

## Addressing Anxiety and Stress through Prophetic Guidance: An Analytical Study of Mental Tranquility and Stability through Patience and Prayer

معالجة القلق والتوتر من خلال الهدي النبوي: دراسة تحليلية للسكينة النفسية  
والثبات الذهني في ضوء الصبر والادعاء

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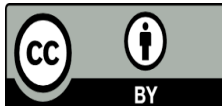
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## Addressing Anxiety and Stress through Prophetic Guidance: An Analytical Study of Mental Tranquility and Stability through Patience and Prayer

معالجة القلق والتوتر من خلال الهدي النبوي: دراسة تحليلية للسكينة النفسية والثبات الذهني في ضوء الصبر والدعاء

☆ Usman Mughees Qazi

### Abstract

Prophet Muhammad (peace be upon him) encountered numerous trials throughout his life, yet he consistently embodied profound peace and calmness. His teachings offer timeless guidance for addressing anxiety and stress in today's fast-paced and often overwhelming society. This study explores the significant role of patience (ṣabr) and prayer (du'ā') as essential tools prescribed by the Prophet for attaining mental tranquility and emotional resilience. The Prophet emphasized patience especially during times of hardship, which helps individuals manage difficulties more effectively while cultivating inner peace and contentment. Prayer serves as a direct means of seeking divine guidance and solace, promoting relaxation, mental clarity, and renewed hope. Furthermore, the Prophet encouraged the pursuit of knowledge and charitable acts, which contribute positively to psychological well-being. This research analyzes how implementing these Prophetic principles can alleviate modern-day stressors by fostering spiritual strength, perseverance, and mental peace. The findings underscore the continued relevance of the Sunnah in promoting mental health and provide practical insights for individuals seeking relief from anxiety and stress through spiritual and behavioral means.

**Keywords:** Anxiety, Stress, Prophetic Guidance, Mental Peace, Patience, Prayer

### Introduction

Anxiety and mental stress have become common challenges in contemporary society, impacting not only individuals but also communities. Various coping mechanisms are employed to address these issues, but the guidance found in the teachings of Prophet Muhammad (peace be upon him) remains both effective and comprehensive. Throughout his life, the Prophet faced immense hardships with patience and sought refuge in prayer. His life and sayings teach that patience and supplication are key to achieving mental peace and contentment. For Muslims, prayer and patience are not merely acts of worship but practical means to manage psychological stress. Regular prayer helps to calm the mind, sharpen focus, and instill hope, while patience strengthens one's ability to endure difficulties without despair. This study aims to examine how the Prophetic teachings on patience and prayer can be applied to contemporary issues of anxiety and stress, highlighting their role in fostering mental tranquility and emotional stability. Understanding and implementing these principles can help individuals navigate life's challenges with greater resilience and peace of mind.

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## Importance of the Study

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ<sup>1</sup>

*“So do not be weak and sad, especially if you are the leaders, as strong believers.”*

This helps people respond to hard times. It educates them to see that Allah is with them during hard times.

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ<sup>2</sup>

*“Remind yourself, “Nothing will strike us except what Allah has written for us and He is here to guide and protect us.” Let those who believe trust in Allah.”*

It makes clear that everything that happens is according to Allah’s plan and invites people to accept what He has made happen. It makes Muslims trust God and rely on His judgment. It matters because Prophetic messages guide the way anxiety and stress are handled, meaning Muslims can benefit from original guidance for mental health issues. The research’s goal is to close the gap between traditional spiritual wisdom and modern psychological knowledge by studying patience, prayer, learning, and goodness as part of Islamic culture. Amid current stress and anxiety, especially among Muslims, the study explains how customs and religion can be used to address these feelings. This makes it easier for mental health experts to help each individual’s spiritual journey and use it to support better health in the mind. The data might inspire further studies on how including religious practices can help improve mental health care.

Allah Almighty said in Surah Al-Baqarah:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ<sup>3</sup>

*“Believers, help yourself by exhibiting patience and praying. In fact, Allah is by the side of the patient.”*

In another place at Surah Al-Baqarah Allah Almighty said:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ<sup>4</sup>

*“Get support through patience and prayer and remember, bearing the weight of this (burden) is not possible for anyone unless they are humbly submissive to Allah.”*

## Background of the Study

Stress and anxiety that come from society affect people from every background today. With things in our culture changing so fast, feeling stress from the economy, learning about new technologies and being pushed too much information all cause us to feel worry and doubt. Lots of individuals discover that honoring the traditions and spiritual beliefs of their culture gives them the most support. When facing challenges, Muslims use the Prophet’s guidance which is meant to lead to a peaceful life. Following what these traditions suggest, for instance being patient, praying, gaining new understanding and supporting others, people can stay emotionally healthy. The idea guiding this research is that Prophetic wisdom can help deal with modern mental health issues, including how to control anxiety and stress.

## Literature Review:

<sup>1</sup> Al-‘Imrān, 3:139.

<sup>2</sup> Al-Tawbah, 9:51.

<sup>3</sup> Al-Baqarah, 2:153.

<sup>4</sup> Al-Baqarah, 2:45.

It studies the link between the Prophetic virtues of patience, worship, learning and giving to today's challenges with anxiety. Findings from existing studies explore several areas that are important for this investigation.

