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Exploring the Al-Qur'an's Insights on Human Psychology and Mental Health

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Abstract

Mental health is fundamental to human well-being, often surpassing physical health's influence on behaviour and attitudes. This study examines the impact of Quranic recitation on stress reduction and the treatment of mental illnesses, with a focus on alleviating anxiety, depression, discomfort, and dissatisfaction. This research explores how the Quran addresses mental health, presenting it as a universal guideline for human well-being and analysing its principles' alignment with contemporary psychological findings. A qualitative methodology was employed, involving a thematic analysis of Quranic verses related to mental health and a review of recent scientific studies investigating the therapeutic effects of Quranic recitation. Findings indicate that the Quran provides psychological insights that align with modern mental health practices, highlighting its potential role in promoting mental steadiness and stability. For instance, principles derived from Quranic teachings have been shown to contribute to stress management and emotional resilience. The discussion emphasises the Quran's compatibility with scientific principles, despite not being a scientific text, and its relevance as a timeless source of guidance. The implications of this research extend to integrating spiritual practices, such as Quranic recitation, into holistic approaches to mental health treatment. The originality of this study lies in its focus on correlating psychological insights from the Quran with contemporary mental health research. Future research should investigate the practical application of these principles in therapeutic settings and explore their broader implications for mental health policy and education.

Keywords: Health, Psychology, Quran, Human mind; Emotion. Mental Health

1. Introduction

Mental health is a critical determinant of an individual's overall well-being, influencing their ability to navigate life's challenges, realise their potential, and contribute meaningfully to society. The World Health Organization (WHO) defines mental health as a state of mental well-being that enables individuals to cope with the stresses of life, learn and work effectively, and actively engage with their communities.¹ This definition underscores mental health's intrinsic and instrumental value as an integral aspect of human life. Modern psychology, as the scientific study of mental processes and behaviour, delves into the complexities of mental health, encompassing both cognitive functions and observable behaviours.² While it often approaches

¹World Health Organization, "Mental Health," accessed December 5, 2024.

² Mayes, D.G., *Psychology* (New York: Worth Publishers, 2007), 2.

the mind empirically, the field acknowledges its philosophical roots, tracing its evolution from studying the soul to systematically exploring human thought and actions.

Islamic perspectives on mental health offer a holistic framework that integrates physical, psychological, and spiritual dimensions. The Quran and the teachings of the Prophet Muhammad (PBUH) provide comprehensive guidelines for maintaining mental and emotional well-being. Islamic teachings emphasise balance, self-awareness, and resilience, fostering a sense of inner peace that aligns with contemporary understandings of mental health. Moreover, emerging research highlights the potential psychological benefits of Quranic practices, such as memorisation and the calming effects of listening to Quranic recitation. These practices have been explored for their role in reducing anxiety, enhancing focus, and promoting emotional stability.

This article explores the intersection of Islamic teachings and modern psychology, focusing on how Quranic principles and prophetic traditions can contribute to mental health. By examining theoretical insights and empirical studies, the discussion aims to shed light on how Islamic practices resonate with and enrich contemporary approaches to mental well-being. In doing so, it underscores the need for a more integrative perspective that respects diverse cultural and spiritual contexts in mental health discourse.

2. Research Methodology

Research methods are essential to explore the research problem of a given study. This study will be qualitative. To comprehend the guidelines of The Holy Quran towards all parts of life, including physical and mental health and direct and indirect indications of the Holy Quran about mental health, a holistic understanding is needed. In this research, primary and secondary sources are related to the role of Islam in protecting cognitive health. For primary data, this study will use various qualitative research techniques, including grounded theory, content analysis, critical discourse analysis, and in-depth research from the Holy Quran. On the other hand, for secondary data, relevant books, journals, reports related to health and its collations, and online-based websites and blogs have been explored.

