

Exploring Qur'anic Stance on Mental Health: An Analytical Review

Dr. Muhammad Tahir¹, Dr. Sami Ullah Zubairi²

<p>Article History:</p> <p>Received: 09 Apr 2019</p> <p>Accepted: 16 Oct 2019</p>	<p>ABSTRACT</p> <p>In recent decades, there is a massive increase in mental health issues worldwide. Muslim communities seemingly facing mental health issues at an alarming rate. Traditionally, mental health is an important issue among public health issues. Therefore, religions and social sciences reflect upon its various aspects. Necessarily, religion and mental health have had deep connections and relationships throughout human history. All the Abraham religions provide awareness and guidance for mental health issues from a religious domain. Thus, mental health has become a subject of more attention for religious scholars too, which creates a current need for addressing this issue from an Islamic perspective. Islam, being a complete code of life for Muslims, provides a holistic overview of mental health issues for the development of sound masses in society. Islamic teachings describe a vibrant coping mechanism to deal with mental illnesses, psychological problems, and uncertain conditions of life. The present study draws attention specifically on mental health and well-being from the Qur'anic discourse to present possible solutions within an Islamic domain. The presented understanding of Qur'anic stance on mental health incorporates with human needs and requirements to provide a practical framework for the improvement of general health conditions in the contemporary Muslim world, multi-cultural societies, and the multi-religious Western world. The study employs a qualitative content analysis methodology to discuss the topic from the verses of the Qur'an. The current endeavor will be beneficial for the welfare of humanity globally. However, further exploration is needed to integrate the Qur'anic instructions in Muslim culture and society.</p> <p>Key Words: Qur'anic stance, mental health, Muslims, issues, humanity</p>
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1. Introduction

In recent decades, public mental health has become a hot issue to debate in the perspectives of religions and social sciences. Mental health is not considered less than bodily illness (Yousofi, 2011). Now a days, mental health disorders afflict people of all walks of life worldwide. Mental health has become an essential aspect of human health

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1. **Faculty of Islamic Studies (Usuluddin)** (International Islamic University, Islamabad, Pakistan)
 2. **Assistant Professor** (Allama Iqbal Open University - Islamabad)

representing balanced and moderate states of human personality states, by controlling emotions and desires, to a limit of social adjustment and environmental demands. In history, religion had played a vital role in human life and served as a reliable source of health and disease (Abdel-Khalek, 2011). Every religion has its quest for mental health and well-being. Islam, a Semitic religion, means “peace” and “total submission to Allah (God)”. In essence, a Muslim is someone who glorifies Allah Almighty in His prescribed way and emancipates oneself from sinning (Hankir et al., 2015). In Islamic tradition, there are three aspects of human personality, including “Jismiah aspects (physical, biological), Nafsiah aspects (mental, psychological), and Ruhiah aspects (spiritual, transcendental)” (Rahman, 2015). The Islamic understanding of mental health may help promote interfaith and cross-cultural understanding; eradicating tensions between the Muslims and non-Muslims; and restoring harmony and security globally (Farooqi, 2014). These aspects are significant to human development, particularly for mental health and wellness of the Muslim community.

In Islamic tradition, the concept of mental illness can be categorized as: “theologically derived positions based upon the Qur’an and Prophetic traditions; theoretical concepts developed by Islamic philosophers, religious leaders, and scholars; and the layman beliefs of individuals and groups in traditional Muslim societies” (Bagasra & Mackinem, 2014). The present study mainly focuses on the Qur’anic standpoint to develop a theoretical framework and a practical approach for mental health and well-being. The Qur’an discusses the psychic or spiritual (incorporeal) and the physical (corporeal) dimensions of human health. It is a source of enlightenment and a guide for a human being (Baasher, 2001). More significantly, the Qur’an has been revealed as a guideline, mercy, and healing for all spiritual, psychological, physical, and social sicknesses of humankind. For instance, Allah says: “O mankind! There has come to you good advice from your Lord, and healing of that which is in your breasts, - a guidance and a mercy” (Qur’an, 10: 57). Furthermore, Allah says: “And We send down of the Qur’an that which is healing and a mercy to those who believe, and it increases the wrongdoers (Zālimūn) nothing but loss”