### **Today's Mental Health:**

There is significant evidence that anxiety and stress are more common in society now (see [Twenge, J. M., et al. "Increases in Depressive Symptoms, Suicide-Related Outcomes, and Suicide Rates Among U.S. Adolescents After 2010 and Links to Increased New Media Screen Time." *Clinical Psychological Science* 6, no. 1 (2018): 3-17; World Health Organization. "Mental Health in the Workplace." Accessed May 28, 2025.<sup>5</sup>; American Psychological Association. "Stress in America™ Surveys." Accessed May 28, 2025.<sup>6</sup>]). The main factors driving these problems are fast social changes, difficulties at work, new technology and an excessive amount of information. This is why using strong methods to deal with problems is important.

### **How Islam Concerns Mental Health:**

Mental health is frequently studied among Islamic studies specialists who use sacred Islamic texts and their explanations. Ancient authors said that looking after our inner peace can help us stay healthier and be more confident and calmer. According to some investigators (as cited below), praying might ease a person's stress and anxiety.

### **Why patience (sabr) is an important part of our lives:**

One reason for the importance of patience (sabr) in human life: Patience and strength are the two concepts that usually come to the minds of Muslims whenever they hear the word sabr. Some scholars of Muslim ethics regard sabr to mean dealing with life's various challenges with endurance and patience and strength. For one whose utility is discovered from lessened anxiety and reduced stress, the merits of sabr are impressed deep into the bones.

### **Namaz or Salaat is the community's technique for managing difficulties:**

Several experts have investigated how combining prayer and meditation can help a person's mental and spiritual health (such as by controlling stress). Studies talk about the role of mindfulness and meditation in explaining how prayer calms down anxious people.

### **Why We Are Drawn to Learning and What Happens in Our Minds:**

New knowledge is appreciated and respected by Muslims. Although research on learning and mental health is still scarce, understanding how the brain works shows that learning can make us feel better. Giving in Charity and What it Brings: Helping others is something expected of every Muslim. Doing things to help others can lower anxiety and leave people feeling better.

### **The use of religious methods in caring for the mind:**

The recent trend in examining the role of religion and spirituality in mental health has included an interest in studies looking into culturally sensitive mental health practice. Research demonstrates that, considering culture in treatment approaches and employing one's spiritual beliefs, healing actually proceeds further for one's patient. Backing this growing field, this study seeks to demonstrate how these four Prophetic principles serve as an integrated forum of discussion on anxiety and stress in Islam. The course will also discuss how these teachings can be implemented in our daily life today to strengthen mental health.

### **Research Questions:**

1. In what ways do teachings about patience (Sabr) from the Prophet help people handle anxiety and stress today?

<sup>5</sup> World Health Organization, "Mental Health in the Workplace", <https://www.who.int/news-room/fact-sheets/detail/mental-health-in-the-workplace>.

<sup>6</sup> American Psychological Association, "Stress in America", <https://www.apa.org/news/press/releases/stress>.

2. What makes Muslims believe Namaz/salaat helps to ease their anxiety and calm them down?
3. What effects does the Prophet's guidance on learning have on mental health and the reduction of mental stress?
4. What effect do acts of charity and being kind, as suggested by the Prophet Muhammad (peace be upon him), have on anxiety and making you feel good?
5. How can patience, prayer, knowledge, and charity be used to center holistic mental well-being in Muslim communities today?

#### Objectives of the Research:

1. To discover why having patience like the Prophet Muhammad (peace be upon him) can ease your anxiety today.
2. To look at how prayer in Islam helps people calm their minds and relax.
3. Look up knowledge about the advice of the Prophets on how knowledge makes it easier for your mind to relax.
4. This study evaluates the effect that helping people has on lowering anxiety and raising positive mood, similar to Prophet Muhammad (peace be upon him).
5. To develop a helpful system for using patience, prayer, knowledge and charity from the Prophet to aid mental health among today's Muslims.

#### Research Methodology

Different methods are used together in this study to see how the Quran and Sunnah support mental wellness. I will interview Muslims managing stress and anxiety about patience (sabr), prayer (namaz/salaat), seeking knowledge and charity. Using themes is a main approach in analyzing the works. Data from a wider audience will be collected by asking questions about anxiety, stress, religion and the Prophet's teachings. The analyses will look at the impact these factors have on mental health. Purposive selection is the strategy for continuous interviews, while surveys will use both convenience and snowball sampling strategies. People participating in research will be guaranteed their agreement and privacy are respected at every moment, according to the rules.

#### Significance of the Study

Its findings may lead to excellent contributions in multiple fields. First, it helps to fill the gap in Muslim communities for culturally appropriate mental health solutions, by looking at the importance of the Prophet's counsel for people with anxiety and stress. It also adds to the field by exploring the links between important Islamic concepts – patience, prayer, knowledge and charity – as a single approach to good mental health. Moreover, what was found can guide the development of treatments that blend spiritual practices with the latest mental health advice. What's more, the findings here might improve our understanding of religion's role in mental health and help decrease the taboo around speaking about mental illness, encouraging more Muslims to ask for assistance. Insights from the study can be helpful for those in health care workers, community leaders and anybody aiming to develop positive strategies for mental health based on Islamic knowledge.