3. Literature review

Some books and research articles have been published in this area, but there is a lack of deep instigation about the inspiration of The Holy Quran on mental health. Some articles are The Holy Quran and Treatment of Mental and Physical Diseases, Mohammadh Abdekhoda, Fatemeh Ranjbaran, Pastoral Psychology (2022) 71:423–435. The Effect of Holy Quran Voice on Mental Health M. Mahjoob Health Promotion Research Centre, Rehabilitation Department, Zahedan University of Medical Sciences, Zahedan, Iran, ³The Holy Quran & Psychotherapy Dr. Aziz Ahmed Quadri, Psychiatrist Director, Mental Health Center, Aurangabad. Kurnia Muhajarah, Anger in Islam and its Relevance to Mental Health, Walisongo Islamic State University, Semarang, Indonesia, JURNAL ILMIAH SYIAR, Departement of Dakwah, UIN Fatmawati Sukarno Bengkulu. Vol. 22, No. 02, July–December 2022.

The subjects of psychology are mind, consciousness and animal behaviour. The mental process of animal thoughts, creeds, emotions, sentiments, attitudes, feelings, and beliefs are also included in it. The field of psychology today is far more thorough. It studies the mental and physical care of hopeful mothers, proper socialisation of children, supervision of troubled

³ Monireh Mahjoob, Jalil Nejati, Alireaza Hosseini, and Noor Mohammad Bakhshani, “The effect of Holy Quran voice on mental health,” *Journal of religion and health* 55 (2016): 38-42.

and depressed people, implementation of effective teaching methods in educational institutions, selection of suitable human resources in factories and removal of worker discontent, identification of causes of criminal tendencies and their remedies, sources of various social evils. Psychiatrists play an essential role in assessment and its rectification.⁴

4. The Essence of Psychology: Core Concepts and Perspectives

The objectives of psychology are to analyse judgment about animal behaviour and mental procedures to discover unanimously agreed rules and to explain human behaviour by those rules, using this knowledge to enrich people's lives. People can learn about their emotions, feelings, and behaviour from knowledge of psychology. They can be informed about what kind of mental effect their behaviour will have on others. As a result, one can maintain mental health by adequately managing one's emotions and behaving appropriately with others. Thus, a strong mindset helps people to walk wisely in every sphere of their personal and social lives.

4.1. Branches of psychology

Psychology is now classified into different types that serve various purposes. There are no permanent principles for classification, but some common types of Psychology are Educational Psychology, Medical Psychology, Industrial Psychology, Engineering Psychology, Social Psychology, Family Psychology, Child Psychology, Developmental Psychology, Personality Psychology, and Counseling Psychology.⁵

4.2. Limitations of Conventional Psychology

According to the secular concept, in this world, man is left free to do as he pleases. There is no question of divine intervention or accountability. Man is a collection of emotions, thoughts and behaviours attached to a physical entity whose existence is considered to cease at death. Dr. Jamal Jaraboy has highlighted some of the significant weaknesses of the secular approach to psychology.⁶ Its principles are established only on the base of human intellect, while the holy Quran is overlooked. The visible human qualities have been the only focus of worldly knowledge and inquiry, while the spiritual and unseen ones have been ignored.

To establish psychology as a branch of science, attempts have been made to prove its theories scientifically. However, the "scientific method" has a few faults; one is that it pays little attention to human spiritual matters and focuses only on the material world. Human beings are a combination of body, mind and soul. Our soul needs to take spiritual food: the spiritual food is the Imaan, which is a belief in the Almighty, a recitation of the Holy Quran, and a remembrance of Allah. Another limitation of conventional psychology is that most of its research and theory has been developed based on only a minor sample of people from the entire human populace.

⁴ Excelling Psychology, "What Is the Subject Matter of Psychology?" *Excelling Psychology*, accessed December 9, 2023.

⁵ Kendra Cherry, "How Different Branches of Psychology Study the Brain and Behavior," *Verywell Mind*, October 17, 2022, <https://www.verywellmind.com/major-branches-of-psychology-4139786>.