(Qur'an, 17: 82). Allah Almighty commands humankind to think deeply about the verses of the Qur'an to understand and follow it, as mentioned: "Do they not, then think deeply in the Qur'an or are their hearts locked up?" (Qur'an, 47: 24). Furthermore, the Qur'an declares that "Indeed, in the Messenger of Allah (peace be upon him) you have a good example to follow" (Qur'an, 33: 21). Therefore, the Qur'an and Prophet's (peace be upon him) Sunnah are primary sources of Muslim mental health. Undoubtedly, the Qur'an holds a central position in the improvement of Muslim mental health in a global context. The subsequent sections present a broad overview of the Qur'anic perspective on mental health.

2. Defining Mental Health

Generally, mental health refers to a state of cognitive health or emotional well-being or an absence of mental illness and disorder. Mental health can be defined in different ways within a cultural context. According to the Australian Health Ministers (1991), mental health can be defined as:

"The capacity of individuals and groups to interact with one another and their environment in ways that promote subjective well-being, optimal development and use of mental abilities (cognitive, affective and relational); and to achieve individual and collective goals consistent with justice".

The World Health Organization (WHO) (2004) defines positive mental health as follows:

"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 make a contribution to his or her community".

Galderisi et al., (2015) proposed a new definition to mental health from a humanistic worldview, which is:

“a dynamic state of internal equilibrium which enables individuals to use their abilities in harmony with 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”.

However, in Muslim culture, perhaps, the most appropriate definition of psychological/ mental health can be as provided by Riaz (2004) in the following words:

“It is the ability of the individual to freeing himself from/ riddling himself of desires as well as devotion to Allah Almighty with love, obedience, supplication, fear, hope, and trust; the ability to self-discipline and self-respect by offering obligations which Allah has ordained; likewise, the ability to interact with the environment exhibiting a positive and constructive behavior for himself and society in which he lives, making himself able to face the critical situations and difficulties in a positive way without having any fear or anxiety; hence, he may accept himself and circumstances and compatibility with the society”.

Therefore, in the Western context, mental health refers to a balanced state of human's physical, psychological, cognitive, and social aspects to achieve individual and collective goals through justice. While in Islamic culture, mental health is seen an individual's devotion to the obedience of Allah Almighty and Prophet (peace be upon him), offering obligatory worships, the ability of self-disciplining and self-respecting, exhibiting good character in the society, and facing hardships and difficulties of life with patience.

3. Research Methodology

The present research employs a descriptive-analytical qualitative methodology. Therefore, content analysis is utilized to explore the relevant verses of the Qur'an concerning mental health and well-being. Content analysis is a typical approach used to make valid inferences from textual data to provide an understanding of the phenomenon under exploration (Bryman, 2012; Downe-Wamboldt, 1992). Moreover, the data analysis is done to make inferences and descriptions about mental health within the framework of Quranic text and its interpretations from the Hadith text. In addition to that the key terms are defined from the relevant data sources.

4. Conceptualizing Mental Health and Mental Sickness/Illness

From ancient times till today, there are three underlying trends for the mental disorder, which are: “the organic approach, based on biology and pathophysiology; the psychological which examines and analyzes the intra-psychic processes and conflicts; and the magical or sacred which apprehends insanity through a supernatural and divine scope” (Roccatagliata, 1986; Alexander & Selesnick 1966). In Islam, the concept of mental health and sickness can be traced back to the Qur'anic teachings and Prophetic Sunnah. Muslim cultures have viewed mental illness in different ways including: “Allah causes everything including illness; a way of connecting to Allah; a test or punishment from Allah (God); a result of affliction or possession of evil spirits (Jinn); the effects of evil eye; and the effects of evil in objects that are transferred to the individual” (Ciftci, 2013; Shah et al., 2008; Abu-Ras et al., 2008; Rassool, 2000; Ally & Laher, 2008). Coping strategies may include: reciting the Qur'an, remembering Allah Almighty, supplicating and invoking to Him, giving something in charity (Sulaiman & Gabadeen, 2013).

