

Determinants of Psychological Health Within the Objectives of Islamic Law (Maqāṣid Al-Sharī'ah): Juristic Foundations and Preventive and Therapeutic Enhancement Mechanisms

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ABSTRACT

In the absence of a comprehensive Maqāṣid-based framework for safeguarding psychological health- one that integrates both its juristic foundations and preventive and therapeutic enhancement mechanisms- this study aims to establish the position of psychological health within the Objectives of Islamic Law (Maqāṣid al-Sharī'ah), clarify its related objectives, and analyze the Sharī'ah-based strategies for its reinforcement. The research employs an analytical and inductive methodology. The study concludes that Islam places profound emphasis on consolidating the psychological, behavioral, and spiritual determinants of individual well-being through faith and certainty in Allah, resilience in the face of adversity, patience during trials, social cooperation, and the cultivation of contentment, satisfaction, and optimism. Such principles enhance emotional stability and safeguard the self from deviation in conduct, while also promoting protection from polytheism, innovations, desires, negligence, and caprice. The Objectives of Islamic Law provide a comprehensive framework for the psychological, spiritual, and social preservation of individuals, fostering internal balance, personal and societal stability, and strengthening the capacity to confront life's pressures and challenges with sound reasoning and a tranquil spirit. Key preventive and therapeutic mechanisms for promoting psychological health include spiritual worship, adherence to ethical and moral values, acquisition and implementation of Islamic knowledge, achieving social and familial balance, Ruqyah (Islamic spiritual healing), and seeking psychological treatment within Sharī'ah-compliant boundaries. This study contributes to clarifying a holistic Sharī'ah-based framework for enhancing psychological health and offers both theoretical and practical insights for educational and community institutions, enabling the design of integrated preventive and therapeutic programs aligned with the objectives of Islamic Law, thereby supporting individual and societal psychological and social stability.

Keywords: Psychological health, Maqāṣid al-Sharī'ah, Psychological prevention, psychological therapy

INTRODUCTION

Islamic Law (Sharī'ah) aims to preserve the essential components of human life, including the protection of religion, life, intellect, progeny, and wealth. The preservation of life extends beyond mere physical integrity to encompass the well-being of the soul and emotional health. Accordingly, safeguarding psychological health constitutes a core aspect of the objective of preserving life and can even be considered an independent objective; disruptions in psychological health pose serious risks that threaten human life, situating it among the necessities (*ḍarūrāt*) rather than secondary or complementary objectives. Despite the clarity of this foundational objective, which positions psychological health as either an integral part of life preservation or an independent necessity, practical realities reveal a limited integration of this dimension into legal, health, and social policies. Attention is often predominantly directed toward physical aspects, and studies providing a comprehensive Maqāṣid-based

framework that links legal principles to mechanisms for enhancing psychological health and activating the five necessities to address psychological disorders remain scarce. This leaves individuals vulnerable to stress, anxiety, depression, and maladaptive psychological and social behaviors (Faizul, 2018; Jasvinder Kaur, 2014; Mohd Zulkifli, 2020). From this perspective, the central problem emerges as the absence of a holistic Maqāṣid-based framework for safeguarding psychological health—one that integrates the juristic foundations of its determinants with preventive and therapeutic enhancement mechanisms, promotes psychological balance, preserves human dignity, and ensures the well-being of the soul, conscience, and social stability.

This study aims to establish the position of psychological health within the Objectives of Islamic Law (Maqāṣid al-Sharī'ah), clarify the associated objectives, and analyze Sharī'ah-based strategies for its enhancement at both preventive and therapeutic levels. To achieve these aims, the researcher employed the inductive method to derive insights from the Qur'an, Sunnah, and their elaboration in fiqh, uṣūl, and maqāṣid literature, supplemented by the perspectives of jurists and Maqāṣid scholars, in order to ascertain the position of psychological health within the objectives of Sharī'ah and identify its determinants associated with the five necessities. The analytical method was also applied to link Sharī'ah objectives with contemporary psychological findings, enabling a detailed analysis of the strategies and mechanisms for enhancing psychological health on both preventive and therapeutic levels, and establishing a comprehensive model that promotes psychological balance, preserves human dignity, safeguards mental well-being, and supports societal stability.