⁶ J. Zarabozo, *Purification of the Soul: Process, Concept, and Means* (Denver, CO: Al-Basheer Company for Publication and Translation, 2002), www.islamicpsychology.org/what-is-islamic-psychology, accessed December 19, 2022.

5. Psychology and Mental Health in Islam

Islam has offered a detailed model of every aspect of human life as a complete code of life. It includes mental, spiritual, psychological, emotional and social facts. From the Islamic point of view, the source of good mental health is to surrender to the Almighty Allah and to continue to achieve self-purification by following his instructions. Islamic Psychology, called *Ilmul Nafs*, is the study of the “self” or the “psyche” from an Islamic Perspective.⁷ From the Islamic point of view, Islamic psychology includes the discussion of the soul, potential behaviour, love, affection, attitude, emotions, mental processes, and the results and effects of the mentioned factors.⁸

The Holy Qur’an is a source of peace and tranquility for the human soul as Allah says”

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ)“

“Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest!”⁹ The Qur’an says multiple times that it heals those who believe. For example, Allah Ta’ala says”

(وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا)“

“We send 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”¹⁰ and,”

(يَا أَيُّهَا النَّاسُ قَدْ جَاءتُكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

“O mankind! There hath come to you a direction from your Lord and a healing for the (diseases) in your hearts, and for those who believe, a guidance and mercy”¹¹

Numerous verses of the Holy Quran reveal insights into treatments of physical and mental diseases and mental health. We believe that human relief in today’s frantic life requires utilising the verses of the Holy Qur’an and reciting them with belief and hope in divinity. “If mankind loses his path for any reason and turns his back on the Qur’an, he/she will doubtless suffer losses, and what loss greater than being deprived of benefiting from this valuable resource.”¹²

The essential subject of psychology is the mind. Understanding the human mind is a guide to psychology. The idea that man can control his mind is proved by modern research. But the Quran stated this a long time ago. As Allah says,

(إِنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ وَمَن ضَلَّٰ فَإِنَّمَا يَصِلُ عَلَيْهَا وَمَا أَنْتَ عَلَيْهِم بِوَكِيلٍ

“Truly, we have communicated with you the Book that pertains to humanity. Those who follow the advice do so only for their benefit; those who wander do so alone may be redundant. You’re not a trustee or guardian.”¹³ And in another verse, Allah says,

”ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

“With wise and fair teaching, invite them to the Way of your Lord, and dispute with them in a more effective way.”¹⁴

⁷ Saeyd Rashed Hasan Chowdury, Harun Alkan, and Murat İsmariloğlu, “A Critical Analysis of Shah Waliullah Dehlawi’s Sufi Influences in the Indian Subcontinent,” *Sufiyye* 15 (2023): 23-62.

⁸ www.islamicpsychology.org/what-is-islamic-psychology. Accessed 19 Dec, 2022.

⁹ Al-Quran, 13:28

¹⁰ Al-Quran, 17:82

¹¹ Al-Quran, 10:57

¹² Mohammadhiwa Abdekhoda and Fatemeh Ranjbaran, “The Holy Quran and Treatment of Mental and Physical Diseases,” *Pastoral Psychology* 71, no. 423 (2022): 423–435.

¹³ Al-Quran, 39: 41.

¹⁴ Al-Quran, 16:125.

5.1. Emotion

The Quran also mention emotion, which is most relevant to Psychology. One of the most discussed topics in psychology is emotion. Our thoughts and behaviours are based on several instincts, and each character is associated with a single emotion. The APA states that emotions involve experiential, behavioural, and physiological reactions.¹⁵ Emotionless people are like machines. Emotions are at the root of the diversity observed in human behaviour. It is a complex feeling based on some instincts and a particular object or idea that awakens it, as well as several specific physical manifestations of internal changes in the body for which people engage in various activities. Emotion includes love, fear, anger, jealousy etc.¹⁶

Emotion is one of the blessings given by Allah. Almighty Allah SWT created man with the ability to laugh, cry, joy, think, etc. It is mentioned in the Quran, “وَأَنَّهُ هُوَ أَضْحَكَكَ وَأَبْكَى” “That He (Allah) is the source of joy and sorrow”.¹⁷ Emotional experience has various internal and external aspects. The inner part is a person’s feelings and the state of health inside the body, which cannot be seen. Outward manifestations are the facial expressions and behaviours that manifest outwardly.