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْ بِكَ خَيْرًا فَلَا رَادَّ لِفَضْلِهِ ۚ يُصِيبُ بِهِ مَن يَشَاءُ  
مِنَ عِبَادِهِ ۚ وَهُوَ الْغَفُورُ الرَّحِيمُ<sup>7</sup>

*“Allah can make you suffer difficulty and only He can remove it; and He can will you to have good fortune and only He can accomplish it. He sends down these experiences on whoever He wills from His servants, while He is truly*

<sup>7</sup> Yūnus, 10:107.



*compassionate and merciful. There is no way to remove hardship from you if Allah brings it and there is none that can reduce His blessings if He wishes you well. He makes sure it comes to whichever of His servants He chooses. He is known as the Forgiving and Merciful as well."*

The points made here show that Allah controls both the positive and the negative aspects of our lives. By doing this, the Bible leads believers to pray to God when struggling and notice His patience and grace.

### **How Being Patient Can Help Us Deal with Anxiety and Stress:**

#### **1. Can the Prophetic guidance on patience (sabr) give people simple ways to cope with anxiety in daily life?**

This research inquires about the ways in which sabr or patience, perseverance or steadfastness from the Islamic tradition, support people confronting different challenges today. It hopes to explain how the value of suivaad, focused on by the Prophet, supports individuals in facing stressful situations.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ<sup>8</sup>

*"People who trust in God, stick with it, stay firm and fear Him will achieve success."*

Shows that being determined and persistent help you achieve your goals.

#### **1.1 What does Sabr mean in Islamic teaching?**

Sabr doesn't mean just accepting, but also requires us to work at our faith and stay calm inside when events are challenging. It offers a way to encourage fortitude in what cannot be helped and prescribes work on oneself according to Islam. Sabr is important in this research context because it helps us tell apart resignation or helplessness from true maturity. The research aims to see how people behave and react to various difficulties in life using this form of sabr.

مَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ<sup>9</sup>

*"No one is given a gift better and more comprehensive than patience."*

#### **1.2 Sabr and Resilience – Complementing One Another on the Path to Your Goals:**

Patientness and abiding steadfastness may then need to go arm in arm when the odds are uncertain or severely stacked against someone. It is a wide, unwinding avenue that has a lot of healing from the grinding stresses and anxieties inside. The current research question is: Does sabr involve a kind of resilience as one does sabr upon the Prophets, providing resilience through acceptance, endurance, and faith in what God has taught? This research study will determine the understanding of how reframing negative issues toward positive mindset and meaning in suffer-location benefits individual resilience.

Hadith: "Amazing is the affair of the believer! Verily, all of his affairs are good for him. If he is granted ease, he is thankful, and that is good for him. And if he is afflicted with hardship, he is patient, and that is good for him."<sup>10</sup>

According to this Hadith, being patient in all situations helps believers, which leads to their own good.

#### **1.3 Sabr is Practiced as a Way to Handle Modern Life**

<sup>8</sup> Al-‘Imrān, 3:200.

<sup>9</sup> Al-Bukhārī, Muḥammad ibn Ismā‘īl, *Ṣaḥīḥ al-Bukhārī* (Riyād: Dār al-Salām, 2000), Kitāb al-Zakāh, Bāb Faḍl al-Nafaqah, ḥadīth no. 1469.

<sup>10</sup> Al-Qushīrī, Abū al-Ḥusayn, Muslim ibn Ḥajjāj, *Ṣaḥīḥ Muslim* (Nishā pūr: Dār al-Khilāfah Al-‘Ilmīya, 1330 AH), 1:7138.

Now, dealing with money, the pressures of work, relationship issues, and unending news can be stressful. We hope to discover how the concept of sabr is useful as a coping skill for those living in our modern times. It will examine how people use sabr to deal with stress, make decisions well in difficult circumstances, and keep relationships healthy even when things are difficult. The study will focus on cases where sabr enables people to deal with less stress and anxiety.

#### 1.4 Investigating the daily experiences of persons with disabilities

One key part of the research question is learning how people live their lives with sabr. We will study how Muslims blend sabr into their lives by analysing their problems and how they respond to them each day. In using these personal narratives, the study hopes to learn more about conducting sabr in daily life and how it leads to stable mental health. Analysing Sabr in this way will show us how it supports strength and ways of dealing with difficulties.

وَأَنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ اللَّهَ هُوَ آتِيكَ بِنَصْرِهِ - وَبِالْمُؤْمِنِينَ<sup>11</sup>

*"If their intention is to trick you, that is, Allah is your highest support. Thank God for the support He offered with the believers on your side."*

Allah's words here tell both Muhammad and his followers to rely on Him since nothing or no one can oppose Him. It makes us look to Allah for protection and help.

#### How Prayer Helps Reduce Anxiety and Support Tranquility

#### 2: Why is praying (namaz/salaat) considered by many Muslims to calm their worries and help them stay calm?

This research question explores the multifaceted role of prayer (namaz/salaat) within the Islamic faith as a source of psychological and spiritual well-being, specifically focusing on its perceived impact on anxiety and tranquility. It aims to understand how Muslims experience prayer as a means of connecting with the Divine and how this practice contributes to their emotional and mental state.

We see this in the Hadith Qudsi.;

"My servant continues to draw near to Me with supererogatory deeds until I love him..."<sup>12</sup>

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا حَزَبَهُ أَمْرٌ صَلَّى<sup>13</sup>

*"When a matter presented itself, the Prophet Muhammad, may Allah bless him and grant him peace, would pray."*

Whenever things became hard for the Prophet, he turned to prayer.

