن الرزق ليطلب العبد كما يطلبه أجله»<sup>٢١</sup>

Narrated by Abu al-Darda (may Allah be pleased with him): The Messenger of Allah ﷺ said:

"Indeed, provision seeks out a person just as his appointed time of death seeks him

وارض بما قسم الله لك تكن أغنى الناس"<sup>٢٢</sup>

"Be content with what Allah has decreed for you, and you will be the richest of people."

### Managing Stress Through Prophetic Supplications

When a person faces any kind of difficulty, the result is that he becomes a victim of mental stress. Although happiness and sorrow come from Allah, this does not mean that a person should merely sit back and do nothing. Rather, the Messenger of Allah ﷺ taught us supplications through which a person can protect

himself from such mental ailments. Prayer strengthens a person's psychological resilience, granting him hope, patience, and a deep connection with Allah.

”رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ”<sup>23</sup>

Our Lord, grant us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.

Mufti Muhammad Shafi writes:

The word (hasanah) used here is inclusive of all that is good inwardly and or outwardly. For instance, hasanah or good in this world shall include personal and family health, increase and benedictory sufficiency (barakah) in lawful livelihood, the fulfilment of all needs, virtuous deed, desirable morals, beneficial knowledge, honor and prestige, strength of faith, guidance into the straight path and perfect sincerity in Ibaadat. Similarly, hasanah or good in the Hereafter' shall cover everything from paradise, with its countless and endless blessings to the pleasure of Allah Almighty and the privilege of seeing Him.<sup>24</sup>

### The Cure for Anxiety Through Supplication (Dua)

عن ابن عباس، أن نبي الله ﷺ كان يقول عند الكرب: «لا إله إلا الله العظيم الحليم، لا إله إلا الله رب العرش العظيم، لا إله إلا الله رب السموات ورب الأرض ورب العرش الكريم»<sup>25</sup>

Narrated by Ibn Abbas (may Allah be pleased with him):

When the Prophet ﷺ was in distress, he used to say: There is no god but Allah, the Greatest, the Most Forbearing. There is no god but Allah, the Lord of the Mighty Throne. There is no god but Allah, the Lord of the heavens, the Lord of the earth, and the Lord of the Noble Throne.

وقال رسول الله ﷺ: "دعوات المكروب: اللهم رحمتك أرجو، فلا تكلني إلى نفسي طرفه عين، وأصلح لي شأني كله، لا إله إلا أنت"<sup>26</sup>.

The Messenger of Allah said: The supplication of a person in distress is O Allah, I hope for Your mercy. Do not leave me to myself even for the blink of an eye and set right all my affairs. There is no god but You.

For the well-being of the body

اللهم عافني في بدني، اللهم عافني في سمعي، اللهم عافني في بصري، لا إله إلا أنت، تعيدها ثلاثا حين تصبح، وثلاثا حين تمسي.<sup>27</sup>  
O Allah, grant health to my body. O Allah, grant health to my hearing. O Allah, grant health to my sight. There is no god but You. You should say these three times in the morning and three times in the evening.

### The Spiritual Roots of Anxiety and the Cure of Shukr and Sabr

The major cause of despair and anxiety is the lack of gratitude and patience. If a person becomes accustomed to showing gratitude for the blessings Allah has granted, it not only increases Allah's love for him but also strengthens his sense of being blessed and fortunate. Similarly, if a person develops the habit of being patient in times of hardship and unpleasant circumstances and realizes that such situations are meant to test whether his faith is firm or not and that the One Who has put him through it is also watching over his benefit then enduring hardship becomes easy for him. For this reason, the Holy Prophet ﷺ also prayed to become one who is both grateful and patient. However, it should be kept in mind that asking Allah for patience in normal

circumstances is, in a way, like inviting difficulties upon oneself. Therefore, in normal conditions, one should ask Allah not for patience alone, but for the combined qualities of gratitude and patience, as requested in the following supplication.

”رَبِّ اجْعَلْنِي لَكَ شَاكِرًا، لَكَ ذَكْرًا، لَكَ رَبَّابًا، لَكَ مُطِيعًا، إِلَيْكَ مُخْبِتًا، إِلَيْكَ أَوَابًا مُنِيبًا.

O my Lord! Make me one who is ever grateful to You, ever remembering You, ever fearful of You, ever obedient to You, ever humble before You, ever turning to You in repentance.

