

Mental Health in the Perspective of Hadith

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ABSTRACT

The issue of mental health has become one of the crucial problems in modern life due to the pressure of globalization, the acceleration of technology, and social changes that have an impact on the psychological stability of individuals. The discourse of mental health has been dominated by Western psychological approaches, while the contributions of Islamic sources, especially the hadith of the Prophet Muhammad (PBUH), have not been systematically and thematically studied. This article aims to analyze the concept of mental health in the perspective of hadith by placing hadith as the main normative source in understanding the balance of the human soul. This research uses a library research method with a qualitative-descriptive approach. The main data sources are in the form of mu'tabarah hadith books and hadith syrah, while supporting data sources come from books and articles from relevant and credible scientific journals in the fields of hadith, Islamic psychology, and mental health. The data analysis technique is carried out through content analysis with the fahm al-hadith approach to understand the textual and contextual meaning of hadith. The results of the study show that the hadith of the Prophet PBUH contains the principles of mental health that are oriented towards maintaining qalbu, controlling emotions, patience, optimism, dhikr, and strengthening social relationships. The novelty of this article lies in the thematic and applicative mapping of hadith-based mental health values, thereby enriching the treasures of Islamic mental health studies and offering an alternative conceptual framework in dealing with the psychological problems of modern society.

Keywords: Mental Health, Hadith of the Prophet, Qalbu, Islamic Psychology.

INTRODUCTION

Mental health is a multidimensional concept that includes a balance between the intellectual, emotional, spiritual, and physical aspects of human beings. From an Islamic perspective, humans are understood to have three main

potentials, namely intellectual potential, qalbu potential, and physical potential. Qalbu occupies a central position because it serves as the center of inner consciousness that influences intellect and physical strength. If qalbu does not get proper guidance and treatment, various liver diseases will appear which ultimately have an impact on physical and mental disorders. Qalbu is also understood as a nerve center that is sensitive to human feelings, so strong emotional experiences will have a direct effect on a person's psychological state (Fauziyah, 2023). Thus, mental health cannot be separated from the health of qalbu as the inner dimension of the human being.

In the contemporary context, mental health issues are getting more and more attention, which is marked by the rise of mental health discourses, campaigns, and services on various social media platforms. This phenomenon shows the increasing public awareness of the importance of mental health as an integral part of the quality of human life (Sutra Dhaisani & Rahmania, 2022). However, on the other hand, the development of globalization and information technology has brought significant social changes, both positively and negatively. Global competition in the economic and industrial fields of goods and services also affects people's psychological conditions, such as increased stress, aggressiveness, inability to control emotions, depression, and the emergence of unhealthy social behaviors. This condition has even contributed to the increasing number of mental disorders and suicides in various countries.

Various studies show that human mental health is influenced by a number of internal factors, such as faith, knowledge, and righteous deeds. In Islam, mental health is not only understood as a stable psychological condition, but also as a state of the soul that is in harmony with spiritual and moral values. Individuals are expected to be able to optimize their intellectual, emotional, and motivational potential, as well as direct behavior in accordance with moral principles derived from Islamic teachings. Islam offers a comprehensive approach to maintaining mental health through the Qur'an and Al-Hadith as the main source of teachings, which serve to guide humans to remain in their nature and achieve true happiness (Aryansyach & Muhajarah, 2024).

A number of previous studies have discussed mental health in an Islamic perspective by emphasizing the role of faith, worship, and spiritual values in general. The Qur'an, for example, introduces the concept of *An-nafs al-Muthmainnah* as a description of a calm soul, while the hadith of the Prophet PBUH associates mental health with the concept of *Al-Fithrah*, namely the basic human potential based on monotheism. A healthy and calm soul can only be realized if the fitrah is maintained and directed through Islamic sharia revealed by Allah SWT (Fuad, 2016). However, most of the previous research is still conceptual and normative, and has not specifically examined the mental health values contained in the Prophet's hadith in a thematic and applicable manner.

Based on the research gap, this study offers novelty by placing the hadith of the Prophet Muhammad PBUH as the main focus in discussing mental health. This research not only examines the concept of mental health normatively, but

also elaborates on the practical values contained in the hadith, such as anger control, patience, dhikr, husnudzon, and other moral values that contribute directly to the formation of balanced and harmonious mental health. Thus, this research is expected to make a theoretical contribution to the development of Islamic mental health studies, as well as a practical contribution as a reference in efforts to maintain the mental health of Muslims in the midst of the challenges of modern life.

RESEARCH METHODS

This research uses the library research method, which is a research method that focuses on the study and analysis of written sources that are relevant to the topic of study. Literature research is carried out by examining theories, concepts, and findings of previous research related to mental health in the Prophet's hadith. This method does not involve the collection of primary field data, but rather relies on a systematic review of available scientific literature, such as books, scientific journals, and related academic works (Adlini et al., 2022).