LITERATURE REVIEW

The researcher, to the best of his knowledge, did not find—either in academic libraries or through online sources—any study that addresses this topic from a comprehensive Maqasid-based perspective that integrates Sharia-based theoretical foundations with preventive and therapeutic approaches to mental health. The available literature is limited to scattered studies or general articles that address the subject only from partial or specific angles. Among these is the study by Abdul Rab et al., entitled “*Therapeutic and Preventive Alternatives for Mental Illnesses in Malaysia from an Islamic Sharia Perspective*,” published in the *Malaysian Journal of Sharia and Law* in 2024. The study aimed to clarify the causes of the spread of mental illnesses and to analyze preventive and therapeutic approaches based on the views of Islamic scholars, as well as to outline a preventive–therapeutic framework for mental illnesses from an Islamic perspective. The researchers employed inductive and analytical methods to achieve the study's objectives. The findings indicated that psychologists have not identified precise causes of mental illnesses, but rather attributed them to genetic, biological, environmental, and psychological factors. Islamic scholars, however, identified additional causes, including excessive attachment to worldly life, distancing oneself from Allah, committing sins, lack of religious knowledge, social isolation, and other factors. The study also highlighted key elements of prevention and treatment, most notably faith in Allah, seeking Islamic knowledge, righteous deeds, spiritual healing (ruqyah), and psychological treatment. The present study differs from this work in that it focuses on establishing the position of mental health within the objectives of Islamic Sharia, identifying its components linked to the five essential necessities (al-ḍarūriyyāt al-khams), and analyzing Sharia-based means and methods for promoting mental health at both preventive and therapeutic levels.

Another relevant study is that of Ulfa Mansurah, Nur Zahidah, and others, entitled “*A Thematic Analysis of Research Studies on the Objectives of Sharia Related to Mental Health*,” published in the *Journal of Fatwa Management and Research* in 2023. This study aimed to analyze previous research related to the topic between 2017 and 2021 by examining the number of published articles, year of publication, number of authors, and research methodologies. The descriptive method was adopted to review and analyze the selected studies. The findings revealed that the majority of the studies relied on qualitative approaches and were predominantly theoretical and library based. The present study is distinguished from this work by moving beyond the descriptive approach prevalent in previous research toward a comprehensive Maqasid-based analysis of mental health within the objectives of Islamic Sharia, with particular emphasis on identifying the components linked to the five essential necessities and elucidating Sharia-based means and methods for promoting mental health both preventively and therapeutically.

Similarly, the study by Mathayel Al-Lafi and Amjad Sa'adah, entitled “*Maqasid-Based Measures for Achieving Children's Mental Health*,” published in *Dirasat: Human and Social Sciences* in 2022, sought to clarify the

concept of mental health from an Islamic Sharia perspective, explain its importance for children in light of the objectives of Sharia, and analyze the solutions provided by Islamic law to support children's mental health. The study concluded that the essential objectives of Sharia play a significant role in supporting children's mental health. However, as indicated by its title, this study addressed children's mental health from a partial Maqasid-based perspective and did not establish the position of mental health within the overall objectives of Islamic Sharia, nor did it identify its components linked to the five essential necessities or integrate Sharia objectives with preventive and therapeutic approaches in a comprehensive manner.

Suad Adam, in her study entitled "*Maqāṣid al-Sharī'ah in Mental Health*," published in *Al-Banāt al-Islāmiyyah Journal* in Asyut in 2020, examined various factors influencing mental health, as well as the role of the objectives of Islamic law (Maqāṣid al-Sharī'ah) in limiting their spread and in rectifying psychological aspects in order to avoid their negative effects. Among the most significant findings of the study is that achieving mental health from an Islamic legal perspective is grounded in several key pillars, most notably knowledge and willpower, good character, reflection, high aspiration, patience, repentance, and others. It also emphasized that among the most important Islamic approaches to achieving mental health are emotional balance, stability, and optimism. This study focused on Maqāṣid al-Sharī'ah in the field of mental health in general, highlighting the preventive and therapeutic dimensions achieved by the Islamic methodology. The present study, however, adds a broader and deeper dimension by systematically linking mental health to the objectives of Islamic law, identifying its components in relation to the five essentials (al-ḍarūriyyāt al-khams), and analyzing both preventive and therapeutic aspects. This approach expands the scope of research and offers an integrated Maqāṣid-based vision that combines Sharī'ah foundations with practical means to enhance psychological balance, human dignity, and social stability.

Ahmad Qaṭrān authored a study on the objectives of Islamic law regarding the obligation to preserve health, published in *Al-Bāḥith al-Jāmi'ī Journal for Human Sciences* in 2020. In this work, he clarified the obligation of maintaining health, the relationship between medical treatment and health, and the role of Maqāṣid al-Sharī'ah in preserving it. His study addressed the general Maqāṣid-based dimension of health care without providing a detailed discussion of mental health aspects or activating the objectives of Islamic law in their preventive and therapeutic applications. In contrast, the present study seeks to ground mental health specifically and comprehensively within the framework of Maqāṣid al-Sharī'ah, with particular emphasis on identifying its components linked to the five essentials and analyzing the Sharī'ah-based means and methods for enhancing mental health at both the preventive and therapeutic levels.