### Prophetic Method of Treating Mental and Spiritual Ailments

Allah Almighty sent the Messenger of Allah ﷺ as both a physical and spiritual healer, so that humanity could receive treatment not only for physical illnesses but also for spiritual ailments. Whenever a person suffering from mental stress comes to him ﷺ, he treats him according to his psychological state

عن أبي سعيد الخدري رضي الله عنه، قال: دخل رسول الله ﷺ ذات يوم المسجد، فإذا هو برجل من الأنصار، يقال له: أبو أمامة، فقال: «يا أبا أمامة، ما لي أراك جالساً في المسجد في غير وقت الصلاة؟»، قال: هموم لزممتني، وديون يا رسول الله، قال: «أفلا أعلمك كلاماً إذا قلته أذهب الله همك، وقضى عنك دينك؟»، قال: قلت: بلى، يا رسول الله، قال: «قل إذا أصبحت، وإذا أمسيت: اللهم إني أعوذ بك من الهم والحزن، وأعوذ بك من العجز والكسل، وأعوذ بك من الجبن والبخل، وأعوذ بك من غلبة الدين، وقهر الرجال»، قال: ففعلت ذلك، فأذهب الله همي، وقضى عني ديني.<sup>28</sup>

The Messenger of Allah ﷺ once entered the mosque and saw a man from among the Ansar named Abu Umamah. He said, “O Abu Umamah, why do I see you sitting in the mosque at a time other than for prayer?” He replied, “O Messenger of Allah, I am overwhelmed by worries and debts.” The Prophet ﷺ said, “Shall I not teach you some words which, if you say them, Allah will remove your worries and settle your debts?” He said, “Yes, O Messenger of Allah.” The Prophet ﷺ said: Say every morning and evening: O Allah, I seek refuge in You from anxiety and sorrow, I seek refuge in You from weakness and laziness, I seek refuge in You from cowardice and miserliness, and I seek refuge in You from being overcome by debt and from the oppression of men.”

Abu Umamah said “I did that, and Allah removed my worries and paid off my debts.

عن علي رضي الله عنه، أن مكاتباً جاءه فقال: إني قد عجزت عن مكاتبتي فأعني، قال: ألا أعلمك كلمات علمنيهن رسول الله ﷺ؟ لو كان عليك مثل جبل صير ديناً أداه الله عنك، قال: قل: اللهم اكفني بحلالك عن حرامك، وأغنني بفضلك عن سواك.<sup>29</sup>

Narrated by ‘Ali (may Allah be pleased with him): A slave who had a contract to buy his freedom came to him and said, “I am unable to fulfill my contract, so help me. Ali said, “Shall I not teach you some words that the Messenger of Allah ﷺ taught me?” Even if you owed a debt as large as Mount Şayr, Allah would pay it off for you. Then he said: Say: O Allah, suffice me with what You have made lawful against what You have made unlawful, and make me independent by Your grace from all others besides You.”

### Emotional Mismanagement:

One of the fundamental causes of mental stress is the improper use of emotions. Emotions and feelings not only affect a person’s heart, but their impact also reaches the mind. This is why a person sometimes makes emotional decisions and then must face lifelong regrets. As a result, he falls into mental stress. Allah the Exalted says:”

وَ الْكُظْمِينَ الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ-<sup>30</sup>

And who restrains anger and who pardons the people

### Prophetic Guidance on Controlling Anger:

The teachings of the Messenger of Allah ﷺ on this matter are extremely comprehensive. Regarding controlling anger and using one's emotions correctly, the Prophet ﷺ guided the Ummah with proper planning and with full consideration of human psychology. He said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: أَوْصِنِي، قَالَ: "لَا تَغْضَبْ" فَرَدَّدَ مِرَارًا، قَالَ: "لَا تَغْضَبْ".<sup>31</sup>

Narrated by Abu Huraira (RA): A man came to the Prophet ﷺ and said, "Advise me. The Prophet ﷺ said: "Do not get angry. "The man repeated (his request) several times, and each time the Prophet ﷺ said: Do not get angry.

عن أبي هريرة ، أن رسول الله ﷺ قال " ليس الشديد بالصرعة إنما الشديد الذي يملك نفسه عند الغضب".<sup>32</sup>

Narrated by Abu Huraira (RA): The Messenger of Allah ﷺ said: The strong man is not the one who defeats others in wrestling; rather, the strong man is the one who controls himself when he is angry.

استب رجلان عند النبي ﷺ ونحن عنده جلوس، وأحدهما يسب صاحبه مغضبا قد احمر وجهه، فقال النبي ﷺ: "إني لأعلم كلمة لو قالها لذهب عنه ما يجد، لو قال: أعوذ بالله من الشيطان الرجيم".<sup>33</sup>

Two men abused each other in front of the Prophet ﷺ while we were sitting with him. One of the two abused his companion furiously and his face became red. The Prophet ﷺ said, "I know a word (sentence) the saying of which will cause him to relax if this man says it. Only if he said, "I seek refuge with Allah from Satan, the outcast."