Emotions can generally be divided into positive and negative. Positive emotions include happiness, and negative emotions include sadness. Although we are usually busy trying to have positive emotional experiences, negative emotions are also important and valuable.¹⁸ According to the Islamic view, feelings are also a test Allah uses. Emotions mainly include love, anger, fear and hate.

5.2. Affection

Love and affection are innate and universal feelings manifest in many forms and degrees. People love their spouses in one way, parents in another way, and children in another way. All these are part of Allah’s kindness and grace. However, the condition here is that no person or thing can be loved more than Allah. Love is condemned when something or someone is loved more than God or disobedient to Allah while getting someone’s love, acknowledgement and endowment.¹⁹

Loving Allah and His Messenger is an essential part of having religion. In the same way, other believers should be loved, and whatever Allah has determined to be good and benevolent should also be loved. However, all else should take a back seat to love for Allah and his Messenger, Such as over one’s family, wealth and any other matter in the world. Quran Says,

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ تَرَفْتُمْوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبُّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا عَلَىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

“Say: If you value your father, sons, brothers, wives, kindred, wealth, commerce (if any), dwellings (if any), and striving hard and fighting for Allah’s Cause more than Allah and His Messenger, then wait for Allah to make His decision. Furthermore, Allah does not lead those who are Al-Fasiqun, or disobedient and rebellious.”²⁰ In another verse, Allah said:

¹⁵ “The Science of Emotion: Exploring the Basics of Emotional Psychology,” *UWA Online*, June 22, 2020.

¹⁶ Ismail Ibn Kathir, *Tafsir Ibn Kathir*, vol. 1 (Riyadh: Darussalam), 336-337.

¹⁷ Al-Quran, 53:43.

¹⁸ Aysha Hamdan, *Psychology Islami Dristikon*, trans. Sifat-e-Muhammad (Dhaka: Sirat Publication, 2020), 133.

¹⁹ Saeyd Rashed Hasan Chowdury, “Shah Wali Allah al-Dihlawi and the Conclusive Argument from God,” *Jurnal Iman dan Spiritualitas* 4, no. 3 (2024): 267-270.

²⁰ Al-Quran, 9: 24.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ٣١

“Say, ‘O Prophet,’ ‘If you ‘sincerely’ love Allah, then follow me; Allah will love you and forgive your sins. For Allah is All-Forgiving, Most Merciful.”²¹ Allah also said:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

“You will never achieve righteousness until you donate something you cherish. Moreover, whatever you give is certainly well known to Allah.”²²

5.3. Fear

Fear is usually considered as a negative emotion. People fear something in response (“Fear”). For example, people fear any harm or danger, a natural reaction. Through this, people protect themselves from pain, loss, injury or death. When people observe a terrifying object or situation, they panic and distance themselves from that object. That Allah alone deserves our utmost respect is the central argument.²³

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

The Holy Quran says, O you who believe! Fear Allah as He should be feared and die not except in a state of Islam (as Muslims)”²⁴ Allah also says,

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا رَوْحَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

“O mankind! Fear Allah, through whom you demand and the wombs, and do your duty to the Lord, who made you from one man (Adam), and from him he created his wife , and finally a multitude of men and women. There is no doubt that Allah watches over you constantly.”²⁵

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۚ ۲٠ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۚ ۲١

“Indeed, humankind was created impatient: distressed when touched with evil, and withholding when touched with good.”²⁶

5.4. Hate

Hate is one of the features of feelings, emotions and sentiments. Even if it noises negative, sometimes there is a approval to hate, like hating something bad. But the basic principle of hatred is that it should only be for the sake of Allah. The Holy Quran says,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنْ اسْتَحْبَبُوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

“O, you believers! Do not be like Auliya(supporters and helpers) if your family and brothers choose unbelief over belief. Anyone among you who does this is joining the ranks of the Zalimun (those who do evil).”²⁷ Allah said in the Holy Quran:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۗ كَذَٰلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ١٠٨

²¹ Al-Quran, 3:31.