Al-Jawārnah, Al-'Ayyāṣirah, and others examined in their study entitled "*Activating the Role of the Objectives of Islamic Law in the Field of Mental Health*," published in the *Journal of the Faculty of Islamic Studies in Damietta* in 2015, the nature of the self and mental health, types of mental illnesses and their treatment, and the relationship between Maqāṣid al-Sharī'ah and mental health, psychological disorders, and mental disturbances. However, the study did not present explicit results or recommendations, remaining within a general theoretical framework without applied outcomes. The present study, by contrast, focuses on activating Maqāṣid al-Sharī'ah as a practical framework for protecting mental health, while highlighting the components related to the five essentials.

A review of previous studies reveals that most of them focused on the general theoretical and Maqāṣid-based dimensions of mental health, with limited attention to the activation of Sharī'ah objectives in psychological prevention and treatment, and a lack of an integrated model linking Sharī'ah foundations with contemporary psychological insights. Some studies were also confined to specific groups, such as children, or to individual and behavioral aspects, without addressing mental health comprehensively across all segments of society. From this perspective, the research gap that the present study seeks to address becomes evident, by proposing a comprehensive Maqāṣid-based framework for mental health that integrates Sharī'ah foundations, components related to the five essentials, and Sharī'ah-based means and methods at both the preventive and therapeutic levels. Accordingly, the study is structured into three main sections: establishing the position of mental health within the objectives of Islamic law; identifying the components linked to the five essentials and their role in protecting mental health; and analyzing the Sharī'ah-based means and methods for enhancing mental health in both its preventive and therapeutic dimensions.

SECTION ONE: ESTABLISHING THE POSITION OF PSYCHOLOGICAL HEALTH WITHIN THE OBJECTIVES OF ISLAMIC LAW

Psychological health is regarded as one of the fundamental pillars of human well-being and social stability, as it directly affects both individual and collective performance and shapes one's ability to interact positively with the surrounding environment. Islam has provided a comprehensive framework for human development aimed at building a balanced personality, in which the psychological dimension constitutes a central axis in achieving cognitive, emotional, and affective equilibrium. This framework empowers individuals to confront the challenges of daily life with resilience and patience, motivates them toward active participation within their communities, and enables the optimal utilization of their individual and social capacities. When the teachings of Islam penetrate the heart, they instill tranquility, comfort, and steadfastness, granting the individual an inner balance that protects against anxiety, fear, and psychological disturbances. Accordingly, Islam has placed great emphasis on establishing the foundations of psychological health from the earliest stages of a Muslim's life across its various dimensions. These foundations may be classified into two principal categories: first, psychological-behavioral foundations concerned with self-purification and the development of adaptive capacity; and second, spiritual-cardiac foundations related to inner soundness and the integrity of faith-oriented orientation.

First: Psychological-Behavioral Foundations

These consist of a set of principles that support personality balance and enhance the ability to adapt to life's changing circumstances. Among them, as noted by Ibn al-Qayyim (2019), are faith and certainty in Allah, flexibility in confronting hardships, patience in times of trial, cooperation within the Muslim community, and the cultivation of values such as contentment, satisfaction, and optimism. Faith and certainty in Allah instill sound belief in the heart of the believer, reinforcing the conviction that all matters are in the hands of Allah Almighty and that nothing befalls a person except by His will and decree. As Allah says: "Say: Nothing will ever befall us except what Allah has decreed for us" (At-Tawbah, 51). This conviction generates inner security that alleviates anxiety and psychological instability. Islam also encourages positive adaptation when facing adversity, along with patience and steadfastness without panic or collapse, in order to restore inner balance, endure psychological and physical pain without despair or complaint, and make sound decisions in critical circumstances. Such an approach opens the door to hope and trust in Allah's promise to the patient and facilitates overcoming trials with serenity. These foundations are further reinforced by social and value-based dimensions, as belonging to the Muslim community and engaging in mutual solidarity provide psychological and behavioral support that alleviates alienation, reduces feelings of loneliness, and fosters a positive environment conducive to psychological health and stability. Moreover, Islamic values-such as contentment, satisfaction, and optimism-contribute to refining the Muslim's character and supplying positive energy that sustains productivity and promotes a balanced outlook on life.