#### 2.1 Understanding Prayer (Namaz/Salaat) in Islam

Prayer, one of the five pillars of Islam, is a ritualistic act of worship performed five times daily. It involves specific movements, recitations, and intentions, creating a structured form of communication with God. This research question acknowledges the significance of prayer within the Islamic faith and seeks to understand its deeper meaning and purpose for individuals in relation to their mental and emotional well-being. It will explore how the act of prayer, beyond its religious significance, is perceived and experienced as a source of comfort and solace.

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ<sup>14</sup>

*"Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah, hearts are assured."*

<sup>11</sup> Al-Anfāl, 8:62.

<sup>12</sup> Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Kitāb 81, ḥadīth no. 6502.

<sup>13</sup> *Abū Dāwūd*, Sulaymān ibn al-Ash'ath, Sunan Abī Dāwūd (Cairo: Dār al-Ḥadīth, n.d.), ḥadīth no. 1319.

<sup>14</sup> Al-Ra'd, 13:28.

Recalling Allah as you pray helps your mind feel better and relaxes your heart.

## 2.2 Prayer as a Source of Psychological Comfort

This aspect of the research question focuses on the psychological benefits derived from prayer. It explores how the act of engaging in prayer, including the preparation, the physical movements, the recitation of verses, and the act of supplication (dua), contributes to reducing anxiety and promoting a sense of calm. The research will investigate whether the structured nature of prayer, the focus on divine connection, and the act of surrendering worries to God contribute to a decrease in anxious thoughts and feelings. It will also explore the potential role of mindfulness and present moment awareness cultivated through prayer in reducing rumination and promoting mental clarity.

The Prophet Muhammad (peace be upon him) told Bilal, "Please come and invite us to prayer; it will be good for us."<sup>15</sup>

The Hadith informs us that prayer brought the Prophet relief and comfort.

## 2.3 Prayer and Spiritual Tranquility

Beyond the psychological benefits, this research question also delves into the spiritual dimension of prayer and its connection to tranquility. It explores how the act of connecting with the Divine through prayer fosters a sense of peace, purpose, and inner strength. The research will investigate whether the feeling of closeness to God, the belief in divine support, and the hope generated through prayer contribute to a sense of tranquility and contentment. It will also examine how the spiritual experience of prayer influences an individual's perception of life's challenges and their ability to cope with adversity.

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي<sup>16</sup>

*"I am Allah. You should not worship any deity, so worship Me and hold prayer to remember Me."*

We are taught in this verse that prayer is a primary way to remember Allah.

**Hadith:** Of all good deeds, Allah values the ones performed every day, even if there aren't many. For this reason, people can live out spiritual ideas as a regular part of their everyday lives.<sup>17</sup>

## 2.4 Exploring the Lived Experiences of Muslims

A crucial element of this research question is understanding the lived experiences of Muslims who regularly perform prayer. The study will explore how individuals perceive the impact of prayer on their anxiety levels and their overall sense of tranquility. It will investigate the specific aspects of prayer that they find most beneficial, whether it be the recitation of specific verses, the physical postures, the act of supplication, or the overall spiritual experience. By examining these personal narratives, the research aims to gain a deeper understanding of the subjective experience of prayer and its role in promoting mental and spiritual well-being. This qualitative exploration will provide rich insights into the diverse ways in which prayer is experienced and its perceived impact on individuals' lives.

According to what is said in the Hadith texts, dua is the main form of worship.

“Dua is the main part of worship.”<sup>18</sup>

<sup>15</sup> Abū Dāwūd, *Sunan Abī Dāwūd*, Kitāb 2, ḥadīth no. 498.

<sup>16</sup> Tā Hā, 20:14.

<sup>17</sup> Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Kitāb 81, ḥadīth no. 6.

<sup>18</sup> Al-Tirmidhī, Muḥammad ibn ‘Īsā, *Jāmi‘ al-Tirmidhī* (Beirut: Dār al-Gharb al-Islāmī, n.d.), Kitāb 45, ḥadīth no. 3372.



## **Mental health relies very much on the attainment of knowledge as a principle for Shari'ah.**

Knowledge is thus one of the acts of good deeds in Islam. How then does one maintain the fragile equilibrium of a true, peaceful state of mind for purposes of stress relief, wherein the acquired perspective on mental health knowledge is viewed as an agent that affects this state that is supposed to be acquired?

This problem makes us wonder what Islam says about stress in the matter of seeking knowledge. The study will analyze the way gaining understanding from the Teachings of Prophecy helps people relax and find calm.

عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَلِكَ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ<sup>19</sup>

*"How wonderful is the affair of the believer, for all of his affairs are good. This is only the case with the believer: if something good happens to him, he thanks Allah, and that is good for him; and if something bad happens to him, he bears it with patience, and that is also good for him."*

### **3.1 Why education holds importance in Islamic belief systems:**

Knowledge is a requirement that applies to all Muslims, the Prophet informed us.<sup>20</sup>

Teaching and learning are so much taught in Islam that, on its basis, possibly Prophet Muhammad (methinks would have) laid down the discussion that arguably obligatory search for knowledge upon the individual in evolution rather than beyond this important framework, such that the real application of knowledge-seeking beyond the religious context has probably something to touch on mental well-being. What type of knowledge has to be attended to; for what end is it sought, and how is it said to be beneficial?