In Islamic tradition, ultimate healing and cure of mental health issues belong to Allah's supreme authority. The Prophet (peace be upon him) clarifies in a tradition: “there is no disease that Allah has sent down except that He [Allah] also has sent down its

treatment” (Bukhārī, 2007, 7/326). Therefore, the Qur’an provides a conceptual framework of healing and cure from all kinds of mental sicknesses, calamities, and disorders. According to the Qur’an, cure needs Divine intervention that is asking Allah Almighty for cure and healing for all sicknesses, as stated in the story of the Prophet Ibrahim (peace be upon him) when he said: “And when I am ill, it is He who cures me” (Qur’an, 26: 80). The Qur’an itself is a source of healing, as mentioned: “We sent down in the Qur’an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss” (Qur’an, 17: 82). Likewise, a Prophetic tradition clarifies that sickness means a benediction which expiates the sins: “No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that” (Bukhārī, 2007, 7/307.). Muslims firmly believe in the concept of ultimate cure and healing from Allah Almighty for any harm they suffer in their lives. The Qur’an highlights: “And if Allah touches you with harm, none can remove it but He [Allah]. And, if He [Allah] touches you with good, then He [Allah] can do all things” (Qur’an, 6: 17). The above discussion clarifies the Islamic concept of healing from all sicknesses and illnesses, whether mental or physical, which emerges from the notion of cure and healing is from Allah Almighty. Therefore, in the Muslim world, religious imams, mentors, and therapists use Qur’anic instructions to identify suitable approaches and practices for the treatment of mental illness and problems.

5. Understanding and Considering Human Nature from Quranic Perspective

It is pertinent to understand human nature before any description of the concept of mental health as described by the Qur’an. For instance, the Qur’an describes developmental stages of human life starting from the prenatal stage to the old age as a “Nutfah” (mixed drops of male and female discharge), a “clot”, a “little lump of flesh”, “an infant”, a “young age of full strength”, and finally “old age” (Qur’an, 22: 5). Furthermore, the human being is created in the best stature (physique): “Verily, We created man in the best stature (mould)” (Qur’an, 95: 4). Abu Bakr Al-Jazāiri (2003) interprets: “This means a beautiful figure in moderate creation and wonderful composition” (5/590). Allah shaped

human with the best shape and due proportion: “And He (Allah) shaped you and made good your shape” (Qur’an, 64: 3). Abu al-Abbas Al-Shazli (2002) explains: “He shaped you in the best figure and incorporated to you, power and external and internal emotions” (8/80). Moreover, Allah says: “O man! What has made you careless about your Lord, the Most Gracious? Who created you, fashioned you perfectly, and gave you due proportion” (Qur’an, 82: 6-7)?

The Qur’an also describes human nature and its characteristics, which may be considered during mental health issues and human well-being. For instance, humankind is ungrateful: “Verily, man is ungrateful to his Lord” (Qur’an, 100: 6), weak: “and man was created weak” (Qur’an, 4: 27-28), haste natured: “Man is created of haste” (Qur’an, 21: 38), impatient and irritable: “Verily, a man was created very impatient; irritable (discontented) when evil touches him; and niggardly when good touches him” (Qur’an, 70: 19-29), transgressor: “Nay! Verily, man does transgress” (Qur’an, 96: 6), self-sufficient: “Nay! Verily, man does transgress. Because, he considers himself self-sufficient” (Qur’an, 96: 6-7), and desires to commit sins: “Nay! Man desires to continue committing sins” (Qur’an, 75: 5).

Pondering the above discussion; it is evident that Allah Almighty has created humankind in the best figure, perfect shape, and appropriate proportion. Moreover, human beings are given innate desires and wills, which may influence their health conditions and lead them to suffer from mental sickness and illnesses.

