AL-AASAR Journal
Quarterly *Research Journal*
www. al-aasar.com
Vol. 3, No. 1 (2026)
Online ISSN: 3006-693X
Print ISSN: 3006-6921

Contemporary mental health problems in the context of Islamic teachings

1. Munazza Aslam
Lecturer in Islamic Studies, Government Graduate College for Women, Burewala, Pakistan.
Email: munaza9280@gmail.com
2. Rubina Nawaz
Associate Professor, Government Graduate College for Women, Taunsa Sharif, Pakistan.
Email: rubinanawaz432@gmail.com

Abstract

Undoubtedly 21st century is the age of revolution in every aspect of life. But dilemma of present time is that the world is facing ever increasing mental disorders/diseases like stress, depression and anxiety. 4.4% of global population has been suffering from depression, 3.4% facing anxiety issues. Depression and anxiety are the prevailing mental health issues in contemporary societies. Causes of this alarming situation are excessive use of social media, cyber bullying, societal expectations, perfectionism, financial stress, economic certainty, relationship problems, modern life style, deprivation, poor nutrition, technology addiction and environmental factors. Depression and anxiety can contribute to extremism and violence in the society and world throw several complex and interconnected pathways. Islam is a complete code of conduct for every human being in this world and presents the balanced way of life. Islamic teachings offer a comprehensive approach to address these mental health issues emphasizing spiritual, emotional and physical wellbeing. Some key Islamic teachings and practices can reverse depression and anxiety repentance (Taubah), prayer (Salah), remembrance of the Allah (doa), supplication and patience, gratitude, trust in Allah, compassion, brotherhood, equal rights of living etc. By incorporating these Islamic teachings and practices in daily life, individuals can find comfort peace of mind resulting in relief from depression and anxiety.

Keywords: *Mental health, social media, Islamic teachings, Well-being, Peace of mind*

Introduction:

The prevalence of mental health issues in the modern world has become a growing concern. Factors such as technology, globalization, and the relentless pursuit of personal success contribute to an environment that pressures individuals to attain constant happiness and success. Amidst the shifts toward materialism and individualism, Islamic societies are witnessing an increase in mental health disorders including anxiety, depression, and emotional distress. This paper aims to investigate the underlying causes of these mental health challenges and provide an understanding of how Islamic teachings can serve as a powerful, spiritually grounded framework for alleviating these issues. Specifically, we explore how Islamic principles promote a balance between worldly pursuits and spiritual well-being, offering a holistic approach to managing contemporary stressors.

Literature Review:

The connection between mental health and spiritual practices has been a growing area of research in the fields of psychology and psychiatry. Scholars agree that social isolation, technological dependency, and an excessive focus on material gain contribute significantly to mental health issues.

Modern Psychological Perspectives:

Studies indicate that prolonged social media use is correlated with anxiety, depression, and diminished self-esteem, particularly in young adults. scrolling excessively and comparing ourselves to the perfect lives of vloggers and TiKTokers creates feeling of inadequacy and a never ending craving for more money this mind set is fueling mantle health struggle's. In truth, the no stop chase for health is the biggest threat to inner peace The constant comparison enabled by platforms like Instagram and TikTok fosters a culture of envy and dissatisfaction. Additionally, the COVID-19 pandemic added new layers of financial and existential stress, highlighting the need for a mental health model that includes coping strategies rooted in spiritual resilience.

Islamic Perspectives on Mental Health:

In Islam mental health is considered as an essential aspect of overall well-being deeply intertwined with the spiritual emotional and psychological dimensions of a person.[1] Islam emphasizes a life of balance, community support, and spiritual connection. Concepts such as Tawakkul, or trust in Allah's plan, are central to managing life's challenges with patience and gratitude. Islamic teachings, as explored in the Quran and Hadith, offer wisdom on handling adversities and encourage a proactive yet balanced approach to life.

By focusing on spiritual growth, self-awareness, and community support, Islamic principles align with modern psychological findings, affirming the importance of holistic mental health practices. Several ayats show Allah s concept of human psychology and offer guidance on inner peace and resilience[2].