The Qur'an names knowledgeable individuals as those who are praised, asking, "Are those who know equal to those who do not know?"<sup>21</sup>

### **3.2 Benefiting from What's Learnt:**

Cognitive appraisal methods would be the research area dealing with knowledge that otherwise has utility in learning and in intellectual pursuits. Knowledge-seeking, in that context, will comprise formal programmes in education, reading, and more in its marketplace. Then stress relief becomes enrolled through learning, and a further conditioning of engaging one's mind takes place. Some mental stimulation, owing to learning, development of critical thinking skills, and a wider experience of the world, might cause stress resistance through mental clarity! Framed in this way, a question emerges about whether there are certain kinds of knowledge that are used holistically in the terms of self-assessment as problem-solving resources, especially in the creation of environments conducive to optimal mental well-being. The Prophet (peace be upon him) advised us to keep studying, because he said, "Allah will ease the route to Paradise for those who seek knowledge."<sup>22</sup>

Education is shown here as a guide to inner contentment, both spiritually and perhaps psychologically.

### **3.3 Knowledge and Emotion Regulation Relations:**

The Qur'an tells us, "By remembering Allah, one's heart brings nothing but peace."

<sup>19</sup> Muslim ibn Hajjāj, *Ṣaḥīḥ Muslim*, 1:2999.

<sup>20</sup> Ibn Mājah, Muḥammad ibn Yazīd, *Sunan Ibn Mājah* (Beirut: Dār Iḥyā' al-Kutub al-'Arabiyya, n.d.), Kitāb 1, ḥadīth no. 224.

<sup>21</sup> Al-Zumar, 39:9.

<sup>22</sup> Muslim ibn Hajjāj, *Ṣaḥīḥ Muslim*, 1:6799.

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ<sup>23</sup>

*When we remember Him, it is often through seeing His perfection, understanding this leads us to release our stresses and control our feelings.*

The relationship between knowledge and emotion regulation can then be discussed. To put it more directly, does a better understanding of the fairer world in terms of psychology, emotions, and ways of coping afford people certain means of controlling any response to stress? The research will narrow it down to whether they really could name their emotions and where to direct themselves towards those healthier channels to counteract its deleterious effects other frameworks of mind that bottle up those unwanted thoughts and feelings that individuals experience. Further, does faith and teaching knowledge offer strong grounds towards developing emotional resilience?

### 3.4 Meaning in Life: Values of Learning:

To define a meaning and purpose in life is in fact knowledge about appreciating how people value meaning and purpose in terms of their faith, knowledge, and the intended meaning of life and the world around them. On the other hand, it can be said whether coping and general wellness can be proven to have sufficient meaning and purpose.

The Qur'an clearly explains what our purpose in life is supposed to be. I brought the jinn and mankind to life so they can worship only Me.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ<sup>24</sup>

*Because of the belief, inspired by early thinking, people are able to deal with problems and keep themselves in good shape. People can argue that paying too much attention to hardship and health is not useful.*

### 3.5 The Lifeworld of Seekers of Knowledge:

Most importantly, it is going to enlighten the lived experiences of the attainment of knowledge with people. It will strive to analyse what drives a person to seek knowledge, the priority given to a certain kind of knowledge, and how that quest is linked to mental well-being. This section is going to look at their opinion on the barriers to knowledge acquisition and what mechanisms they use to bypass those barriers. Those life accounts would provide much richer insight into the context of knowledge-seeking vis-à-vis the local paradigms of mental well-being. In this qualitative research, many more insights like these about one major mood of every life of a human being concerned with knowledge will come out in the open.

The importance of learning is underlined in a Hadith:

"Indeed, the angels lower their wings in approval of the student of knowledge, pleased with what he is doing."<sup>25</sup>

This means whatever you are doing satisfies and delights you.

### Charity and Its Affects on Anxiety and Positive Feeling

#### 4: What are the differences that acts of charity and kindness, as taught by the Prophet have with respect to anxiety and having positive feelings?

In the Prophetic method, emphasis is laid on sadaqah and good deeds. This particular research question is comparing the relationship between donations and the level of anxiety within a person or an extra encouragement of expression of positive emotion. It expansively looks into how the good working and donating may heal the mind and heart.

<sup>23</sup> Al-Ra'd, 13:28.

<sup>24</sup> Al-Dhāriyāt, 51:56.

<sup>25</sup> Abū Dāwūd, Sunan Abī Dāwūd, Kitāb 26, ḥadīth no. 3641.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ  
مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِأَخِيذِهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ<sup>26</sup>

*"O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim for what is bad [therein] to spend from it while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy."*

Tells you to buy things you really need using your available resources which can help make your internal pressures easier.

"Amazing is the affair of the believer! Verily, all of his affairs are good for him. If he is granted ease, he is thankful and that is good for him. And if he is afflicted with hardship, he is patient and that is good for him."<sup>27</sup>

While the main point is sabr, this Hadith recognizes that being grateful for little difficulties is important for developing good feelings through giving away wealth.

#### 4.1 Giving generously (Sadaqah) to those in need as charity and being altruistic form a key teaching in Islam.

ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُتَخَلِّفِينَ فِيهِ فَالَّذِينَ ءَامَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ  
كَبِيرٌ<sup>28</sup>

*"Believe in Allah and His Messenger and spend from that in which He has made you successors. For those among you who have believed and spent, there will be a great reward."*

Ties giving money to faith in Allah and to the hope of a good reward which increases the importance of giving.