The data sources in this study are all in the form of secondary data. The data was obtained from classical and contemporary literature that discusses hadith and the study of mental health from an Islamic perspective. Hadith books and hadith lectures are used as the main reference to understand the meaning and context of hadith, while scientific journals and previous research results serve as theoretical and conceptual reference materials that support the analysis. Thus, journals or scientific works that discuss hadith and mental health are not positioned as the main source of data, but rather as part of a literature review that enriches perspectives and strengthens the academic foundation of research (Jonathan, 2006).

The approach used in this study is a qualitative-descriptive approach with the theory of hadith understanding (*fahm al-hadits*) as an analysis tool. This approach is used to interpret hadiths related to mental health contextually, both from the aspect of textual meaning and their relevance to human psychological conditions. The analysis is also supported by the concept of mental health in Islamic psychology as a theoretical framework to explain the relationship between hadith values and individual mental well-being.

Data collection techniques are carried out through systematic literature search, including electronic hadith searches using digital hadith databases and hadith book applications. This process includes determining keywords related to mental health, searching for relevant hadiths, and selecting hadith based on the suitability of the theme and clarity of the context of meaning. The selected hadiths are then verified through the source book and hadith lectures to ensure their validity and understanding of their meaning. The data analysis technique used is content analysis, which is by studying the content of hadith texts in depth, grouping themes related to mental health, and interpreting them based on established approaches and theories. To maintain the accuracy of the research results and minimize misinterpretations, the researcher conducted repeated

reading of the reference sources and compared several relevant literature. The results of the research are then presented systematically by prioritizing the principles of clarity and simplicity of language so that it is easy to understand by readers, without reducing the scientific substance of the study conducted (Latifah N, Marini A, 2021).

RESULTS AND DISCUSSION

A. Mental Health in Islam

The results of conceptual studies show that mental health in Islam is understood as a condition of overall balance between psychological, emotional, social, and spiritual aspects that are integrated with each other. These findings reinforce Daradjat's view that the harmony of psychiatric functions as the main indicator of mental health, as well as in line with the multidisciplinary perspective put forward by Witherington, that mental health cannot be separated from the religious and spiritual dimensions. In this context, mental health is not only interpreted as the absence of psychiatric disorders, but as the ability of individuals to live a meaningful, adaptive, and productive life while still feeling inner peace and happiness (Diana, 2020).

This discussion shows that Islam offers a holistic framework in understanding mental health through the concept of *An-nafs* which is sourced from the Qur'an. The three levels of the soul—*NAFS Al-Ammarah*, *NAFS Al-Lawwamah*, and *Nafs al-Muthma'innah*—an indicator of human psychospiritual development. Soul that reaches the level *Muthma'innah* Reflects a stable, calm, and balanced mental state, which is characterized by the ability to control negative impulses and cultivate commendable morals. This confirms that mental health in Islam is oriented to the process of purification of the soul (*Tazkiyatun nafs*) sustainable (Ramadhani et al., 2023).

Mental health in an Islamic perspective is very closely related to faith and piety to Allah SWT. The Qur'an and the Sunnah of the Prophet provide comprehensive guidance in maintaining mental balance through spiritual strengthening, which encourages individuals to live in accordance with noble moral values. The Prophet PBUH as the main example shows that peace of mind and high mental health can be achieved through a life that is in harmony with the teachings of Islam. Strong faith provides a solid foundation to face life's challenges without fear or anxiety, as well as guard against bad influences that can be mentally damaging. An approach that emphasizes strengthening the spiritual dimension, mastering biological aspects, and learning other important values from the Qur'an and Al-Hadith shows that Islam offers holistic solutions to maintain optimal mental health, which ultimately has a positive impact on the well-being of individuals and society (Aryansyach & Muhajarah, 2024).

Mental health in the Islamic view can be seen from the role of Islam itself in human life, including the following:

1. The religion of Islam provides a purpose and task for human life in the world. The purpose and duty of human life as explained in the words of Allah Al-

Qur'an surah Adz-Dzariyat [51] verse 56

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"I did not create jinn and humans except to worship Me." (Q.S Adz-Dzariyat: 56), i.e. as a servant who always worships (in a broad sense) Allah, and becomes His caliph on earth as stated in surah Al-Baqarah [2] verse 30.