²² Al-Quran, 3:92.

²³ Hamdan, *Psychology Islami Dristikon*, 135.

²⁴ Al-Quran, 3:102.

²⁵ Al-Quran, 4:1.

²⁶ Al-Quran, 70:19-21.

²⁷ Al-Quran, 9:23.

“O believers! Do not insult what they invoke besides Allah, or they will insult Allah spitefully out of ignorance. This is how We have made each person’s deeds appealing to them. Then to their Lord is their return, and He will inform them of what they used to do.”²⁸

Ibn Taymiyyah said that,

“There must be completeness in the heart about liking or disliking something. Any lack in the heart means a lack of faith; otherwise, there can be no lack in the heart. However, the action can be more or less according to the person’s ability and situation. However, there should not be any deficiency in the heart. When the likes and dislikes of the heart are fulfilled, man is motivated to action.”²⁹

5.5. Anger

Anger is a bad feeling that has to be avoided and controlled. However, anger is acceptable when done for Allah’s reason. Anger, for a variety of reasons, is a normal human emotion. Rasulallah (saw) used to get angry only when he saw that Allah’s right was being dishonoured. It is mentioned in the Holy Quran:

الَّذِينَ يَنْفِقُونَ فِي السَّرَاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

“All praise is due to those who are nice to others, who are generous in good times and bad, who remain calm under pressure, and who forgive others.”³⁰ Al-Quran also says,

وَالَّذِينَ يَجْتَنِبُونَ كِبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

“Those who refrain from more serious offences like Al-Fawahish (illegal sexual relations), and who can forgive even when they’re furious.”³¹

Prophet Muhammad (PBUH) Said:

مَنْ أَحَبَّ لِلَّهِ، وَأَبْغَضَ لِلَّهِ، وَأَعْطَى لِلَّهِ، وَمَنَعَ لِلَّهِ، فَقَدْ اسْتَكْمَلَ الْإِيمَانَ. «المصدر: سنن أبي داود الراوي: أبو أمامة الباهلي. المحدث: أبو داود

“Whoever loves for the sake of God, hates for the sake of God, gives for the sake of God, and withholds for the sake of God, has perfected his faith.”³²

People can learn to control their emotions by strengthening their beliefs and devotion.³³ According to the Qur’an, individuals who follow Allah’s commands will experience a decrease in bad feelings as a reward. The power of controlling emotions is a great favour from Allah upon the believing servants. Allah says,

فَلَمَّا أَهْبَطُوا مِنْهَا جَمِيعاً فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“We told you to leave this paradise as soon as guidance from Me appears to you; those who listen to and obey My guidance will never be afraid or sad.”³⁴

²⁸ Al-Quran, 6:108.

²⁹ M. S. Al-Qahtani, *Al-Wal’ wa’l-Bara’ According to the Aqeedah of the Salaf*, Part 2 (London: Al-Firdous, Ltd., n.d.), 86.

³⁰ Al-Quran, 3: 134.

³¹ Al-Quran, 42:37.

³² Sulaiman ibn Ashath al-Sizistani, *Sunan Abi Dawud*, Hadith no. 2681.

³³ Vahid Fallah, Soheila Khosroabadi, and Hamideh Usefi, “Development of Emotional Quotient and Spiritual Quotient: The Strategy of Ethics Development,” *International Letters of Social and Humanistic Sciences* 49 (2015): 45, Switzerland: Sci Press Ltd.