Second: Spiritual-Cardiac Foundations

These foundations are associated with inner soundness and the integrity of faith orientation. Among the most prominent articulations of this dimension is what Imam Ibn al-Qayyim (1997) outlined in his discussion of the "conditions for the soundness of the heart," wherein he regarded such soundness-being the basis of psychological uprightness and tranquility-as contingent upon liberation from a set of fundamental impediments that corrupt the inner self and distort its balance. He stated that complete soundness is not attained unless one is free from five matters: associating partners with Allah that contradicts monotheism, innovation that opposes the Sunnah, desire that conflicts with divine command, heedlessness that contradicts remembrance, and caprice that undermines sincerity and devotion. Collectively, these five elements constitute major foundations of spiritual psychological health, as inner clarity and equilibrium can only be achieved through sound belief, methodological uprightness, regulation of desires, conscious awareness, and sincerity of intention. These elements integrate to form the internal structure upon which psychological health rests within the Islamic worldview.

Accordingly, these psychological-behavioral and spiritual-cardiac determinants, with their embedded faith-based, moral, and behavioral values, constitute the fundamental basis for establishing psychological health within the objectives of Islamic law (Maqāṣid al-Sharī'ah). They provide the individual with a solid foundation

for cultivating inner balance and tranquility, instilling patience, resilience, trust in Allah, and contentment with His decree, as emphasized in the Prophetic tradition: “How remarkable is the affair of the believer, for his affair is all good—and this is for no one except the believer. If something pleasing befalls him, he is grateful and that is good for him; and if something harmful befalls him, he is patient and that is good for him” (Muslim, 1955), highlighting that gratitude and patience are the cornerstones of inner serenity.

These determinants also promote a spirit of cooperation and social solidarity and cultivate positive values, thereby creating an environment that supports psychological health at both individual and societal levels. Through integrated Sharia-based mechanisms linking the psychological and spiritual determinants to the higher objectives of Islamic law, mental, cognitive, and moral equilibrium is achieved, equipping the individual to manage daily life with wisdom and steadfastness. This enables the development of a fully integrated personality that lives in harmony with the self, others, and society.

OBJECTIVES OF ISLAMIC LAW RELATED TO PSYCHOLOGICAL HEALTH

The objectives of Islamic law (Maqāṣid al-Sharī‘ah) constitute a comprehensive legislative and intellectual framework for regulating both individual and social life. They aim to safeguard the human being in spiritual, psychological, and social dimensions, ensuring spiritual security, psychological stability, and a dignified and wholesome quality of life. These objectives represent the foundational principles of sound civilization upheld across all religious traditions; without them, worldly interests would not proceed in an orderly manner, nor would salvation in the Hereafter be attained. Among these essential objectives, which form the very core and protective foundation of the Sharī‘ah, are the preservation of religion, life, intellect, lineage, and property (al-Shāṭibī, 1997). The Sharī‘ah objectives most directly related to psychological health are manifested within these five essentials, as follows:

1. Preservation of Religion (Ḥifẓ al-Dīn)

The preservation of religion represents the most elevated and comprehensive of the five universal objectives. It entails establishing the pillars and rulings of religion in human life and the cosmic order, while preventing all that contradicts or undermines the law of Allah, including innovations, disbelief, moral corruption, and negligence in fulfilling religious obligations (al-Khādimī, 2001). The preservation of religion directly impacts the human psyche, protecting it from anxiety, depression, and psychological distress, while nourishing it with tranquility and inner peace. Allah the Exalted says: *“Those who believe and whose hearts find tranquility in the remembrance of Allah. Surely, in the remembrance of Allah do hearts find tranquility”* (Ar-Ra‘d, 28). Moreover, it reinforces faith and certainty, strengthens conscience and moral awareness, and grants individuals a sense of meaning, stability, and purpose in life.

2. Preservation of Life (Ḥifẓ al-Nafs)

This objective entails safeguarding the right to life, preserving human dignity and honor, and ensuring physical and psychological safety. A sound and protected life constitutes the foundation of psychological balance and inner tranquility. Islam has legislated multiple means to protect life. From the perspective of existence and continuity, marriage is prescribed to ensure the continuation of human life and emotional stability, thereby fostering psychological reassurance and inner peace. Allah the Exalted states: *“And among His signs is that He created for you spouses from among yourselves, that you may find tranquility in them, and He placed between you affection and mercy”* (Ar-Rūm, 21). The affection and mercy between spouses create a psychologically secure and stable environment, promoting emotional equilibrium for the individual.

From the perspective of sustenance and continuity, Islam obligates individuals to secure the necessities of life—such as food, drink, clothing, and shelter—while affirming society’s responsibility to support those who are unable to meet these needs (al-Shāṭibī, 1997). Furthermore, Islam legitimizes self-defense in the face of threats, thereby safeguarding human survival and reinforcing both psychological and physical stability. In this way, the preservation of life integrates physical care with psychological well-being, achieving holistic welfare and a robust inner balance for the individual.