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّيْ جَاعِلٌ فِي الْاَرْضِ خَلِيْفَةً قَالُوْا اَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّيْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ

"(Remember) when your Lord said to the angels: 'I will make a caliph on earth.'" They said, "Do you want to make the one who destroys and sheds blood there, while we praise you and sanctify your name?" He said, "Surely I know what you do not know." (Q.S Al-Baqarah: 30). By applying the concept of worship and caliph in Islam, it is possible to develop the potential of the soul that humans have in the context of devotion to Allah and His religion to obtain the lust of muthma'innah (a calm and happy soul) and at the same time will obtain mental health. In its implementation, Islam provides guidance and guidance to mankind through the Qur'an and Sunnah.

2. Islamic teachings provide psychological assistance to humans in overcoming difficulties and facing life's trials such as prayer and dhikr. With the help of prayer and dhikr, people can face disasters with a calm soul and help them in overcoming difficulties.
3. Islamic teachings encourage the growth and development of personality. In this case, Islamic teachings can provide assistance through appreciation of the values of piety and the example of the Prophet Muhammad SAW.
4. The teachings of Islam are a medicine for humans. The medicine in question is to provide peace from all liver diseases contained in the body. Symptoms include anxiety, jealousy, envy, sadness, worry, disappointment, despair, worry and anger.
5. Islamic teachings provide the basis for the development of social life in society. Islamic teachings help humans in establishing good relationships with Allah, with others, with nature and the environment and with themselves, as contained in the teachings of faith, sharia and morals.

By living and practicing the teachings of Islam seriously in daily life, one will be able to achieve true happiness and deep spiritual well-being, which will ultimately form a stable state of mental health. This happens because Islamic teachings have a very large role in guiding, directing and guiding humans to live in harmony with nature and divine values. Islamic teachings not only regulate human relationships with Allah through worship, but also regulate relationships with fellow humans and the environment, thus creating a balance between spiritual, emotional, and social aspects. When these values are put into practice, the heart becomes calm, the mind is spared from anxiety, and the soul gains peace. This is what makes Islamic teachings an important foundation in

maintaining mental health, because through the application of its principles one will always feel close to Allah, have good self-control, and be able to face various challenges in life with patience, optimism, and a positive attitude (Hasneli, 2014).

B. The Concept of Mental Health in the Perspective of the Hadith of the Prophet PBUH

The Prophet PBUH became an example for all of us as *uswatun hasanah*, who had a good personality and was recognized by his people during the life of the Prophet, who was able to balance between the life of this world and the hereafter, so we need to emphasize that a person's mental health is born from a good personality (Prabowo, 2023). Mental health in an Islamic perspective is closely related to the concepts of inner peace (such as *sakinah*, *thuma'ninah*, and *ridha*) contained in many hadiths of the Prophet Muhammad (PBUH). Islamic education emphasizes the importance of cultivating a calm soul (*nafs al-muthma'innah*) as the foundation for the development of students' character and personality. A calm soul is necessary to live a productive, harmonious, and meaningful life, and is a key requirement for forming a just and responsible leader.

The hadith discussed in this study shows that Islam views mental health as an integral part of a Muslim's life. This concept encompasses three main dimensions: emotional, spiritual, and social. The emotional dimension emphasizes the importance of self-control through patience, gratitude, and *tawakkal*. The spiritual dimension underscores the importance of closeness to Allah through *dhikr*, prayer, and other worship. Meanwhile, the social dimension teaches the importance of building harmonious relationships with others, maintaining friendships, and staying away from conflicts. Hadith provides some practical solutions to maintain mental health. First, improving spiritual quality through *dhikr* and worship. This can help reduce stress and provide inner peace. Second, strengthening social relationships by establishing friendship and helping each other, as conveyed by the Prophet Muhammad SAW:

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ، مَثَلُ الْجَسَدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ، تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَّى

"The parable of the believer in love, affection, and affection is like one body; If one limb feels pain, then the whole body feels the pain." (HR. Muslim).

Third, managing emotions with patience and gratitude, which are important elements in facing life's various challenges (Mulyani et al., 2025).

The Prophet PBUH gave many examples and guidance through his words that emphasized the importance of taking care of the heart, controlling emotions, and improving relationships with Allah SWT and fellow humans. Mental health in Islam is not only free from mental disorders, but how a person is able to live calmly, patiently, optimistically, and have good morals. One of the main concepts of mental health according to the hadith is calmness. From An'man ibn Bashir

(may Allah be pleased with him), the Prophet (peace and blessings of Allaah be upon him) said:

لَا وَإِنَّ فِي الْجَسَدِ مُضْعَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ .
أَلَا وَهِيَ الْقَلْبُ

"Remember that inside the body there are lumps of flesh. If it's good, then the whole body is also good. If it is damaged, then the whole body is also damaged. Know that He is the heart" (HR. Bukhari no. 52 and Muslim no. 1599). (Muthmainnah, 2025).

