

## **A SPIRITUAL APPROACH OF DUA TO MENTAL HEALTH PROBLEMS THROUGH THE PERSPECTIVE OF AL-QURAN, HADITH AND MUSLIM SCHOLARS FOR STUDENTS OF THE QURAN AND SUNNAH FACULTY**

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### **ABSTRACT**

A spiritual approach to dua in solving mental health problems from the perspective of Quranic, Hadith and Islamic scholars among the students of the Faculty of Quran and Sunnah emphasizes the deep connection between a person's inner well-being and their well-being relationship with the god. The Quran emphasizes the importance of dua to seek consolation and support from Allah, as shown in the verse (2:186), which affirms the closeness of Allah and His responsibility to dua. The objective of the study is to examine the spiritual approach of dua as both a justification and proof for mental health. In relation to mental health concerns, the spiritual approach to dua frequently entails seeking solace, guidance, and support from a higher power or supernatural source. For some people, dua provides a sense of comfort, hope, and closeness, which aids in the management of stress, anxiety, and depression. It can also provide a kind of coping, inner peace, and strength when navigating mental health difficulties. A profound study of the teachings of the Quran, Hadith, and the insights of Islamic scholars allows students in the Faculty of Quran and Sunnah to integrate spirituality and dua as useful strategies to treat mental health concerns. The method that have been used analysis of lecturer interviews in Islamic centers And document analysis list of dua suitable to mental health. They can study appropriate passages and hadiths, as well as the wisdom of Islamic scholars, to learn how spirituality can be easily blended into the spiritual realm. The results of this study we now analyze that all three practitioners agreed on a dua that can be used to solve mental health problems after holding an interview session at the Islamic Center of the University of Islamic Sciences Malaysia (USIM).

**Keywords:** spiritual, inner, dua, integrate, realm.

## **Introduction**

The study on the "Spiritual Approach of Dua to Mental Health Issues through the Perspective of the Quran, Hadith, and Muslim Scholars towards Students of the Faculty of Quran and Sunnah" is emphasized based on Islam's recognition of the importance of mental health, with students from the Faculty of Quran and Sunnah as the main focus. The Quran and Hadith play a central role in providing guidance on mental health through the concept of dua as a means to draw closer to Allah and seek inner peace. In this context, the scholarly perspective of Muslim scholars is also integrated, investigating the relationship between spirituality, dua, and mental health. As individuals delving into Islamic teachings, students of the Faculty of Quran and Sunnah may experience mental pressures, and therefore, the study aims to provide in-depth insights into how a spiritual approach through dua can serve as a remedy for their mental health issues, in line with the understanding of the Quran, Hadith, and the scholarly contributions of muslim scholars.

## **Problem Statement**

In today's society, there is widespread ignorance about the possible benefits of dua in resolving current mental health disorders. Many people struggle with depression, stress, and anxiety, and they frequently lack good coping skills. This problem originates from a lack of attention to the critical link between mental health and dua practice in daily life. This lack of understanding, people have been navigating mental health difficulties without taking use of the potential benefits of dua. Various studies, such as those demonstrating positive outcomes in individuals experiencing pathological symptoms such as tension, anxiety, depression, and anti-social tendencies (Abdullah CH, Ismail HN, Ahmad NS, Hissan WS, World J Islamic History Civilization, 2012), support the importance of dua in promoting mental well-being. These findings highlight the importance of gaining a thorough understanding of the benefits of dua, as taught in the Quran and Hadith, as a necessary part of daily life.

This qualitative study aims to explore the spiritual approach of dua in addressing mental health problems through the lens of al-Quran, Hadith, and muslim schools. By focusing on students of the Faculty of the Quran Sunnah, the research seeks to uncover perceptions, experiences, and insights, bridging the awareness gap and guiding students toward recognizing and harnessing the potential benefits of dua for mental well-being. The ultimate goal is to empower individuals to integrate dua into their daily lives, fostering a deeper understanding of its positive impact on mental health, as prescribed by Islamic teachings.