Methodology:

This research adopts a qualitative methodology, analyzing Quranic verses, Hadiths and Islamic teachings relevant to mental health. Islam also provides practical methods for protecting mental well-being. These involve developing gratitude, adopting an optimistic perspective and managing stress through balanced living and relaxation techniques.[3]

We can drive 3 /stratigies/concepts / models or theories from teachings of Quran and hadiths

1. Balance Model
2. Hierarchical Model
3. Integration Model

These are examined for their applicability to cope with contemporary mental health issues from an Islamic perspective. A review of scholarly works on Islamic psychology is conducted the validity of these models in promoting mental wellbeing. Additionally, insights from studies on mental health and spirituality are integrated to highlight potential intersections between Islamic and modern psychological practices.

Results

Materialism and Social Comparison:

The Quran repeatedly warns of the dangers of excessive want of material wealth and status, as seen in *Surah Al-Hadid[4] (57:20), which describes worldly life as transient and an allusion.

[1] Abdul-Rehman, Zohair. "Islamic spirituality and mental well-being" Yaqeen Institute for Islamic research 20 (2017)
[2] Nodehi, Davud Mohsen Azizi Abarghuei, And Abolfathazizi "Providing a mental health concept based on human health indexes in Quran" Pharmacophore 8, no.2-2017 (2017) 64-82
[3] Koenig, Harold G. Faith and mental health: Religious resources for healing. Templeton foundation press, 2005
[4] Surah Al Hadid (57:20)

focusing solely on personal gain, individuals often lose sight of their spiritual growth, resulting in a pervasive sense of dissatisfaction. Islam's emphasis on Qana'ah, or contentment, acts as a protective factor against the psychological harm caused by constant social comparison. By fostering an attitude of gratitude and contentment, individuals can guard against the feelings of inadequacy that stem from materialistic pursuits. Which later results into inner peace of soul and mind.

2 Digital dependency and social isolation:

The paradox of technology, which connects individuals globally yet isolates them emotionally, has exacerbated mental health problems. Excessive use of digital Gadgets has led to social isolation, resulting in mantle distress and gloom in contrast, Islam emphasizes strong social bonds. Young adults and teenagers are especially susceptible to the allure of social media, where they often equate self-worth online validation. The Quran and Sunnah reflect that's strong social connections bring "sukoon-e-Qalab and a sense of protection." Islamic teachings advocate for balance in all things, as seen in rah Al-Furqan (25:67)

"And those who, when they spend, are neither extravagant nor miserly, but hold a medium (way) between those (extremes)."[5]

Islam emphasis on moderation includes technological use, encouraging meaningful interactions over superficial digital connections. Islamic teachings urge believers to prioritize personal relationships and avoid becoming consumed by distractions that lead spiritual and emotional disconnection. Hole prophet also said "Who believes in Allah and the last day let him maintain the bonds of kingship"[6]

Family and Community Bonds:

-Islam strongly underscores family unity and community support as pivotal elements for sustaining mental health. The Quran instructs believers to esteem and support their, relatives, and neighbors, as stated in Surah An-Nisa (4:36)[7]

- "Worship Allah and associate nothing with Him, and do good to parents, relatives, orphans and the needy, the neighbor who is near, the neighbor who is distant the companion on your side, the traveler and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful"

By strengthening family ties and fostering a sense of community, Islamic teachings create a supportive Environment that alleviates loneliness and emotional distress. Strong family and community ties provide emotional sport and practical help, which are crucial for mantle health[8] Such practices contribute to building resilient mental health frameworks that depend on community support.

[5] Surah Al furqan (25:67)
[6] Shih Bukhari 6138
[7] Surha al Nisa (4:36)
[8] Koenig, Harold G, and saw Saad Al Shohaib. Health and well-being in Islamic societies. Cham, Switzerland: Springer 2014

AL-AASAR Journal
Quarterly *Research Journal*
www. al-aasar.com
Vol. 3, No. 1 (2026)
Online ISSN: 3006-693X
Print ISSN: 3006-6921

Trauma and war:

The prevalence of war and conflict in certain regions has led to widespread trauma, affecting both mental and physical health. War has a profound and lasting impact on human mental health, causing widespread devastation and trauma. Exposure to violence, displacement and loss can lead to anxiety, post-traumatic stress disorder [pts. and other psychological distress civilians disproportionately affected, with many experiencing nightmares, flashbacks and emotional numbers Additionally, the breakdown of social structures and support networks exacerbates mental health issues, while also limiting access to essential services Long terms consequences include increased risk of suicidal behaviors and substance abuse Moreover the stigma surrounding mental health issues in war –torn often communities often prevents individuals from seeking help, perpetuating a cycle of suffering After 9/11 worlds scenario has rapidly changed into bloody war-place effecting entire humanity. Islam condemns aggression and promotes peace as highlighted in suraha Almaida[9] (5:32), which emphasizes the sanctity of human life. Islamic teachings promote conflict resolution through dialogue, compassion and justice, providing a foundation for healing in conflict ridden areas.

Discussion:

The findings underscore the relevance of Islamic teachings in promoting mental wellbeing by addressing the root causes of contemporary mental health issues. By emphasizing gratitude, contentment and trust in Allah, individuals can counteract the psychological effects of materialism and social comparison. Additionally, Islamic teachings on patience, family unity and social responsibility align well with the principles of modern psychology.

Islamic models of Mental Health:

1.Balance theory:

This model emphasizes the equality between worldly responsibilities and spiritual growth. Islam advocates for moderation in all aspects of life, and argues against extremes. Maintaining this balance is key to achieving mental well-being as it prevents the overindulgence that often leads to stress and dissatisfaction. Prophet said ‘’whoever adhers to moderation will not be in need /dependent”

2. Hierarchical Model:

In this model, the development of the soul (ruh)takes primacy over emotional and physical well-being .by prioritizing spiritual growth individuals can cultivate resilience against life challenges. The Quran encourages believers to seek inner peace and tranquility through prayer charity and kindness which contribute to mental and emotional stability. “The heart become sick as the body become sick an its’s cure is by repentance and seeking forgiveness. It becomes rusty as a mirror becomes rusty and its polish is by dhikr its become naked as the body becomes naked and its clothing is piety and takwa”[10]

3.integration Model:

Unfortunately, in many communities including Muslim countries, mantle health is still treated as a stigma and a taboo topic. Because of social denial, those who suffer are often ignored and denied both emotional sport and professional help this conflicts with Islamic values. Islam recognizes emotional pain and calls for compassion, not silence. Integration model combines Islamic

[9] Surah Al Maida (5:32)
[10] (Al-Fawaid, ibne al Qayyiam, p. 95, Dar ibn al-Jawi Edition)

principles with contemporary psychological practices, providing a culturally relevant approach to mental health care. Collaboration between mental health professionals and Islamic scholars offers a holistic approach that integrates spiritual values into therapeutic practices. Islam considers psychological pain as a part of the human experience, not a spiritual defect, and orders its believers to show mercy and support as Holi prophet advised that Muslims are like "one body" when one parts heart the whole body feel pains[11] In one Hadith, Holy Prophet said "The merciful are show mercy by the mercy full. Be merciful on the earth and you will be shown mercy from above[12]

Conclusion

Islamic teachings provide a holistic frame work for addressing modern mental health challenges by integrating spiritual growth ,balance and community support into daily life .by reconnecting with Allah and practicing gratitude ,individuals can cultivate mental resilience, strengthen social bonds and lead a balanced life .the study concludes that applying Islamic principals can mitigate the mental health crisis prevalent in today s society .Reconnecting with spiritual values fostering family relationships and adhering to principles of moderation after viable solutions to the stressors associated with the modern world .

Recommendations:

1. **Encourage Spiritual Growth:** Promote regular prayer, remembrance of Allah, and acts of worship to foster mental peace. Foster spiritual growth. "Know that the remembrance of Allah is the polish of hearts by which they become bright, and by which the rest of heedlessness is removed. It is the food of the soul and the delight of the heart.[13] Ibn Taimiyya wrote, "Remembrance of Allah is to the heart what water is to fish. What happens to a fish when taken out of water of Dhikr is the life of the heart If the heart is depried of dhikr, it is like a fish deprived of water[14]. Re membrance of Allah is sustenance for both the heart and the spirit. If the servant is deprived of it he becomes like a body which has been deprived of food.[15] Allah says in Quran (We send down in the Quran that which is a healing and mercy for those who believe[16]).
2. **Emphasize Compassion:** Islamic teachings advocate on compassion, encouraging individuals to be gentle with themselves and others, reducing self-criticism. Holy prophet said " Whoever believes in Allah and the last day should speak good or remain silent"[17]