5. Preliminary Quranic Framework for Mental Health

The Qur’anic teachings aim to create a balance in mental health by providing awareness about life matters and harmonizing individual and social relationships. In Muslim cultures, the individuals must possess appropriate Qur’anic guideline to be mentally healthy and emotionally stable in good and bad times. “Seek the life to come by means of what God granted you, but do not neglect your rightful share in this world. Do

good to others as God has done good to you. Do not seek to spread corruption in the land, for God does not love those who do this” (Quran, 28:77)

Allah Almighty has granted human beings with freedom of will and choice by showing both paths such as straight path and the devil’s path. Likewise, human beings are equipped with cognitive abilities to distinguish right from wrong and good from evil. The Qur’an provides preliminary strategies that assure the protection of individual, family and social life from mental health issues and other hygienic problems. Importantly, the verses of the Qur’an provide cognitive guidance and awareness for human psychological security; while behavioral recommendations promote deeds for individual health and social care. The Qur’an explicitly focuses on maintaining individual mental health and physical well-being; which ultimately leads him/ her towards healthy family life that leads to sound social life. The subsequent discussion provides an insight into the Qur’anic discourse on mental health and psychological well-being of humankind:

- **Ultimate Qur’anic Guideline for Mental Health**

From the very first day of human inception on earth, Allah Almighty has guided human for survival on earth. Allah Almighty has sent the Prophets (peace be upon them) time by time to teach religious beliefs, commandments, ideals, practices, and limits. The Prophets (peace be upon them) performed their duties to heal the souls of humankind and raise their mental health. Finally, Allah Almighty sent the last Prophet Muhammad (peace be upon him) with the truth of Islam, which is complete code for every sphere of life. The Prophet (peace be upon him) modified the personality of ignorant people of Arabia and healed their soul to the level of purity and sincerity so that they acquired a high status of mental health. Therefore, in order to attain high status of mental health, it is pertinent to follow the true teachings of Islam. The Qur’an clearly states:

“He, Who has sent His Messenger with guidance and the religion of truth (Islam), that, He may make it superior to all religion” (Qur’an, 48: 28).

Indeed! Islam is Allah's chosen religion for humankind, as cited in the Qur'an:

“Truly, the religion with Allah in Islam...” (Qur'an, 3: 19).

Allah Almighty ordered believers to follow Islam entirely in a practical way. The Qur'an states:

“O, you who believe! Enter perfectly in Islam and follow not the footsteps of Satan. Verily! He is to you a plain enemy” (Qur'an,2: 208).

Islam is without any compulsion and shows both the right and wrong. The Qur'an mentions:

“There is no compulsion in religion. Verily, the right path has become distinct from the wrong path...” (Qur'an, 2: 256).

The believers are ordered to obey Allah Almighty and His Messenger (peace be upon him) and consult them whenever and whatever guidance they required for religious concerns and life issues. For example, Allah Almighty says:

“O, you who believe! Obey Allah and obey the Messenger and render not vain your deeds” (Qur'an, 47: 33).

“And whosoever obeys Allah and the Messenger; then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the truthful (Siddiqūn), the martyrs, and the righteous. And how excellent these companions are” (Qur'an, 4: 69).

“And Allah warns you against Himself (His punishment), and Allah is full of kindness to (His) slaves” (Qur'an, 3: 30).

The Qur'an and the Sunnah are divine sources of guidance for all mental health, as mentioned:

“And hold fast, all of you together, to the Rope of Allah (this Qur’an), and be not divided among yourself, and remember Allah’s favor to you, for you were enemies one to another, but He joined your hearts together...” (Qur’an, 3: 103).

Indeed, the Prophet (peace be upon him) is a practical model of the Qur’an, as cited:

“And Verily, you (O Muhammad, peace be upon him) are on an exalted (standard of character)” (Qur’an, 68: 4).

When Aisha (R.A.) was asked about the character of the Prophet (peace be upon him), she said: “His character is Qur’an” (Ahmad, 2001, 42/183). Therefore, believers can take into consideration the teachings of Qur’an and Sunnah for their physical protection and mental health care. Allah says:

“Say, O you mankind! Now truth (i.e. The Qur’an and Prophet Muhammad, peace be upon him) has come to you from your Lord. So, whosoever receives guidance, he does so for the good of his self; and whosoever goes astray, he does so to his loss; and I am not over you as a Wakīl” (disposer of affairs to oblige you for guidance)” (Qur’an, 10: 108).

It is evident from the verses mentioned above that Islam has a strong relationship with humankind concerning human life and actions. Therefore, Islam can protect the mental health of humankind, who follows its instructions sincerely and honestly. Undoubtedly, Islamic teachings play a pivotal role in developing the mental health of individual, family, and society.