عن أبي ذر: أن رسول الله ﷺ - قال لنا: "إذا غضب أحدكم وهو قائم فليجلس، فإن ذهب عنه الغضب، وإلا فليضطجع".<sup>34</sup>

Narrated by Abu Dharr (RA): The Messenger of Allah ﷺ said to us: If any one of you becomes angry while standing, let him sit down; if his anger goes away, that is good, but if it does not, then let him lie down  
فإذا غضب أحدكم فليتوضأ.<sup>35</sup>

When any one of you becomes angry, he should perform ablution (wudu)

### Mishandled Relationships is Cause Psychological Distress:

A major cause of mental stress and depression is mishandling relationships with other people. Sometimes this stress arises from the envy of others, and sometimes from asserting one's rights. Often, a person takes a loan, but if he cannot repay it promptly, the creditors begin demanding it, which leads to continuous mental tension. Debt can cause psychological pressure, mental distress, and moral weakness. For this reason, the Prophet ﷺ himself sought refuge from it. To protect us from such situations, the supplications taught by the Prophet ﷺ provide guidance and light for us.

اللهم إني أعوذ بك من المأثم والمغرم<sup>36</sup>

O Allah, I seek refuge in You from sin and from being in debt

### Coping with Depression, Anxiety, and Loneliness

No human being, as a human, can live alone; everyone needs the companionship of others. This is why Allah Almighty did not send Adam (peace be upon him) to this world alone, but sent his life companion, Mother Eve, along with him. Loneliness is a person's greatest enemy and a major cause of mental depression.

Therefore, Islam encourages Muslims to live together with unity and harmony and to establish a well-organized social system

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ<sup>٣٧</sup>

The believers are but one brotherhood, so make peace between your brothers.

The Messenger of Allah (ﷺ) said:

عن أبي بردة، عن أبي موسى عن النبي ﷺ قال: "المؤمن للمؤمن كالبنيان؛ يشد بعضه بعضا، وشبك بين أصابعه."<sup>٣٨</sup>

Narrated by Abu Burdah, from Abu Musa (RA), from the Prophet ﷺ: A believer to another believer is like a building; each part strengthens the other. Then the Prophet ﷺ interlaced his fingers (to demonstrate this).

In another Hadith:

مثل المؤمنين في توادهم وتراحمهم وتعاطفهم مثل الجسد الواحد إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى.<sup>٣٩</sup>

The example of the believers in their mutual love, mercy, and compassion is like that of one body: when any part of it suffers the whole-body responds with sleeplessness and fever.

### Practical Steps for Mental and Spiritual Health

- Prayer and Spiritual Practices: Regular salah, dhikr, and meditation.
- Community and Social Support: Helping others, maintaining strong social bonds.
- Self-Care: Healthy diet, physical exercise, and adequate rest.
- Mental Health Therapy: Cognitive Behavioral Therapy (CBT), counseling, or professional help when needed.
- Reflection and Learning: Reading Quran, Hadith, or motivational and spiritual literature.
- Mindfulness and Nature: Spending time outdoors, connecting with nature.
- Creative Expression: Art, writing, gardening, or other hobbies to reduce stress.

### Conclusion

In Islam, mental and spiritual health is given great importance because a human being is not merely a physical entity but a combination of body and soul. Strong mental health affects all aspects of a person's life, whether it is individual personality, relationships, or social roles. The Qur'an, Sunnah, and Islamic teachings show us that:

- Remembrance of Allah and worship bring peace to the heart and mind.
- Trust in Allah, patience, and gratitude are means to overcome mental stress and anxiety.
- Moderation and a proper lifestyle (diet, sleep, exercise) maintain mental and physical balance.
- Social connections and community support protect a person from loneliness and depression.

Modern science and research also confirm that mental health, positive emotions, and social support enhance the quality of life. Psychological treatments such as CBT and counseling, along with Islamic spiritual practices, help promote a person's mental and emotional well-being.

### References

- <sup>1</sup>World Health Organization. Promoting mental health: concepts, emerging evidence, practice (Summary Report). Geneva: World Health Organization; 2004
- <sup>2</sup>Public Health Agency of Canada (PHAC). The human face of mental health and mental illness in Canada. Ottawa: Minister of Public Works and Government Services Canada; 2006
- <sup>3</sup>Galderisi S, Heinz A, Kastrup M, Beezhold J, Sartorius N. Toward a new definition of mental health. World Psychiatry. 2015; 14:231-3. doi: 10.1002/wps.20231