Whoever relieves a believer's distress of the distressful aspects of this world, Allah will rescue him from a difficulty of the difficulties of the Hereafter. Whoever alleviates the situation of one in a debt, Allah will alleviate his situation in this world and the Hereafter. Whoever conceals the faults of a Muslim, Allah will conceal his faults in this world and the Hereafter. Allah is helping the servant as long as the servant is helping his brother. Whoever follows a path in pursuit of knowledge, Allah will make easy for him a path to Paradise. No people gather in one of the houses

[11] Al Bukhari, (MM Khan, Trans; Vol.8 Hadith 6011). Darussalam
[12] Sunan Abi Dawood, kitab al adab, Bab fi al-Rahmah, Hadith no. 4941
[13]Al Gazali, AbuHamid. Ihya' ulum Al-Din (Revival of Religious Sciences) translated by fazalul Karim ,Kazi publications ,Lahore ,Islamic book trust voloume l. page no 292
[14] Ahmad Fareed The purification of soul, Al-Firdos Ltd, London,page no37
[15] Ibn Al-Qayyim, M. Abu Bakr, Imam Shams Ad-Din, Al-Wabil Al Sayyib Min Al-Kalim Al-Tayyib (page. 53). Dar Ibn Al Jazwi (Edition 2003)
[16] Al Quran (17:82)
[17] Sahih al-Bukhari Kitab: Al-Adab (Book of Good Manners) Raawi: Abu Hurairah Hadith No: 6018

of Allah, reciting the Book of Allah and studying it among themselves, except that tranquility descends upon them, mercy covers them, the angels surround them, and Allah makes mention of them to those who are with Him. And whoever is slow in his deeds will not be hastened by his lineage.[18]

Additionally, Islamic teachings reflect mutual relations, brotherhood and love among believers hold great importance. Islam condemns mutual anger fighting, quarreling in humans Islam does not absolutely abolish anger and wrath, but rather redirects it toward falsehood. If a person must show anger, it should be against falsehood and oppression. Among themselves, there should be mutual love and sincerity. This very identity of the people of faith has been described in the Noble Quran.

"Strong against the disbelievers, merciful among themselves"[19]

3. **Support Islamic Counseling Services:** Incorporate Islamic principles in counseling practices to make them more culturally relevant In many communities ,still, it is considered taboo to talk about mental disorders and suffered person feels much ignored and shamefull . He indulges himself in inferiority complex .Islam rejects this attitudes and emphasizes to get counsling for every difficulty and physical illness .we see many examples of this from the life of Holy prophet .whenever He faced sad time and emotional and psychological challenges in life he demonstrated such a behavior that shows these mental issues are a part of human condition and life .He always encouraged seeking of medical help to cope with physical illness ,,when Maazz bin Jabaal ,once fell ill and suffered heart disease …Holy prophet visited him and asked for medical assistance and said " there is no disease which has no treatment or cure" and he also said" who despairs of the mercy of Allah except those who have gone astray"[20]

3. Promote Contentment and Gratitude: Teaching the values of Qana'ah and Shukr can help individuals find satisfaction within their circumstances. "The servant may experience one of two states as regards what he dislikes :the state of being content ,or that of being patien.being content is a praise worthy quality ,while being patient is a duty which the believers must fulfill ."[21]

Allha says in Quran (what has Allah to do with punishing you ,if you are greatful and you believe ?)