This hadith narrated from An-Nu'man bin Bashir (may Allah be pleased with him) contains a very profound message about the concept of mental health in Islam. The Prophet PBUH explained that in the human body there is a lump of flesh that is the center of regulating all aspects of human life, namely the heart. If the heart is good, clean, and maintained, then a person's entire body, behavior, mind, and personality will also be good. On the other hand, if the heart is corrupted, full of mental illnesses such as envy, envy, arrogance, excessive anger, and bad thoughts, then the whole body and its behavior will also be polluted with ugliness. The meaning of this hadith shows that the heart is not only a physical organ, but a spiritual and psychological center that determines the quality of a person's soul. A healthy heart is a source of calm, happiness, and mental balance. When the heart is filled with faith, dhikr, and gratitude to Allah, then the mind will be clear, emotions will be controlled, and behavior will be full of goodness. This hadith also emphasizes that the mental health of a Muslim cannot be separated from the condition of his heart. The peace of mind or the lust of muthma'innah can only be achieved when the heart is clean and healthy. Thus, cleansing the heart from all forms of mental illness is one of the tangible forms of maintaining mental health according to the teachings of the Prophet PBUH. Thus, this hadith provides guidance that the essence of mental health in Islam lies in the maintenance and repair of the heart, because a good heart will foster a good life, and a broken heart will bring damage to all aspects of human life (Ernisah et al., 2025).

In addition, the Prophet PBUH also emphasized the importance of patience and not being angry, which are the keys to mental resilience. He said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, *"A strong person is not a victor in wrestling. Indeed, a strong man is one who can restrain himself when he is angry."* (HR. Bukhari and Muslim).

The above hadith contains a very profound meaning about the essence of true power in the Islamic view. The Prophet PBUH emphasized that the measure

of strength does not lie in a person's physical ability to defeat his opponent in a fight but in the ability to control oneself when emotional, especially when angry. Anger is a natural impulse that can arise in anyone, but if left unchecked, anger can lead to damage, regret, and even hostility. Therefore, truly strong people are those who are able to hold back their anger, defend their words and control their actions so as not to hurt themselves or others. The meaning of this hadith also shows that mental and spiritual strength is much more important than physical strength alone. Controlling lust requires patience, wisdom and determination, so that those who are able to do so have a higher level before God. Thus, this hadith teaches the importance of patience, self-control, and peace of mind as the key to achieving mental health and a harmonious life.

The concept of mental health in the hadith also includes optimism and a positive attitude. The Prophet PBUH always emphasized that his people should not give up, because despair is a trait that weakens the soul. The Prophet PBUH said:

لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ بِاللَّهِ الظَّنَّ

"None of you can die except in good condition to Allah." (HR. Muslim, no. 2877).

The above hadith contains a very important message about the mental and spiritual health of a Muslim, namely to always be optimistic and be kind to Allah, especially when facing the end of life. The Prophet PBUH emphasized that a believer should not live in despair, because despair will only weaken the soul and distance a person from the mercy of Allah. By being kind to God, a servant will be sure that all His provisions contain goodness, both visible and hidden. The meaning of this hadith also shows that an optimistic and hopeful attitude towards Allah is part of faith and a source of inner strength. When a person faces trials, difficulties, or even when approaching death, he is taught to keep believing that Allah is Forgiving, Most Merciful, and will give the best reward to His faithful servants. Thus, this hadith teaches that a Muslim's mental health is built through a positive attitude, full confidence in the love of Allah, and abstinence from despair that can weaken the heart and mind.

From some of these hadiths, it can be concluded that the concept of mental health in the perspective of the Prophet PBUH emphasizes taking care of the heart, controlling emotions, being patient, optimistic, and husnuzan to Allah SWT. All of this is the basis for a Muslim to have a strong, calm soul, and be able to live a balanced life towards happiness in this world and the hereafter (Rismawati, 2023).

CONCLUSION

Based on the discussion that has been described, it can be emphasized that the concept of mental health in the perspective of the hadith of the Prophet Muhammad PBUH emphasizes the balance between spiritual, emotional, and social dimensions as an inseparable unit. The hadiths discussed show that mental health is not only understood as the absence of mental disorders, but as a calm,

stable, and directed state of mind through the maintenance of the heart (qalb), emotional control, patience, optimism, and husnuzan attitude to Allah SWT.

This study does not produce new empirical findings, but rather strengthens and repeats the conceptual understanding that has been discussed in the previous section, that Islamic teachings through the hadith of the Prophet PBUH provide normative and ethical guidelines in maintaining mental health. Values such as dhikr, worship, anger control, and strengthening social relationships as taught by the Prophet PBUH function as the foundation for the formation of a healthy and balanced soul. Thus, this article reaffirms the relevance of the teachings of hadith as a conceptual framework in understanding the mental health of Muslims, especially in facing the challenges of modern life.

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