3. Preservation of Intellect (Ḥifẓ al-‘Aql)

This entails safeguarding people’s minds from all that may harm them or impair their capacity for sound reasoning, as any disruption to the intellect leads to significant disorder in behavior and decision-making. When an individual’s intellect is compromised, their psychological health is directly affected, manifesting in issues such as anxiety, distraction, and poor adaptation to life’s pressures. If such impairment spreads across groups or the broader community, its impact becomes far-reaching, threatening the social and psychological stability of society as a whole. Accordingly, Islam prohibits all that harms the intellect, including intoxicants and narcotics (Ibn ‘Ashoor, 2004), due to their detrimental effects on reasoning and psychological well-being.

4. Preservation of Lineage, Descent, and Honor (Ḥifẓ al-Nasl wa al-Nasab wa al-‘Ird)

The preservation of lineage refers to legitimate procreation for the purpose of sustaining human civilization; the preservation of descent denotes reproduction through lawful marital relations; while the preservation of honor entails safeguarding human dignity, chastity, and moral integrity. Islam has firmly established this objective through a range of legislative measures, including encouraging marriage and facilitating its obligations, prohibiting adultery and blocking all avenues leading to it, penalizing moral transgressions, enjoining adherence to virtuous conduct, and mandating the protection of a person’s true lineage (al-Khādimī, 2001).

The realization of this objective has profound implications for psychological health, as it ensures familial and social stability, strengthens the individual’s sense of dignity and belonging, and mitigates emotional and behavioral disorders that often arise from family disintegration or sexual permissiveness. Consequently, it contributes to the attainment of integrated psychological, spiritual, and social balance.

5. Preservation of Wealth (Ḥifẓ al-Māl)

This entails safeguarding and developing wealth from loss, damage, or depletion, a Shariah objective explicitly supported by Islamic texts. Shariah prescribes several measures to protect wealth, including encouraging work and lawful earning, prohibiting extravagance, waste, and unlawful consumption of others’ property, and imposing penalties on violators (al-Khadimi, 2001). Ibn ‘Ashoor (2004) emphasizes that the Shariah objective regarding wealth includes its circulation, clarity, protection from harm, preservation, stability, and ultimate justice, ensuring rights are upheld and societal financial balance maintained. Preservation of wealth is directly linked to psychological health, as financial security provides existential stability, alleviates anxiety, and reduces fear of poverty or need. Islamic law addresses this through lawful earning, prohibition of financial injustice, and institutional mechanisms such as zakat and social solidarity, thereby promoting individual psychological balance and societal stability.

The objective of preserving wealth is directly linked to psychological health, as financial security and livelihood stability provide individuals with a sense of existential safety, alleviating anxiety and fear associated with poverty or deprivation. The Sharī‘ah has taken this dimension into account by legitimizing lawful means of earning, prohibiting financial injustice and exploitation, and establishing systems of zakāh and social solidarity that guarantee a minimum standard of dignified living. As a result, individuals attain psychological balance manifested in tranquility and reassurance, while society is protected from the disturbances generated by poverty and deprivation.

The objectives of Islamic Sharia constitute a comprehensive framework for safeguarding the individual psychologically, spiritually, and socially, through the five essential necessities that ensure psychological balance and both individual and societal stability. Each objective of Sharia contributes to fostering inner peace and tranquility, thereby achieving self-stability and harmony with the surrounding social environment, while enhancing the capacity to cope with life pressures and psychological disturbances with a balanced mind and a reassured spirit.

SHARĪ‘AH-BASED MEANS AND METHODS FOR ENHANCING PSYCHOLOGICAL HEALTH

Sharī‘ah-based means and methods constitute one of the fundamental pillars for enhancing psychological health within the Islamic perspective, as they contribute to building an individual’s inner balance and preserving

psychological and social stability in a manner consistent with the Objectives of Islamic Law (Maqāṣid al-Sharīʿah). These means encompass both preventive measures that protect against the onset of psychological disorders and therapeutic approaches that address such disorders when they occur, reflecting the wisdom of Islam in safeguarding the human being in all dimensions of life—spiritual, psychological, physical, and social. Accordingly, this section presents a set of Sharīʿah-based means characterized by their dual preventive–therapeutic nature, as an integrated framework that promotes psychological well-being, limits the escalation of disorders, and simultaneously responds to the demands of contemporary reality. Among the most prominent of these means are the following:

A. Spiritual Acts of Worship

Spiritual acts of worship—such as prayer, fasting, remembrance (dhikr), and the recitation and contemplation of the Qurʿan—play a vital role in disciplining the soul and calming emotional states. Regular prayers provide individuals with moments of reflection and tranquility and represent the greatest source of assistance in all matters. Allah the Exalted says: *“O you who believe, seek help through patience and prayer”* (Al-Baqarah, 153). Through prayer, souls are soothed and hearts find reassurance. Fasting, moreover, cultivates self-discipline and strengthens control over instincts and desires. This is affirmed in the Prophetic ḥadīth regarding those unable to marry: *“...and whoever cannot afford it should fast, for it will be a shield for him”* (Al-Bukhārī, 2002; Muslim, 1955), meaning a restraint against desire. In addition, fasting enhances patience and psychological endurance.