The Prophet Muhammad (peace be upon him) said: "Give charity without delay, for it stands in the way of calamity."<sup>29</sup>

The Hadith indicates that giving to others protects an individual and can help calm their anxiety by avoiding difficulties.

Giving to people in need is something strongly praised in Islam. The Prophet encouraged people to give charity and help live in good conditions by stating its importance. This research question takes into account this trend and wants to know how these acts, even apart from their religious significance, help with emotional and mental health. This study will examine the three main types of sadaqah, financial giving, volunteering and acts of kindness, plus how individuals view their effects on them.

#### 4.2 What Benefits Can Giving Have for Your Emotional Well-Being?

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ  
لَعَلَّكُمْ تَذَكَّرُونَ<sup>30</sup>

*"Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and wrongdoing and oppression. He admonishes you that perhaps you will be reminded."*

<sup>26</sup> Al-Baqarah, 2:267.

<sup>27</sup> Muslim ibn Hajjāj, *Ṣaḥīḥ Muslim*, 1:7138.

<sup>28</sup> Al-Ḥadīd, 57:7.

<sup>29</sup> Al-Tirmidhī, *Jāmi‘ al-Tirmidhī*, Kitāb 6, ḥadīth no. 745.

<sup>30</sup> Al-Naḥl, 16:90.

Even though the phrase “good conduct” means many things, being kind and selfless is a core part of emotional well-being.

This aspect studies how giving to others can help lower anxiety and make someone feel better. It discovers if giving makes people focus less on themselves and rewards them with a greater sense of thankfulness. Research will look at whether helping people elevates self-esteem, helps them feel connected and lessens episodes of isolation which may lower feelings of anxiety. Researchers will also focus on how empathy and compassion help to form the link between giving and happiness.

The Messenger of Allah (peace be upon him) declared that “The best among us are those who help people most.”<sup>31</sup>

This Hadith recommends doing good for others since that makes you “best,” and thus leads to rewards and happiness.

"None of you truly believes until he loves for his brother what he loves for himself."<sup>32</sup>

Being empathetic and understanding, two traits taught by this fundamental Hadith, help bring more benefits to your emotions when you give.

#### 4.3 How Gratitude and Happiness Affect Us

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

*"If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe."*<sup>33</sup>

Believes that expressing appreciation for your blessings can lead to better experiences, which usually requires giving back.

The subject for research is how making charitable contributions increases positive emotions, especially gratitude. Researchers look into whether helping others gives a person a greater sense of gratitude for their own blessings and helps makes them happier and reduces their concerns. The study will consider whether receiving a prom proves to be related to joy, contentment, and feeling like your life is meaningful. The study will see if there is a link between happiness and giving, asking if positive emotions inspire new acts of generosity.

The Prophet Muhammad (peace be upon him) said: "Look at those who are beneath you, and do not look at those who are above you, for that is more suitable for you so that you do not belittle Allah's blessings upon you."<sup>34</sup>

Observing those in need reminds us to be happy and keeps us calm instead of stressed.

#### 4.4 The Impact of Different Forms of Charity

وَيُطْعَمُونَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۖ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا<sup>35</sup>

*"And they feed, in spite of love for it, the needy, the orphan, and the captive, [saying], 'We feed you only for the countenance of Allah. We wish not from you reward or gratitude.'"*

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ<sup>36</sup>

<sup>31</sup> Al-Ṭabarānī, Sulaymān ibn Aḥmad, *Al-Mu'jam al-Awsaṭ* (Cairo: Maktabah Ibn Taymiyyah, n.d.), vol. 4.

<sup>32</sup> Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Kitāb al-Imān, ḥadīth no. 13.

<sup>33</sup> Ibrāhīm, 14:7.

<sup>34</sup> Muslim ibn Ḥajjāj, *Ṣaḥīḥ Muslim*, 1:7136.

<sup>35</sup> Al-Insān, 76:8–9.

<sup>36</sup> Al-Baqarah, 2:195.

*"And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good."*

Stresses becoming better Muslims by doing many acts of kindness, not just by giving money, leaning on Allah's love for the best among us.

The ayat encourage taking care of the hungry as a form of worship, where offering food and parsing it are both ways to give.

This segment of the research question investigates what potentially differential impact may exist on the anxiety and pleasant emotions among different forms of charity. It will see whether any money given, skill or time invested in working for charity, or random acts of kindness has varying effects on somebody's mental or emotional well-being. It will investigate whether direct work in helping those in need—like some sort of volunteerism, is more beneficial than giving cash or, in fact, if any charitable activity has proven to amount to good in the end.

"Every good deed is charity. Indeed, it is a good deed to meet your brother with a cheerful face, and to pour water from your bucket into his container."<sup>37</sup>

It makes "charity" broader by saying that simple good deeds—all kinds of helpful actions—are rightly called charity and notice that they help both the giver and the receiver.

#### 4.5 Studying the Lives of Givers

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

*"You will not attain righteousness until you spend from that which you love. And whatever you spend—indeed, Allah is Knowing of it."*<sup>38</sup>

It makes "charity" broader by saying that simple good deeds—all kinds of helpful actions—are rightly called charity and notice that they help both the giver and the receiver.