## **Literature Review**

### ***Mental Illness***

According to WHO, mental health is a state of well-being that is realized by the individual in which there is an ability to manage stress in normal life, work productively, and to be able to participate in the social community (Dewi Aisyah 2021). ). Despite limited

prevalence data, an estimated one in three refugees fleeing violence and war-torn countries experience depression, anxiety, and PTSD from pre-migration exposures to post-migration resettlement (Blackmore et al., 2020). The debus art ritual is the process of the debus game ceremony which demonstrates immunity carried out by debus members, in the context of Islamic symbols that breathe religious rituals (Dendi, 2020). Norhafizah Musa and Che Zarrina Sa'ari (2019) believed that uncontrolled stress can cause various mental illnesses, including anxiety, unnecessary worrying, nervousness, sadness, depression and others. ). Fachri Fahmi (2018); Ab. Rahman, Z. (2018); Salasiah Hanin, et al, (2020) mindfulness in Islam is akin to muqarabah, which refers to an individual's practices in a situation where he has completely surrendered himself to Allah SWT, which is reflected in the calmness, peacefulness and awareness evident in him after doing so. Muqarabah is an arabic word meaning "to see, appreciate and pay full attention", whereby the individual always realises that Allah SWT is forever looking and knowing about everything concerning him. Many mental health issues emerge during late adolescence and early emerging adulthood, including anxiety, insomnia, and depression (J. Am. Coll. Health 2018). the importance of gaining knowledge about providing mental health services for muslim women due to the growth of the muslim community throughout Canada (Islam et al., 2018).

Through basic health research data (Riskesdas, 2018) shows that more than 19 million people over the age of 15 years have emotional mental disorders, and more than 12 million people over 15 years old have depression. There is a period when adolescents will experience physical and mental changes to achieve mental health. Correspondingly, nurses will encounter Muslim patients with increasing frequency. Healthcare providers have legal, ethical and moral obligations to respect the background and rights of patients, families and carers concerning care decisions equality act (2010); Mental Health Care and Treatment Scotland Act, (2015); (Nursing & .). Another study describes that private petitionary dua among Christian adults has a negative association with mental health, whereas ritual dua shows a positive relationship (Black et al. 2015). There are several proofs of the Quran that can be linked to mental issues such as from Ali bin Abi Talib RA, that the Prophet SAW said:

رَفَعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الصَّبِيِّ حَتَّى يَشِبَّ، وَعَنِ الْمَعْتُوهِ حَتَّى يَعْقِلَ

Meaning: "The pen is raised from three groups: People who sleep until they wake up, from babies until they are teenagers (puberty) and from people with mental problems until they become sensible." (Narrated by al-Tirmizi, no. 1423 and Ahmad, no. 956).

### ***A Spiritual Approach of Dua***

The use of dua in mental health care is controversial. Several scholars in the field have formulated deliberate advices for professionals. "Doctors and clinicians should not initiate prayer without knowledge of the patient's religious background and whether the patient would appreciate such activity" (D'Souza 2007, p. S58). ). The life expectancy at birth is 55 years. The lifetime prevalence of at least one DSM-IV disorder in the Nigerian Survey of Mental Health Disorders was 12.1% (Gureje, Lasebikan, Kola and Makanjuola, 2006). (Al-Muḥāsibī 1990) revealed his view about self-reflection (muhasabah diri) in the scripture al-Ricāyah lī

Ḥuqūq Allāh, as follows: The normal way for a person who is learning to train his heart is to always ponder the past that has caused some unease and become ascetic (zuhud).

There are arguments that can be linked to this issue such as

طَالِدِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Meaning” those who believe and their hearts become peaceful by remembering Allah. Remember, only by remembering Allah the heart becomes peaceful “ surah al-aad verse 28.

## **Methodology**

The research design for this study on the spiritual approach of dua to mental health problems involves employing a descriptive qualitative approach. To gather data, paper-based interviews will be conducted with selected informants, and statistical analysis will be applied to evaluate the opinions of informants regarding the impact of the spiritual approach of dua on mental health problems and its potential correlation with academic studies. The research sample comprises all texts of Al-Quran, Hadith, and quotes from muslim scholars, serving as the primary sources for studying the spiritual approach of dua to mental health problems. Instruments for data collection include a questionnaire designed with close endup questions on the spiritual aspects of dua for mental health problems. This questionnaire will be administered to lecturers in the Islamic center at the University Sains Islam Malaysia (USIM). The questions are structured with multiple options to identify suitable dua practices for addressing mental health issues. The data analysis method for this study involves a non-statistical approach, emphasizing qualitative analysis. Through interviews and the examination of responses from the questionnaire, the research aims to gain insights into the perspectives of Islamic scholars on the spiritual approach of dua to mental health problems and its potential influence on academic studies.