Likewise, remembrance (dhikr) and supplication (duʿāʾ) constitute effective means of preventing psychological disturbances (Abdul Rab et al., 2024), when they are uttered by a sincere tongue and a heart firmly convinced that benefit, harm, giving, and withholding are all in the Hand of Allah—Glorified and Exalted. They serve as spiritual nourishment that instills tranquility and serenity in the heart, thereby reducing anxiety and psychological stress. As for the recitation and contemplation of the Qurʿan, it represents the greatest remedy for hearts and the most beneficial cure for souls. Through it, every good is attained and every harm is repelled. Allah the Exalted says: *“O mankind, there has come to you an admonition from your Lord and a healing for what is in the breasts, and guidance and mercy for the believers”* (Yūnus, 57). Ibn al-Qayyim (2019), among others, emphasized that the Qurʿan is the most comprehensive and effective cure for removing afflictions, being a complete healing for all spiritual and physical diseases, as well as the ailments of this world and the Hereafter. Allah—Exalted be He—has not revealed any remedy more general, beneficial, or efficacious than it for those who reflect upon it and engage with it through both tongue and heart, for it is the Speech of the Lord of the worlds and the ultimate Cause of all causes. Alongside other spiritual acts of worship, this forms an integrated system for the prevention of various forms of illness.

B. Commitment to Values and Moral Ethics

The ethical framework in Islam encompasses a broad system of values that directly contribute to enhancing psychological and social equilibrium. The Qurʿan and the Sunnah have established these values as a foundation for the well-being of both individuals and society. Allah the Exalted says: *“Take what is given freely, enjoin what is right, and turn away from the ignorant”* (Al-Aʿrāf, 199), a verse that (comprehensive) of noble moral principles (As-Saʿdī, 2000), which refine emotional responses, alleviate tension, and promote psychological adaptation.

The Prophet Muhammad also stated: *“I was sent only to perfect noble character”* (Aḥmad, 2001), a clear affirmation that sound psychological and social construction is fundamentally rooted in moral integrity. Shaykh al-Munajjid (2009) notes that careful attention to regulating methods for treating diseases of the heart and acquiring virtuous character traits constitutes one of the greatest obligations in the Sharīʿah framework, for no heart is free from ailments which, if left unrefined, accumulate, and no soul is free from dispositions which, if left unchecked, lead to ruin in both this world and the Hereafter.

Such moral and spiritual refinement forms a cornerstone of psychological health in the Islamic worldview. Purifying the heart from maladies such as rancor, envy, arrogance, and ostentation reduces psychological stress and corrects emotional imbalances, while acquiring virtuous traits—such as truthfulness, forbearance, humility, and justice—enhances inner coherence and social harmony. This grants individuals a deep sense of tranquility and

balance, enabling them to confront life's pressures with steadfastness, awareness, and stability. Collectively, these values cultivate a psychologically balanced environment, strengthen emotional regulation, and enhance resilience in the face of stress, rendering moral ethics, within the Islamic paradigm, a fundamental preventive pillar of psychological health.

C. Seeking and Acting upon Islamic Knowledge

Allah the Exalted says: *"So know that there is no deity except Allah"* (Muhammad, 19). This verse clearly indicates that true inner stability-both psychological and spiritual-begins with certain and sound knowledge. Al-Sa'di (2000) explains that genuine knowledge is that which settles firmly in the heart and is affirmed through action, and that its perfection lies in acting upon its implications. The highest and noblest form of knowledge is the knowledge of the Oneness of Allah, which is an individual obligation upon every accountable person without exception. Allah has diversified the evidences of this knowledge by establishing clear signs in the horizons and within the selves, manifesting the effects of His Names, Attributes, and Actions that testify to His perfection, His exclusive dominion over creation and governance, and His sole bestowal of both apparent and hidden blessings. He has also exposed the falsehood and incapacity of idols, while His Books, Messengers, and the people of knowledge have unanimously affirmed His absolute Oneness. When these evidences converge, faith becomes firmly rooted in the heart like immovable mountains, unshaken by doubts or misconceptions, thereby safeguarding the individual from distraction and inner turmoil, and granting knowledge a preventive role in achieving psychological stability and tranquility.