³⁴ Al-Quran, 2:38.

5.6. Motivation

“Motivation is an internal state that propels individuals to engage in goal-directed behaviour. It is often understood as a force that explains why people or animals initiate, continue, or terminate a certain behaviour at a particular time.”³⁵

Motivation is a crucial topic of psychology, the concept of human behaviour. To understand and explain this behaviour, one must know the message of Islam. Inspiration and motivation guide people towards their specific goals.³⁶ People’s motivation to stay motivated is observed. Just as a motor provides power in a motor vehicle, the transmission provides the fuel for a human being to move forward and act.

﴿ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ١٣٣ ﴾

Moreover, hurry towards forgiveness from your Lord and a Paradise as vast as the heavens and the earth, prepared for those mindful of Allah.³⁷

It can be generally defined as the need or urge that motivates our actions to achieve a specific goal. Allah SWT has blessed people with various motivations. Fundamental to every person’s character and actions, they are. Terms such as need, urge, etc., are called intrinsic motivation. Temptation or the hope of achievement is an external influence.³⁸

5.7. Physiological Inspiration

Allah SWT has blessed man with particular physical motivations or temptations to protect or sustain every human being and humankind. For example, when a person is hungry, the urge to eat is created. In this way, when people feel thirst, fatigue, heat, cold, pain, etc., they are motivated to fulfil the needs created in the body. The Quran says,

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَمَا مِنَ الْجَنَّةِ فَتَشْقَىٰ - إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ. وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ

“Then we proclaimed: “O Adam!” Trust me when I say this is out to get you and your wife. Therefore, I beg of you, do not allow him to cause you. You pain by removing you from Paradise. Indeed, we assure you that you will never go hungry or unclothed in that place. Plus, you will not have to worry about being too hot or thirsty there.”³⁹ Allah said in the Quran:

– وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا

Allah SWT also says

“And it is He Who makes the night a covering for you, and the sleep as a repose, and makes the day Nushur”.⁴⁰ In another verse Allah says,

هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ

“He it is Who has appointed for you the night that you may rest therein, and the day to make things visible. Verily, in this are Ayat for a people who listen.”⁴¹

³⁵ Maria Alvarez, “Reasons for Action: Justification, Motivation, Explanation,” *The Stanford Encyclopedia of Philosophy*, Metaphysics Research Lab, Stanford University, 2017, archived from the original on July 26, 2021, retrieved September 24, 2024.

³⁶ Mayes, *Psychology*, 469.

³⁷ Al-Quran, 3:133.

³⁸ Hamdan, *Psychology Islami Dristikon*, 113.

³⁹ Al-Quran, 20:117-119.

⁴⁰ Al-Quran, 25:47.

⁴¹ Al-Quran, 10:67.

5.8. Psychological Inspiration and Inducement

Incentives are the things that motivate a person to get that material by being attracted to the material around them. Incentives are meant to refer to things external to the body and mind. It can also prevent a person from doing specific actions through negative stimuli.⁴²

Punishment and reward are an integral part of the Islamic way of life. There are many discussions of this in the Quran. Most human behaviour is directed towards achieving reward or avoiding punishment. Most of the blessings and expletives described in the Quran will come to pass after some time. It appears that having passed may be unnecessary in this sentence. Consider removing it.

On the other hand, the punishment of the infidels has also been delayed. In the terminology of modern psychology, this is called Delayed Gratification.⁴³ The Quran says,

وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا - مُنكَثِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا - وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ
فُطُوفُهَا تَدْلِيلًا

“Because of their patience, they will receive Paradise and silky clothes as compensation. They may relax on elevated thrones and enjoy the view without worrying about the scorching heat or cold. Its shadow almost touches them, and its fruit clusters will droop low enough for them to grasp.⁴⁴