- **Improving Mental Health through the Purpose of Worldly Life**

The Qur’an highlights the purpose of human life that is Allah’s worship alone without associating partners with him. The recognition of the purpose of life lays a strong foundation for human mental health and supports in eradicating mental sicknesses and illnesses. The Qur’an states the purpose of life:

“And I (Allah) created not the jinn and mankind except that they should worship Me (Alone)” (Qur’an, 51: 56).

While Allah Almighty has created the worldly things for humankind, as Allah says in the Qur’an:

“He Who created for you all that is on earth...” (Qur’an, 2: 29).

The Qur’anic injunctions lay sound foundations of life by directing human towards the straight path, as mentioned:

“Guide us to the straightway [path]” (Qur’an, 6:17).

“And for this straightway sent the Prophet Muhammad (peace be upon him) as the best pattern” (Qur’an, 6: 17).

“O, you who believe! Fear Allah as He should be feared. And die not in a state of Islam” (Qur’an, 3: 102).

According to the Qur’anic verses, the worldly life is a pastime, amusement, enjoyment, and playing. The Qur’an directs humankind towards the preparation of Hereafter life that is eternal life for the pious people:

“O, My people! Truly, this life of the world is nothing but enjoyment, and verily, the Hereafter that is the home that will remain forever” (Qur’an, 40: 39).

“The life of this world is but play and pastime, but if you believe, and fear Allah, and avoid evil, He will grant you your wages, and will not ask you your wealth” (Qur’an, 47: 36).

“Know that the life of this world is only playing and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children..... And the life of this world is only a deceiving enjoyment” (Qur’an, 57: 20).

“And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are the pious (Al-Muttaqūn)” (Qur’an, 6: 32).

“Indeed, whosoever purifies himself shall achieve success, and remembers the Name of his Lord, and prays. Nay, you prefer the life of this world, although the Hereafter is better and more lasting” (Qur’an, 87: 14-17).

The Qur’an considers the worldly life as a test and trial for the humankind, as cited:

“Your wealth and children are only a trial, whereas Allah! With Him is a great reward (Paradise)” (Qur’an, 64: 15).

“And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but glad tidings to the patient” (Qur’an, 2: 155).

The Qur’an warns human about the deception of Satan, who is a chief deceiver:

“O mankind! Verily, the promise of Allah is true. So, let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allah” (Qur’an, 35: 6).

The Qur’an assures the reality of death and the coming of the Day of Judgment:

“Everyone shall taste death” (Qur’an, 3: 185).

“Verily, the Hour (Day of Judgment) is surely coming, there is no doubt about it, yet most men believe not” (Qur’an, 40: 59).

To summarize, Islamic stance on different aspects of life promotes sound foundations for mental health issues including the purpose and reality of worldly life, the concept of death, the Day of Judgment, the idea of punishment, and the concept of Eternal life in Paradise.

- **Developing Mental Health through the Key Role of Heart**

Interestingly, in Islamic teachings, human heart occupies a central position in the body. The Qur'an describes the critical role of the heart and its relevance to human health in maintaining and balancing the mental state of the body. The following verses highlight the importance of the heart in the human body:

“He (Allah) it is Who sent down calmness and tranquility (As-Sakīnah) into the hearts of the believers, that they may grow more in faith along with their (present) faith...” (Qur'an, 48:5).

“And We ordained in the hearts of those who followed him compassion and mercy” (Qur'an, 57: 27).

“He (Allah) joined your hearts together...” (Qur'an, 3: 103).

But Allah has endeared the faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience hateful to you. Such are they who are the rightly guided” (Qur'an, 49: 7).

“Who feared the Most Gracious in the unseen (Ghaib) and brought a heart turned in repentance” (Qur'an, 50: 33).

While discussing the qualities of hypocrites, Allah says:

“In their hearts is a disease and Allah has increased their disease. A painful torment is theirs because they used to tell lies” (Qur'an, 2: 10).

The disease is referred to doubt, suspicion and hypocrisy because the heart has two types of diseases that disturb its health and balance such as disease of false doubts and disease of destructive (abolish) desires (Al-Saadi, 2000, 42).

“Do they not, then think deeply in the Qur'an or are their hearts locked up (from understanding it)” (Qur'an, 47:24).