Ibn al-Qayyim (2019) states: "There is no life for the heart except through knowledge." Knowledge accompanied by action constitutes the foundation upon which sound thinking is established and clear insight is attained. It is among the most effective means of preventing psychological disorders, as it contributes to the expansion of the chest and the illumination of the heart. The more a servant increases in knowledge and acts upon what he knows, the greater his inner openness and emotional breadth become. However, this effect is not associated with every type of knowledge; rather, it is specific to Islamic knowledge inherited from the Prophet Muhammad, which is beneficial knowledge. Those who possess and act upon it are the most expansive in their chests, the most generous in their hearts, the finest in character, and the most wholesome in their lives (Abdul Rab et al., 2024). Such knowledge guides individuals toward a sound perception of reality and fortifies them against anxiety and psychological disturbance.

D. Balance in Social and Family Life

Balance in social and family life constitutes one of the fundamental pillars of psychological well-being from an Islamic perspective. However, when religious commitment weakens within many Muslim families, this balance becomes disrupted. Consequently, trials and problems emerge, disputes and conflicts intensify, and feelings of resentment and hostility spread among family members. Fathers become preoccupied with matters away from mothers, mothers become detached from fathers, and both neglect their responsibility toward raising and nurturing their children and protecting them from harmful companionship. As a result, many sons and daughters fall into moral corruption and plunge into environments of vice without guidance or accountability, leading to the fragmentation and collapse of family structures.

This breakdown has produced widespread manifestations of misery, distress, grief, anxiety, emotional exhaustion, loneliness, depression, and psychological tension, to the extent that mental and psychological disorders have severely affected many children and adolescents (Abdul Rab et al., 2024). The surrounding social environment also plays a critical role in achieving or undermining this balance, as it may either reinforce positive values or propel individuals toward deviation. When a person becomes immersed in a corrupt environment, he inevitably acquires its behaviors and norms-engaging in prohibited acts, indulgence in desires, and neglect of moral restraints-which divert him from his sound innate disposition and correct belief, ultimately leading to destruction, loss, and the ruin of his psychological and social future.

Some scholars have stated: *"As for associating with evildoers, it is harmful and detrimental to those who mingle and live with them in every respect; many people have perished because of them, and they have led their companions to ruin, both knowingly and unknowingly"* (Al-Sa'di, 2002). Our Shariah has clarified the danger

of the surrounding environment on the individual through multiple evidences, including the story of the man who killed one hundred souls (Al-Bukhari, 2002; Muslim, 1955). The Prophet Muhammad likened a bad companion to a blower of the blacksmith's bellows-an instrument of thick leather in which fire is blown-and said: *"...and the bellows blower either burns your clothes or leaves a foul odor"* (Al-Bukhari, 2002; Muslim, 1955). The noble Shariah emphasizes strengthening familial and social bonds, protecting the individual from isolation and loneliness, which are among the causes of anxiety and depression. Lawful marriage, caring for progeny, and maintaining good interactions with others are all factors that elevate psychological reassurance and internal stability.

E. Shariah-based Ruqyah (Spiritual Healing)

Seeking treatment is fundamentally permissible and encouraged in Islam. Prophetic texts urge its practice and highlight it as among the means Allah has prescribed for preserving life. The Prophet Muhammad commanded seeking treatment (Abu Dawud, 2009), and it is considered a major objective of Shariah. Scholars have emphasized that seeking treatment simultaneously secures safety, brings benefits, and prevents harms. Izzuddin ibn Abdissalam (1991) explained that medicine functions in accordance with Shariah objectives, as it is intended to promote health and prevent harm.

Among the Shariah-sanctioned forms of treatment are ruqyah (spiritual incantations), whose benefit has been affirmed by the Hadith in treating both physical and psychological ailments. The Prophet Muhammad himself practiced and permitted ruqyah, and when he or others felt unwell, Angel Gabriel would recite it for him. He would say: *"In the name of Allah, may He cure you, and from every disease, may He heal you, and from the evil of every envier when he envies, and from the evil of every eye"* (Muslim, 1955). He also used incantations such as: *"Remove the harm, Lord of mankind, in Your hand is the cure; there is no cure but Yours"* (Muslim, 1955). He would seek protection for Al-Hasan and Al-Husayn saying: *"Your father used to protect Isma'il and Ishaq with it. I seek refuge in the perfect words of Allah from every devil, poisonous creature, and harmful eye"* (Al-Bukhari, 2002). The companions approved of these ruqyah practices so long as they were free from shirk (polytheism) (Muslim, 1955). Scholars have derived from these texts specific guidelines for permissible ruqyah:

1. It must be free from any form of shirk.
2. It should utilize the words of Allah or His Names and Attributes.
3. It should be in Arabic or in a language conveying the same meaning, provided it does not contradict Shariah.
4. The reciter and the recipient must be certain that healing is solely by Allah's will, and the ruqyah is merely a sanctioned means.
5. The person performing it must be trustworthy in faith and sound in methodology, not someone accused of sorcery or superstition.