5.9. Behaviour

“Behaviour is how a person, an animal, a substance, etc. behaves in a particular situation or under particular conditions.”⁴⁵ Behaviour refers to prescribed Islamic etiquette: “refinement, good manners, morals, decorum, decency, humaneness”. To ‘motivate’ people more effectively, Allah SWT has recorded all the activities of people⁴⁶ Allah could have kept it secret, but He did not reveal it so that people would be motivated to do more good deeds. Allah T’ala said in the Holy Quran-

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ - كِرَامًا كَاتِبِينَ - يَعْلَمُونَ مَا تَفْعَلُونَ

“The angels entrusted with the care of humanity are watching over you, nevertheless. It is important to record (your actions). Your every move is known to them.⁴⁷

In Islam, persons who can control themselves from their desires will Obtain a higher level of spiritual achievement (al-nafs al-mutma’innah). On the other hand, those who fail to maintain their covetousness will follow the lower psycho-spiritual level, which is called al-nafs al-ammarah, a state full of immoralities and selfish determinations.⁴⁸ Allah said in the Quran:

﴿ وَمَا أْبْرَأُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۗ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴾

⁴² Hamdan, *Psychology Islami Dristikon*, 117.

⁴³ U.S. Al-Ashqar, *Paradise and Hell in the Light of the Qur’an and Sunnah* (Riyadh: International Islamic Publishing House, 2002), 309.

⁴⁴ Al-Quran, 76:12-14.

⁴⁵ Cambridge Dictionary, “Behaviour.” Accessed December 2, 2024.

⁴⁶ Ashqar, *Paradise and Hell in the Light of the Qur’an and Sunnah*, 68

⁴⁷ Al-Quran, 82: 10-12.

⁴⁸ Fatimah Abdullah, Human Behavior from an Islamic Perspective: Interaction of Nature, Nurture, and the Spiritual Dimension, *The American Journal of Islamic Social Sciences* 28:2.

“And I do not seek to free myself from blame, for indeed the soul is ever inclined to evil, except those shown mercy by my Lord. Surely my Lord is All-Forgiving, Most Merciful.”⁴⁹

Allah also said:

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۚ ۲۸

Allah will say to the righteous, “O tranquil soul! Return to your Lord, well pleased with Him and well-pleasing to Him.”⁵⁰

5.10. Salvation

The heart is the means to salvation or punishment; therefore, immoralities and uprightness come from the heart. An individual will attain salvation or punishment according to its purity and impurity.⁵¹ The most thoughtful conduct is through the “mediation of remembrance of Allah” (dhikr), glorifying Allah and the prayer (salat) for mental stability and steadiness for remedial the mentally ill.⁵² Allah said in the Holy Quran:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاللَّيْلِ وَالنَّهَارِ لَكَيِّتٍ لِّأُولِي الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ۙ ۱۹۱

“Indeed, in the creation of the heavens and the earth and the alternation of the day and night, there are signs for people of reason. They are those who remember Allah while standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth and pray, “Our Lord! You have not created all of this without purpose. Glory be to You! Protect us from the torment of the Fire.”⁵³ Allah also said:

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

“Recite what has been revealed in the Book and establish prayer. Indeed, genuine prayer should deter one from indecency and wickedness. The remembrance of Allah is an even greater deterrent. Moreover, Allah fully knows what you all do.”⁵⁴

Ibn al-Qayyim identified ways of purifying the heart from impurities, a course of psychological pathology. Ibn al-Qayyim said :

“There is no doubt that the heart becomes covered with rust, just as metal dishes—silver and their like—become rusty. So the rust of the heart is polished with remembrance of Allah, for remembrance refines the heart until it becomes like a shiny mirror. . . Thus, the heart becomes rusty due to sins and neglecting remembrance of Allah. Likewise, it is cleansed and polished by seeking Allah’s forgiveness and remembrance of Allah.”⁵⁵

⁴⁹ Al-Quran, 12:53.

⁵⁰ Al-Quran, 89:27-28.