وَيُطْعَمُونَ أَلْطَعَامَ عَلَىٰ حُبِّهِ - مَسْكِينًا وَيَتِيمًا وَأَسِيرًا<sup>39</sup>

*"And they give food in spite of love for it to the needy, the orphan, and the captive."*

If someone gives even when they don't need to, it is a true sign of how help truly comes from their heart.

An essential aspect of this research question is to capture those people who actively participate in charitable acts within the nomothetic framework of experience. The research will study what motivates these individuals to give; the various forms of charitable activity they carry out; and how they consider these activities to affect their anxiety and emotional health. It would look at the obstacles these givers encounter during the process of giving and the kind of payoffs they receive. Let the intertwining life stories lend empirical experiences from charities and mental well-being that will define the intersection of these two fields. The view explores several approaches, forms and methods. Because of this, people are thought to better appreciate how giving impacts such a diverse population.

Islam teaches that donating will not cause you to lose what you have.<sup>40</sup>

The Hadith brings up a common fear (reducing wealth), providing healing and encouraging those to give their wealth to charity on a regular basis.

<sup>37</sup> Al-Tirmidhī, *Jāmi' al-Tirmidhī*, Kitāb 27, ḥadīth no. 1956.

<sup>38</sup> Āl 'Imrān, 3:92.

<sup>39</sup> Al-Insān, 76:8.

<sup>40</sup> Muslim ibn Ḥajjāj, *Ṣaḥīḥ Muslim*, Kitāb 45, ḥadīth no. 6592.



## Applying Virtues from Prophecy for Wellness About the Soul, Body and Mind

### 5: How can patience, prayer, knowledge and charity be used together to improve the mental health of Muslims today?

The focus of this research question is to study how these principles can work with each other rather than just researching them in full isolation. The goal is to look at how these traits—patience, prayer, seeking knowledge and giving charitably—can join forces to address mental health today.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ<sup>41</sup>

*"O you who have believed, when you are told, 'Make space in assemblies,' then make space; Allah will make space for you. And when you are told, 'Rise up,' then rise up; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is acquainted with what you do."*

With faith and knowledge, people are honored in this verse and shown a broad way to live with dignity and be well.

Prophet Muhammad (peace be upon him) said in a hadith (by Sahih Muslim): "Amazing is the affair of the believer! Verily, all of his affairs are good for him. If he is granted ease, he is thankful, and that is good for him. And if he is afflicted with hardship, he is patient, and that is good for him."<sup>42</sup>

It was explained in Hadith that an attitude of gratitude lifted one's heart, made them patient and resulted in good health and wealth.

#### 5.1 Communities require solutions that consider all aspects of life:

The state of someone's mind is shaped by psychological, spiritual, social and environmental factors. It is clear from this research question that a total approach to mental health should deal with these different areas. It looks at how the Four Prophetic Principles can be applied to different parts of life to make mental health support better and more effective for Muslims. It means that, since these principles are linked, groups can gain more benefit by practicing them all together.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ<sup>43</sup>

*A group community ought to be formed that provides support for goodness, inspires kindness and prevents troubling actions because it will benefit everyone.*

This calls for us to help and support one another so we make healthy and happy decisions.

لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا<sup>44</sup>

*There is little value in much of their private talks, except for whoever sparks giving or suggests ways to resolve conflicts. If seeking Allah's goodwill is the purpose of their actions, then We will pay them a wonderful reward.*

It leads people to make specific choices and demonstrates the rewards they achieve.

<sup>41</sup> Al-Mujādilah, 58:11.

<sup>42</sup> Muslim ibn Hajjāj, *Ṣaḥīḥ Muslim*, 1:7138.

<sup>43</sup> Āl 'Imrān, 3:104.

<sup>44</sup> . Al-Nisā', 4:114.

### Hadith:

The Prophet Muhammad (peace be upon him) taught his followers that looking after family shows good faith with Allah..<sup>45</sup>

As a result, good family bonds benefit the health of our community.

### 5.2 Combining the Four Principles: A Model That Works Together:

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ<sup>46</sup>

*"Those who believe and who have firm confidence in Allah through His remembrance. Without a doubt, by thinking of Allah, hearts are calmed.*

Combining prayer, reflection, and finding knowledge is all part of "remembrance of Allah," which help bring inner peace.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ  
وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

*The example of those who give out of their resources for the sake of Allah is like a grain that develops into seven branching stalks and in each branch can be found one hundred grains. God increases His rewards for those He wishes. And God knows and encompasses all things.*<sup>47</sup>

This verse means that doing good, such as following through on charity, will pay off for us, as patience and prayer help us go on.

One of Hadiths (in Sunan Abi Dawud) tells that the Prophet (peace be upon him) instructed Bilal, saying: "Call for prayer, Bilal and help us with it."<sup>48</sup>

According to the Hadith, when you pray, you are relieved of your worries right away and gain strength and patience for all other tasks.

The research question addresses how we can unite the four theories into a single arrangement. It investigates ways in which key management principles are able to work with and strengthen each other. For instance, it could look at how patience helps a person maintain prayer, how devout prayer encourages grateful giving, how learning improves the value of patience and goodwill and so on. The research will examine whether existing principles can be merged into a model that works for mental well-being.

### 5.3 Using the Framework in the Real World Today:

How the integrated framework is practical in today's world is the main question considered in this research. The manner in which these principles are relevant and adaptable for Muslims now is investigated. It looks at the difficulties people have in practicing these approaches because their schedules are busy and at cultural sensitive ideas for improving mental health. Researchers will examine how mosques, community centers, schools and homes can benefit from the framework.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ<sup>49</sup>

*As soon as prayers finish, head out on your own and check for opportunities to become rich, remembering God all the while.*

So we should worship and still do our daily work which makes spiritual rules apply to our own lives.