Ibn Hajar (1960) confirmed consensus on these principles, emphasizing that the efficacy of ruqyah is not intrinsic but rather dependent on Allah's divine decree. Optimal benefit is obtained when the reciter and recipient approach the ruqyah with reflection, humility, and awareness of its spiritual objectives, thereby enhancing its effect and aligning it closely with the intended purpose of curing ailments and preventing their causes.

F. Seeking Psychological Treatment in Accordance with Shariah Guidelines

As previously mentioned, our noble Shariah encourages seeking treatment, considering it a fundamental principle, encompassing all permissible means of achieving healing. This includes spiritual remedies through legitimate ruqyah, physical medicines, and consultations with qualified medical and psychological specialists. The Prophetic injunction to seek treatment applies to all these forms, provided they do not involve anything prohibited by Shariah. Scholars have clarified that the means are judged according to the objectives they serve (Al-Qarafi, 1998); thus, therapeutic measures are considered in line with the Shariah objectives for which they are prescribed, as they serve to preserve the soul, one of the five essential necessities.

Accordingly, resorting to psychological treatment is a lawful approach and may even be obligatory when needed, provided it relies on experienced, competent, and trustworthy professionals, and is free from superstition, fraud, or violations of core Islamic beliefs. This does not contradict reliance on Allah (tawakkul); rather, it represents a complete form of tawakkul and entrusting matters to Allah—because it involves taking the means that Allah has commanded. A group of scholars has also affirmed the permissibility of benefiting from contemporary psychological sciences and validated therapeutic techniques, so long as they contain nothing forbidden, since they constitute permissible human expertise that can be used to achieve Shariah objectives, particularly the preservation of the mind and soul (International Islamic Fiqh Academy, 2025).

Therefore, the integration of Shariah guidance with scientifically grounded psychological treatment provides a balanced therapeutic framework, enhancing recovery and reducing emotional disturbances in patients. These represent the most important preventive and therapeutic means for promoting mental health. Together, they work to preserve the soul and spirit, strengthen psychological and social stability, and enable the individual to face life's pressures with resilience and awareness. They achieve internal balance and harmony with one's social environment, in accordance with the objectives of Islamic Shariah, reflecting the wisdom and purposive vision of Shariah in safeguarding humanity and preserving all aspects of human life

CONCLUSION (FINDINGS AND RECOMMENDATIONS):

After grounding the study in the position of mental health within the objectives of Islamic Shariah, clarifying the Shariah objectives related to it, and analyzing the Shariah-based methods and approaches for its enhancement-both preventive and therapeutic-the study reached the following key findings:

1. Islam places great emphasis on consolidating the behavioral and spiritual components of mental health, which manifest in faith and certainty in Allah, resilience in facing adversities, patience during trials, cooperation with the Muslim community, and instilling values of contentment, satisfaction, and optimism. These factors enhance emotional stability, safeguard the individual from deviation from proper conduct, and ensure protection from shirk (associating partners with Allah), innovations (bid'ah), lusts, heedlessness, and desires, which constitute threats to spiritual and psychological equilibrium.
2. The objectives of Islamic Shariah embody a comprehensive approach to preserving the human being spiritually, psychologically, and socially through the five essentials (al-daruriyyat), which achieve internal balance and individual and societal stability. Each aspect of preserving religion, life, intellect, lineage, and wealth contributes to establishing inner tranquility and peace, reinforces harmony between the self and its social and general life environment, and strengthens the capacity to face life's pressures and challenges with sound reasoning and a tranquil spirit.
3. The most prominent preventive and therapeutic means for promoting mental health include: various spiritual acts of worship, adherence to ethical values and morals, seeking Shariah-based knowledge and acting upon it, achieving balance in social and family life, performing legitimate ruqyah, and resorting to psychological treatment in accordance with Shariah guidelines.

Recommendations:

The researcher recommends that universities and religious colleges incorporate educational and training programs into their curricula on mental health according to Islamic Shariah, emphasizing the integration of Shariah guidance with modern psychological interventions. Scholars, preachers, and academics are advised to organize awareness campaigns for community members on the importance of preventive Shariah practices, particularly acts of worship, ethical conduct, and seeking knowledge, and to raise family awareness about the impact of social and familial environments on enhancing children's mental health. Health and educational institutions, as well as social policies, are recommended to adopt mental support programs based on Shariah objectives, integrating spiritual and psychological care with social guidance and counseling. Such initiatives would contribute to building sustainable preventive and therapeutic policies that respect the religious and cultural particularities of the society.

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