“That He (Allah) may make what is thrown in by Satan a trial for those in whose hearts is a disease and whose hearts are hardened. And certainly, the wrongdoers are in an opposition far-off” (Qur'an, 22: 53).

“Is there a disease in their hearts? Or do they doubt or fear lest Allah and His Messenger should wrong them in judgment. Nay, it is they who are the Zalimūn (polytheist, hypocrites and wrongdoers)” (Qur'an, 24: 50).

“O wives of the Prophet! You are not like any other women. If you keep your duty, then be not soft in speech lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honorable manner” (Qur'an, 33: 32).

The Qur'an warns humankind and jinn about the proper use of hearts, eyes, and ears to understand, see, and hear the truth; otherwise, both are like animals and will receive punishment.

“And surely, We have created many of the jinn and humankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not. They are like cattle, nay, even more astray; those! They are the heedless ones” (Qur'an, 7: 179).

In Islamic tradition, the human heart is considered as the origin of disease (mental disease) as mentioned in the above verses, which is a clear indication that mental health directly related to the condition of the heart. Moreover, there are different states of the heart as mentioned in the Qur'an including, hardened hearts (like stone or worse), sealed hearts, deviated hearts, blind heart (Qur'an, 2: 74, 7: 102, 30: 59, 9: 117, and 22: 46). The individuals containing such type of hearts disturb their mental health conditions, which, in turn, cause them to suffer from psychological disturbances, diseases and disorders.

- **Determining Mental Health through Piety (Taqwa)**

In Islam, piety is the state that promotes healthy individuals in a society not only physically but also mentally. The Prophet (peace be upon him) pointed to his chest to inform about the place of piety in the body (Muslim, 2007, 6/ 432). Therefore, the Prophet (peace be upon him) highlighted the importance of heart in the body by saying: “if heart becomes good the whole body becomes good, and if heart gets spoiled the whole body gets spoiled” (Bukhārī, 2007, 1/ 83). Furthermore, Allah Almighty looks at hearts and deeds (Muslim, 2007, 6/ 432). In order to be mentally healthy, human beings need to correct heart; so that they can accomplish the state of piety through Islamic worship. The principal purpose of human life stems from worshipping Allah Almighty sincerely; whereas the ultimate objective behind all Islamic worship and commandments is the attainment of the state of piety, which promotes positive mental health. The Qur’an states the relationship of worship and commandments with piety in the following ways:

“O mankind! Worship your Lord, Who created you and those who were before you so that you may become the pious (Al-Muttaqūn)” (Qur’an, 2: 21).

“O you who believe! Observing the fasting (As-Saum) is prescribed for you, as it was prescribed for those before you, that you may become the pious (Al-Muttaqūn)” (Qur’an, 2: 183).

“It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him” (Qur’an, 22: 37).

“The pilgrimage (Hajj) is the well-known months. So, whosoever intends to perform the pilgrimage therein, then he should not have sexual relations, nor commit sin, nor dispute unjustly during the pilgrimage. And whatever good you do, Allah knows it. And take a provision for the journey, but the best provision is piety (At-Taqwa). So, fear Ne, O men of understanding!” (Qur’an, 1: 197).

“And there is (a saving of) life for you in Al-Qisās (the Law of Equality in punishment), O men of understanding, that you may become the pious (Al-Muttaqūn)” (Qur’an, 2: 179).

After discussing the rights of Allah (worship) and their relationship with piety, the rights of humankind and their relationship with piety is mentioned, the Qur’an states:

“And verily, this (Allah’s Commandments in verses 151 and 152) is My straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become the pious (Al-Muttaqūn)” (Qur’an, 6: 153).

The humankind adorned with piety and piousness will be honorable and respectful in front of Allah and will enter Paradise. The Qur’an states:

“O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that who has the pious (At-Taḳwa). Verily, Allah is All-Knowing, All-Aware” (Qur’an, 49: 13).

“Verily, the pious will be in Gardens (Paradise) and Delight” (Qur’an, 52: 18).

“Verily, for the pious, there will be a success (Paradise)” (Qur’an, 78: 31).

“And fear Allah, and know Allah is with the pious” (Qur’an, 2: 194).