[22]Allah has promised to give more if believer is thankful to His blessings .Desire of getting more and more and a blind pursuit of worldly pomp and show leads to unsatisfaction which results into anxiety and depression .The prophet is reported to have stayed up in prays all night until His feet get swollen up .he was asked ,"why do you do this when Allah has already forgiven you all your past and future wrong actions ? He ,may Allah bless him and grant Him peace ,said ,"should I no still be a greatful servant ."[23]The values of contentment and gratitude are the essential tool to keep mental diseases away ."Being content ,on the other hand ,involves feeling at ease in accepting the Divine Decree ,and being unconcerned with when any suffering will stop ,even though it is being experienced .being content

[18] Sahih Muslim, Book 35, Hadith 6518. International numbering: Hadith 2699
[19] Al-Quran [Surah Al-Fath 48:29]
[20] Bukhari, Sahi Al-Bukhari 5678, Sunan Ibn Majah 3436
[21] Ahmad Farid, The purification of The Soul,translation of Tazkiyat an;Nufus wa Tarbiyyathua kama yuqarriruhu Ulama as Salaf , ,Al;Firdous Ltd96 Bedford Hill ,Balham ,London Sw12 ,1996page no 117
[22] Alquran ,(4:147)
[23] Al-bukhari ,kitab at tahajadd,3/14

alleviates any suffering by reasoning of the heart 'immersion in the spirit of certainty and knowledge .if the contentment increases in its intensity ,then it removes the experiencing of any suffering altogather .[24]

4.**prservance strong faith and fear of Allah**

Quran and hadith advocate preservance and unshattered faith in Allah that gives the strength to the believers to combat sufferings of spiritual and physical diseases .Allah says in Quran (o you, who believe ,persevere,and be patient ,and hold together firmly ,and fear Allah , so that you may be successful [25] "

Allha also announces His love for those who preserve as agreatest incentive,for those who seek His affection [26],

Allha promises good to those who preserve things which are much better than anything people want in this world as He says

(and give good news to those who persevere ,those who say ,when a misfortune strickes them ,"surely we come from Allah,and surely to Him we return ;these are the ones on whom blessings from their Lord descend ,and mercy ,and these are the ones who are rightly guided) [27]islamic scholars have declared pereservance and faith interlinked to each other .These attributes help to be satisfied with what Allha gives without being impatient and unsatisfied which results ultimately inner peace of heart and mind .

"Allah has made pereservence a tireless horse , a relentless cutting sword ,an invincible ,victorious army ,an indestructible ,formidable fortress ……preservence is a true attribute of the believers .He circles around it and then returns to it , it is the pillar that supports His faith ,without which he could not remain upright .whoever has no faith or if he does have some faith ,then it is scant and weak .such a person worships Allah half -heartedly :if he encounters good in this life ,he is reassured in his belief ,but if he is afflicted by misfortune ,then he returns away from Allah and losses everything both in this life and in the next life ,setting for losing deal " [28]

5. Increase Mental Health Awareness:

Encourage open discussions and non-judgmental attitudes toward mental health within communities. Such oragnisations should be established and promoted who are taking initiative to deal with mental diseases such as anxiety stress and depression. Public awareness compaighan must be started .providing education related to mental health issues through institutions ,community centers and educational institutions like schools ,universities can help to reduse mental stigma .

[24] Ibn qayam,Al-jawziyyah ,madarij as-salikin ,page 172 -173,dar al-kuttb , alarbi ,Beroot
[25] Alquran 3;200
[26] Alquran 3:146
[27] Alquran 2:155-157
[28] Ahmad farid ,purifaication of soul ,al-Firdous Ltd ,London page no 85-87

References

Appendix A: Relevant Quranic Verses on Mental Health and Well-being

1. Contentment and Gratitude (Qana'ah and Shukr)

-Surah Al-Hadid (57:20):

> "Know that the life of this world is only play and amusement, and glitter, and mutual boasting among you, and rivalry in respect of wealth and children. It is as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers - evildoers), and (there is) forgiveness from Allah and (His) Good Pleasure (for the believers - good-doers). And the life of this world is only a deceiving enjoyment."

-Surah Ibrahim (14:7):

> "And (remember) when your Lord proclaimed: 'If you give thanks (by accepting Faith and worship), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe."

2. Balance and Moderation (Wasatiyyah)

- Surah Al-Furqan (25:67)

> "And those who, when they spend, are neither extravagant nor miserly, but hold a medium (way) between those (extremes)."

-Surah Al-Baqarah (2:143):

> "And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you..."

3. Patience and Trust (Sabr and Tawakkul)

- Surah Al-Baqarah (2:153):

> "O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient."

- Surah Al-Imran (3:159):

> "So by mercy from Allah, [O Muhammad), you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]."