- <sup>4</sup> APA Dictionary of Psychology. Available from: <https://dictionary.apa.org/mental-health>
- <sup>5</sup><https://www.psychiatry.org/patients-families/depression/what-is-depression>
- <sup>6</sup>Al Quran 7/31
- <sup>7</sup>Al Quran 21/30
- <sup>8</sup>Al Quran 78/11
- <sup>9</sup>Al Quran 7/156
- <sup>10</sup>Al-Zuhayli, Wahbah. *Al-Tafsir Al-Munir fi al-'Aqidah wa al-Shari'ah wa al-Manhaj*. Damascus, Syria: Dar Al-Fikr, 1411 AH / 1991, Vol. 9, p. 121.
- <sup>11</sup>Al-Timidhii Abu Isa Muhammad ibn Isa ibn Surah, Al-Jami' al-Kabir (Sunan al-Tirmidhi) Dar al-Risalah al-'Alamiyyah 1430 AH, 2009 vol 4, p 391 H.no 2537
- <sup>12</sup>al-Nasa'i Abu Abdur Rahman Ahmad ibn Shu'ayb As-Sunan al-Kubra Book of Zakat Arrogance (Ostentation) in Charity Mu'assasat al-Risalah, Beirut 1421 AH 2001 vol 3, p 62 H no 2351
- <sup>13</sup>Al Quran 13/28
- <sup>14</sup>al-Bukhari Abu Abdullah Muhammad ibn Ismail ibn Ibrahim ibn al-Mughirah al-Ju'fi, Sahih al-Bukhari Chapter: The Virtue of the Remembrance of Allah (Dhikr Allah) Dar al-Ta'sil, Cairo vol 8, p 238 H.no 6415
- <sup>15</sup>al-Naysaburi Abu al-Husayn Muslim ibn al-Hajjaj al-Qushayri Sahih Muslim 'Isa al-Babi al-Halabi & Co. Press, Cairo, 1374 AH/1955 vol 1, p 539 H .no 779
- <sup>16</sup> Ibid vol 4, p 2074 H.no 2700
- <sup>17</sup>al-Jurjani Ali ibn Muhammad ibn 'Ali al-Zayn al-Sharif Kitab al-Ta'rifat Dar al-Kutub al-'Ilmiyyah – Beirut, Lebanon 1403AH 1983 pg.no 120
- <sup>18</sup>Goleman Danial Destructive Emotions Bantam Books 2003 pg.no 78
- <sup>19</sup>Al Quran 65/3
- <sup>20</sup>Al-Jami' al-Kabir (Sunan al-Tirmidhi) vol 4, p 371 H.no 2498
- <sup>21</sup>al-Asbahani Abu Nu'aym Ahmad ibn 'Abd Allah Hilyat al-Awliya' wa Tabaqat al-Asfiya Matba'at al-Sa'adah, near Muhafazat Misr (Cairo, Egypt) 1394AH/1974 p.no vol 6, p 86
- <sup>22</sup>Al-Jami' al-Kabir (Sunan al-Tirmidhi) H.no 2305 ibid
- <sup>23</sup>Al Quran 2/201
- <sup>24</sup>Usmani Mufti Shafi Maariful Quran, Maktabah dar ul uloom karachi 2013 vol 1 p 507
- <sup>25</sup> Sahih al-Bukhari Chapter The supplication during distress vol 8, p 206 H no 6553 ibid
- <sup>26</sup>al-Sijistani Abu Dawud Sulaiman ibn al-Ash'ath al-Azdi Sunan Abi Dawud, Chapter: What One Should Say Upon Waking in the Morning Dar al-Risalah al-'Alamiyyah 1430 AH/2009 vol 7, p 421 H.no 5090
- <sup>27</sup>Ibid vol 7, p 421 H.no 5090
- <sup>28</sup>Ibid vol 2, p 651 H.no 1555
- <sup>29</sup>Sunan Abi Dawud vol 2, p 651 H.no 1555 Ibid
- <sup>30</sup> Al Quran 3/134
- <sup>31</sup>Sahih al-Bukhari, Chapter: Warning Against Anger 8/79 H.no 6120 Ibid
- <sup>32</sup> Ibid 8/79 H.no 6118
- <sup>33</sup>Ibid 8/79 H.no 6119
- <sup>34</sup> Sunan Abi Dawud Chapter: What Should Be Said When One Becomes Angry 7/162 H.no 4782 Ibid
- <sup>35</sup> Ibid 7/163 H.no 4784
- <sup>36</sup> Sahih al-Bukhari, Chapter: Supplication (Du'a) Before Concluding the Prayer (Before Salam) 1/705 H.no 841 Ibid
- <sup>37</sup>Al Quran 49/10
- <sup>38</sup>Sahih al-Bukhari, Chapter: Supporting the Oppressed 3/381 H.no 2458 Ibid
- <sup>39</sup>Sahih Muslim, Book of Virtue, Maintaining Ties of Kinship, and Good Manners 4/1999 H.no 2586 Ibid