“The description of the Paradise which the pious” (Qur’an, 13: 35).

The recognition of the purpose of life sets forth strong bases for personal mental health issues.

“Verily, We have created man from drops of mixed semen, to try him: so We made him hearer and seer. Verily, We showed him the way, whether he be grateful or ungrateful” (Qur’an, 76: 2-3).

- **Improving Mental Health through Certain Qualities/ Attributes**

The Qur'an mentions the qualities of pious people in different verses and associates such valuable attributes with success. Therefore, Muslim can improve their mental health by attaining these attributes leading to the success in this worldly life and the Hereafter. Here is an overview of these qualities:

a) They believe in unseen, perform obligatory prayers, spend in charity, and believe in the Qur'an, previous books, and the Hereafter. They are successful people (Qur'an, 2: 1-5).

b) They believe in Allah, the Last Day, the Angels, the Book, the Prophets, spend their wealth on kinsfolk, orphans, the poor, the wayfarer, perform prayers, give charity (Zakat) fulfill the covenant, patients in extreme poverty, ailment and fighting. They are people of truth and the pious (2: 177).

c) “And We have made your sleep as a thing for rest. And We have made the night as a covering. And We have made the day for your livelihood” (Qur'an, 78: 9-11).

d) “And performs prayer and give charity (Zakat) and whatever of good you forth for yourselves before you, you shall find it with Allah. Indeed, Allah is All-Seer of what you do” (Qur'an, 2: 110).

e) “Successful indeed are the believers. Those who offer their prayers with all solemnity and full submissiveness. And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allah has forbidden). And those who pay the Zakāt (Charity). And those who guard their chastity. Except from their wives or that their right hands possess (the slaves) for then, they are free from blame. But whoever seeks beyond that, then those are the transgressors. Those who are faithfully true to their trusts and their covenants. And those who strictly guard their prayers. These are indeed the inheritors. Who shall inherit the Paradise [Firdous]? They shall dwell therein forever” (Qur'an, 23: 1-11).

- **Promoting Mental Health through Islamic Practices**

The Qur'an mandated certain practices and deeds, which are supportive in coping with mental health issues and problems. Some of them are as follow:

a) Trust in Allah Almighty

“And whosoever puts his trust in Allah, then He will suffice him” (Qur'an, 65: 3).

b) Remembrance of Allah Almighty

“And the remembering (praising) of Allah is greater” (Qur'an, 29: 45).

“Those who believed, and whose hearts find rest in the remembrance of Allah: Verily, in the remembrance of Allah do hearts find rest” (Qur'an, 13: 28).

“Therefore, remember me (by praying, glorifying), I will remember you” (Qur'an, 3: 152).

c) Expressing gratitude to Allah Almighty

“And be grateful to me and never be ungrateful to me” (Qur'an, 3: 152).

d) Making supplications to Allah Almighty

“I respond to invocations of the supplicant when he calls on me” (Qur'an, 3: 186).

“And your Lord said: Invoke me I will respond to your (invocation)” (Qur'an, 40: 60).

e) Supplicating Allah Almighty by his Beautiful Names

“And the most beautiful names belong to Allah, so call on him by them” (Qur'an, 7: 180).

“And remembers (glorifies) the name of Allah and prays” (Qur'an, 87: 15).

f) Seeking Allah’s Forgiveness

“And whoever does evil or wrongs himself but afterwards seeks Allah’s Forgiveness, he will find Allah Oft-Forgiving, Most-Merciful” (Qur’an, 4: 110).

“And seek Forgiveness of Allah, verily; Allah is Oft-Forgiving, Most-Merciful” (Qur’an, 73: 20).

“Say, O my slaves, who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most-Merciful” (Qur’an, 39: 53).

g) Self-Purification

“Indeed, whosoever purifies himself shall achieve success” (Qur’an, 87: 14).

“Indeed, he succeeds who purifies his own self. And he fails who corrupts his own self” (Qur’an, 91: 9-10).

h) Repentance of Sins

“Truly, Allah loves those who turn into him in repentance and loves those who purify themselves” (Qur’an, 2: 222).