<sup>45</sup> Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Kitāb 51, ḥadīth no. 8.

<sup>46</sup> Al-Ra' d, 13:28.

<sup>47</sup> Al-Baqarah, 2:261.

<sup>48</sup> Abū Dāwūd, *Sunan Abī Dāwūd*, Kitāb 2, ḥadīth no. 498.

<sup>49</sup> Al-Jumu' ah, 62:10.

لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ سَوَاءٌ عَلَيْنَا أَغْفِرَ لَنَا وَآزَحْمَنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ<sup>50</sup>

"Allah does not expect anything from us that is beyond what we can do. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. 'Our Lord, do not impose upon us that which we have not strength to bear; and pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.'"

The Verse pleads for God's mercy and explains that making the rules easier helps those following it.

#### 5.4 Helping Clinicians Work with Cultures More Effectively:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ<sup>51</sup>

*"Allah has created men and women and formed different peoples and tribes so you can share experiences with one another. Allah values most highly the most righteous of you among His people. In fact, Allah is fully aware and knowledgeable."*

So, the verses hope to make people more open which leads to better care for those from different cultures.

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَا نَقُضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ<sup>52</sup>

*"Thanks to Allah's Allah's mercy, you behaved kindly with the people. Should your words and feelings have been unkind, they would have walked away from you. Pardon them and ask Allah to forgive them. Then consult them about what to do. When you have chosen, trust in Allah. In fact, Allah especially loves those who lean on Him. "*

It advises leaders and experts to discuss and be flexible, since these qualities benefit members of any community.

Robust research wisely suggests that designing mental health interventions should involve a deep understanding of different cultures. It studies how using an integrated approach can result in creating cultural programs that are suitable for Muslim people. The research is meant to analyze how aspects of culture, including language, traditions and social norms, must be considered when using the framework. It will also discuss how community leaders, religious individuals and mental health experts foster and help follow these principles.

According to the Prophet (peace be upon him), religion should not be hard. When someone lets religion control their life, it often becomes heavier. Therefore, you should be smart and look to God for good news.<sup>53</sup>

The Hadith advises us to practice Islam in ways that are simple and fit cultural traditions.

<sup>50</sup> Al-Baqarah, 2:286.

<sup>51</sup> Al-Hujurat, 49:13.

<sup>52</sup> Āl 'Imrān, 3:159.

<sup>53</sup> Abū Dāwūd, *Sunan Abī Dāwūd*, Kitāb 42, ḥadīth no. 4839.

### 5.5 Focusing on Community Wellness:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ<sup>54</sup>

*"...You must assist one another in doing what is right, but you should not assist in doing anything ungodly together. Remember to fear Allah, as Allah punishes people heavily."*

It calls for Muslims to unite in doing good by standing with people and opposing social stigma.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ<sup>55</sup>

*"Believing men and believing women are supporters of one another.' They speak out for good and against bad, make prayer a practice, provide zakah and follow Allah's instructions and those of His Messenger. Those - Allah has mercy for them. In fact, Allah is both Exalted in Might and Wise."*

It is telling us that we should look out for each other.

The research question mainly looks at how the integrated framework encourages total well-being in Muslim communities. It looks at how communities formed by these principles can support people mentally, building both community atmosphere and social support. The research seeks to find out if this framework can decrease the stigma on mental illness and increase the number of Muslims receiving help. The initiative will further aim to show how the framework can encourage people and groups to value and support their mental health.

"The believers feel mutual kindness, compassion and support, much like how our parts work together in one body.. When one of the limbs suffers, the whole body responds to it with sleeplessness and fever."<sup>56</sup>

Using this example, we show that every person relies on and depends on each other for wellness.

### Conclusion

In conclusion, the teachings of Prophet Muhammad (peace be upon him) highlight patience and prayer as effective remedies for anxiety and mental stress. Patience empowers individuals to face adversities with strength, while prayer connects them to divine mercy and guidance, fostering mental calmness and stability. Together, these practices not only alleviate psychological distress but also build emotional resilience essential for navigating modern life's challenges. This study also recognizes the importance the Prophet placed on the pursuit of knowledge and charitable deeds, which further contribute to mental well-being. By adhering to these Prophetic principles, individuals can reduce inner turmoil and cultivate a peaceful, balanced life. This research underscores the enduring relevance of the Sunnah as a spiritual framework that supports mental health and provides practical tools to cope with stress and anxiety in today's world.

### Recommendation:

- \* Check the long-term success and wide adoption of Prophetic techniques on people's mental health.
- \* Look at how well or poorly the principles are applied by different Muslim communities (by age, income and place).

<sup>54</sup> Al-Mā'idah, 5:2.

<sup>55</sup> Al-Tawbah, 9:71.

<sup>56</sup> Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Kitāb 73, ḥadīth no. 248.

- \* Mental health interventions should include patience, prayer, information and charity and be sensitive to culture when being designed and evaluated.
- \* Neurologic and Physiologic Factors: Research the brain and body changes that happen during these practices (for example, with the use of brain scans).
- \* Study the effects collective action in these practices has on helping individuals and creating a calmer community.



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