⁵¹ Al-Muhasibi, *Al-Wasaya* (Beirut, Lebanon: Dār al-Kutub, al-Īmiyyah, 1986), 123.

⁵² Malik Badri, *Contemplation: An Islamic Psycho-spiritual Study* (London: International Institute of Islamic Thought, 2000), 116–17.

⁵³ Al-Quran, 3:190-191.

⁵⁴ Al-Quran, 29:45.

⁵⁵ Ibn al-Qayyim, *Al-Fawa'id* (Beirut, Lebanon: Dar Fikr, 1983). 98.

5.11. Material mistreatment

The desire to acquire material goods is inherent in human nature. Essentially associated with this pursuit is the exploration of safety and security, freedom from poverty and wants. It is mentioned in the Holy Quran:

﴿رِيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالتَّبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالتَّخَلِيلِ الْمُسَوِّمَةِ وَالتَّانَعَامِ وَالتَّحْرَبِ ۗ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ﴾

“Love of women, children, wealth (especially gold and silver), branded horses, livestock, and fertile land makes men handsome. Living in the here and now brings this kind of joy. However, Allah will accompany him to the good return, Paradise with rivers flowing.”⁵⁶ The worldly life is like a delusion of enjoyment and an examination, as Allah said in the Quran:

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ
الْحَيَاةُ الدُّنْيَا إِلَّا مَتَلَعُ الْعُرُورِ فَتَرْبُهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا ۗ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ ۗ وَمَا

“Know that this worldly life is no more than play, amusement, luxury, mutual boasting, and competition in wealth and children. This is like rain that causes plants to grow, to the delight of the planters. However, the plants dry up later, and you see them wither, then they are reduced to trash. Moreover, in the Hereafter, there will be either severe punishment or forgiveness and pleasure of Allah, whereas the life of this world is no more than the delusion of enjoyment.”

Everyone desires to be successful and have a good life. Achievement inspiration describes this impression. Allah Almighty teach the human being that how they pray about their modest desire to the omnipresent as Quran says,

وَأَتَّبِعْ فِيهَا آتَانَكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۗ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

Instead, seek the ‘reward’ of the Hereafter utilising what Allah has granted you, without forgetting your share of this world. Moreover, be good to others as Allah has been good to you. Do not seek to spread corruption in the land, for Allah certainly does not like the corruptors.”⁵⁷

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۚ ٢٠١

However, others say, “Our Lord! Grant us the good of this world and the Hereafter, and protect us from the torment of the Fire.”⁵⁸

Conclusion

The Quran serves as a profound and enduring connection between the Creator and humankind, offering comprehensive guidance for all dimensions of life, including physical well-being, mental health, and spiritual growth. Its teachings provide a holistic framework that integrates worldly and spiritual aspects, highlighting the interdependence of the mind, body, heart, and soul in achieving true happiness and well-being. Unlike the compartmentalised approaches often found in modern psychology, the Quran emphasises the inseparability of mental health from its broader context, encompassing earthly experiences and spiritual fulfilment.

While invaluable, modern psychological theories and practices often focus on cognitive and behavioural dimensions. In contrast, the Quran provides a more expansive perspective that

⁵⁶ Al-Quran, 3: 14.

⁵⁷ Al-Quran, 28: 77.

⁵⁸ Al-Quran, 2: 201.

addresses the intrinsic relationship between human beings and their Creator. It underscores that mental health and happiness are deeply rooted in this divine connection. It emphasises concepts such as trust in Allah (tawakkul), inner peace through remembrance (dhikr), and the moral alignment of desires and actions with spiritual principles.

This integrative understanding of mental health challenges the boundaries of conventional psychological frameworks by reinforcing the centrality of spirituality in fostering resilience, purpose, and inner contentment. The Quran's timeless wisdom complements and enriches contemporary psychological discourse, offering insights that bridge the gaps between scientific inquiry and spiritual reflection. Researchers and practitioners can explore new pathways for understanding and nurturing holistic well-being by studying the Quran about mental health.

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