“O you believe! Turn to Allah with sincere repentance! It may be that your Lord will expiate from you your sins and admit you into Gardens under which rivers flow” (Qur’an, 66: 8).

i) Showing Patience on Hardships

“O you believe! Endure and be more patient” (Qur’an, 3: 200).

“O you believe! Seek help in patience and prayer. Truly, Allah is with the patient” (Qur’an, 2: 153).

“And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allah” (Qur’an, 42: 43).

“And be patient; verily, Allah wastes not the reward of the good-doers” (Qur’an, 11: 115).

“And certainly, we shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to the patient” (Qur’an, 2: 155).

j) Waiting for Ease and Relief

“Verily, along with every hardship, is a relief. Verily, along with every hardship, is a relief” (Qur’an, 92: 5-6).

k) Showing Kindness and Mercy

“Verily, Allah enjoins justice and kindness” (Qur’an, 16: 90).

“Verily! Allah is with those who fear him and those who are Muhsinūn (good-doers, kind)” (Qur’an, 16: 128).

l) Performing Obligatory Prayers

“Verily, prayers prevent from Al-Fahshā (i.e. great sins of every kind, unlawful sexual intercourse, and immorality) and Al-Munkar (i.e. disbelief, polytheism, wrongdoing, and every kind of evil wicked deed)” (Qur’an, 29: 45).

“O you believe! Seek help in patience and prayer” (Qur’an, 2: 153).

m) Doing Good Deeds

“Verily, good deeds remove the evil deeds. That is a reminder for mindful” (Qur’an, 12: 114).

- **Stimulating Mental Health through Self-Accountability**

The Qur'an introduces self-accountability to secure individual's mental health. Self-accountability serves as an essential key to control human emotions and desires, which ultimately promotes mental health. The following verses highlight the aspects of self-control and self-accountability in order to secure individual mental health:

a) Record of speech

“Not a word does he (or she) utter, but there is a watcher by him ready (to record it)” (Qur'an, 50: 18).

“There is no human being but has a protector over him (or hers)” (Qur'an, 86: 4).

b) Allah Almighty knows the secrets of the heart

“And whether you keep your talk secret or disclose it, Verily, He is the All-Knower of what is in the breasts (of men). Should not He Who has created know? And He is the Kindest and Courteous, All-Aware” (Qur'an, 67: 13-14).

“Allah is very nearer even more than the jugular vein (in knowledge),

And indeed, We have created man, and We know what his own self whispers to him. And We are nearer to him than his jugular vein” (Qur'an, 50: 16).

c) Practice first, then delivers

“O, you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do” (Qur'an, 61: 2-3).

d) Ensure piety, then orders piety

“Enjoin you piety on the people, and you forget yourselves...” (Qur'an, 2: 44).

e) Control of Anger for Allah's love

“Those who spend in prosperity and in adversity, who repress anger, who pardon men; verily, Allah loves the good-doers” (Qur'an, 3: 134).

f) Control of desires

“O David! Verily! We have placed you as a successor on the earth; so judge you between men in truth and follow not your desire – for it will mislead you from the path of Allah” (Qur’an, 38: 26).

g) Avoid making lust a god

“Have you seen him who takes his lust (vain desires) as his ilah (god)? And Allah knows, left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah? Will you not then remember?” (Qur’an, 45: 23).

h) Control of lusts

“Is he who is on a clear proof from his Lord, like those for whom the evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)” (Qur’an, 47: 14).

i) Tolerate hardship until ease comes

“Verily, along with every hardship, is a relief. Verily along with every hardship, is a relief” (Qur’an, 94: 5-6).

“... Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease” (Qur’an, 65: 7).

6. Conclusion

This paper demonstrates an overview of the Qur’anic perspective on mental health and well-being, focusing on key concepts and strategies for the improvement of general mental health conditions in Muslim societies. The findings of the study highlight that the Qur’anic verses provide strong foundations and vivid framework for the mental health issues Muslim men and women have been facing in contemporary world. Moreover, the Qur’anic strategies for mental health issues are absolutely in lines with human nature and would be imperative in promoting positive mental well-being in Muslim communities. This study provides a contextual understanding of mental health within the realm of Qur’an for

religious therapists and Muslim psychologists. This endeavor will be beneficial for the protection and care of Muslims mental health for the sake of humanity globally.

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