4. Community and Social Support

- Surah An-Nisa (4:36):

> "Worship Allah and associate nothing with Him, and do good to parents, relatives, orphans, the needy, the neighbor who is near, the neighbor who is distant, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful."

5. Self-reflection and Inner Peace

- Surah Ar-Ra'd (13:28):

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

- Surah Ash-Shaurh (94:5-6):

> "For indeed, with hardship (will be] ease. Indeed, with hardship [will be] ease."

Appendix B: Hadiths Related to Emotional and Mental Resilience

1. Trust in Allah (Tawakkul)

- Narrated Abdullah ibn Abbas:

The Prophet Muhammad (PBUH) said: "If you ask, ask Allah; and if you seek help, seek help from Allah." (Sahih al-Tirmidhi 2516)

Narrated Abu Huraira:

Allah's Messenger (PBUH) said, "A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone. (So) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart..." (Sahih Muslim 2664)

2. Patience (Sabr)

-Narrated Abu Sa'id al-Khudri and Abu Huraira:

The Prophet (PBUH) said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that." (Sahih Bukhari 5641)

- Narrated Anas ibn Malik:

The Prophet (PBUH) said, "When Allah intends good for His slave, He hastens his punishment in the world, but when He intends ill for His slave, He withholds (punishment) for his sins until he comes before Him on the Day of Resurrection." (Sunan al-Tirmidhi 2396)

3. Gratitude (Shukr) ton ob terito ross

- Narrated Abu Huraira:

The Prophet (PBUH) said: "Look at those below you (less fortunate) and do not look at those above you (more fortunate), for this is better to avoid belittling Allah's favors (upon you)." (Sahih Muslim 2963)

- Narrated Suhaib ibn Sinan;

The Prophet (PBUH) said, "How wonderful is the case of a believer; there is good for him in everything, and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently, and that is better for him." (Sahih Muslim 2999)

4. The Importance of Family and Community Support

- Narrated Abdullah ibn Umar:

The Prophet (PBUH) said: "The best of companions in the sight of Allah is the one who is best to his companion, and the best of neighbors in the sight of Allah is the one who is best to his neighbor." (Sunan al-Tirmidhi 1944)

- Narrated Abu Huraira:

The Prophet (PBUH) said, "He who believes in Allah and the Last Day should be kind to his neighbor." (Sahih Bukhari 6018)

5. Mental Resilience and Forgiveness

- Narrated Abu Huraira:

The Prophet (PBUH) said, "The strong man is not the one who is good at wrestling, but the strong man is the one who controls himself in a fit of rage." (Sahih Bukhari 6114)

- Narrated Abdullah ibn Mas'ud:

The Prophet (PBUH) said: "Do not hate each other, do not envy each other, and do not turn your back on each other, but be, O servants of Allah, brothers." (Sahih Muslim 2564)

Recommended Books

1. The Purification of the Soul by
2. Ahmad Farid 2. Counseling in Islam" by Abu Ameenah Bilal Philips

3. Islamic Guidance on Mental Health" by Muhammad Abdallah
4. Contemporary Mental Health" by Jeffrey A. Lee
5. Mental Health and Wellbeing" by Nicholas Procter
6. Mental Health and Islamic Bioethics" by Ahmed Ragab
7. Islamic Perspectives on Trauma and Mental Health" by Sarah A. Mustafa
8. Spirituality and Mental Health" by Harold G. Koenig

Conclusion

Islamic teachings provide a holistic frame work for addressing modern mental health challenges by integrating spiritual growth ,balance and community support into daily life .By reconnecting with Allah and practicing gratitude,contenmant ,preservence ,repentenc , sabr ,simple living and compassion individuals can cultivate mental resilience, strengthen social bonds and lead a balanced life .The study concludes that applying Islamic principals can mitigate the mental health crisis prevalent in today s society .Reconnecting with spiritual values fostering family relationships and adhering to principles of moderation after viable solutions to the stressors associated with the modern world .

References from Holy Quran ,Hadith and from scholarly work collectively provide a holistic approach to mental health, integrating Islamic spiritual practices with contemporary psychological insights, presenting Islamic teachings as a framework for managing mental health concerns.