## **Findings and discussions**

The informants involved in the study are lecturers who are at Usim Islamic Center. The results of the study show that the informants the majority of the informants work in the private sector, three informants are lecturers in the season are thorough in knowing the specialization of dua. In terms of education level, most of the informants have an education level up to PHD level. Here are the questions addressed in relation to spiritual dua against mental health problems. Through the analysis of interview records, there are three main questions found for the suitability of dua for mental problems.

The following is a discussion on questions related to dua based on the findings of an interview study that has been conducted with several lecturer.

Based on the analysis that has been carried out, there are three questions about the spirituality of dua against mental problems that have been identified, namely how to dua effectively to solve mental problems, suitability for mental problems through the Qur'an and Hadith and suitable dua in facing mental problems.

### **1. Is dua effective to solve mental problems?**

Informant 1 : agree, all issues have a solution, but help can only be obtained if it is requested, and mental illnesses are one of them.

Informant 2 : agree, because it fulfills the human instinct that needs to rely on God.

Informant 3 : agree, because it can strengthen the relationship between servants and God.

The findings of this study show centers around the effectiveness of "dua" (supplication) in addressing mental health issues, with unanimous agreement among the informants. While informants 1, 2, and 3 acknowledge "dua" as a method for finding solutions to diverse problems, there is an opportunity to explore varied perspectives. The connection between "dua" and resolving mental health challenges is considered in terms of providing hope, tranquility, and spiritual support. However, potential counterarguments may propose that relying solely on "dua" may not directly solve mental health problems, prompting consideration for medical and psychological approaches. The discussion explores the inherent human instinct to depend on faith in a higher power, emphasizing whether this instinct is universal or varies with individual religious beliefs. Furthermore, the idea that "dua" strengthens the bond between individuals and a higher power is discussed, examining how spiritual connections may influence mental well-being and whether empirical evidence or personal experiences support such perspectives. Acknowledging diverse viewpoints, the conversation underscores varying opinions on the role of "dua" in mental health solutions, recognizing that some may see it as crucial support while others may favor scientific or psychological approaches. Ultimately, the discussion encourages a holistic approach that combines "dua," social support, and professional assistance for optimal mental well-being.

### **2. Is there a suitable dua for mental problems through Al quran and hadith?**

Informant 1 : agree, there are many dua that can be found in the hadith and the quran that have a wide range of functions

Informant 2 : I agree that reading the Quran is calming.

Informant 3 : agree, Al-Quran and hadith have told us a lot about dua or how to actually face mental problems.

In this discussion, all three informants concur on the alignment of dua found in the Quran and Hadith in addressing mental challenges. The first informant notes the diversity of dua with broad functions, indicating that Islamic teachings offer concrete solutions. The second

informant emphasizes that reading the Quran alone provides tranquility, while the third informant states that the Quran and hadith provide numerous teachings on coping with mental issues. The discussion could delve into specific examples of dua and verses that bring serenity, highlighting the spiritual connection to mental health. Collectively, this discussion illustrates that Islamic teachings can serve as a crucial source of support in overcoming mental challenges and enhancing the mental well-being of the muslim community.

### 3. What is the appropriate dua in facing mental problems??

Informant 1 : اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ، وَغَلْبَةِ الرَّجَالِ

Informant 2 : "يا حي يا قويم برحمتك استاغيس، والليلي سياني كلاهو ولا تاكنني إلا نفسي ثورفاتا عينين آبادان"

Informant 3 : يا حي يا قويم برحمتك استاغيس،

The results of the study show that

Informant 1:

*"I make a dua to Allah, seeking refuge from worry, sadness, incapacity, laziness, stinginess, and cowardice. I also seek protection from the burden of debt and the dominance of others."*

This dua reflects a plea for safeguarding against various emotional and mental challenges. It acknowledges the need for reliance on a higher power for fortitude and resilience during trying times.

Informant 2:

*"O Eternal and Sustaining One, I make a dua, seeking refuge in Your mercy. The night is dark, and everything seems powerless. May nothing harm me except my own shortcomings. Watch over me with eternal eyes."*

This supplication expresses a dependence on the enduring and sustaining qualities of the divine. It recognizes vulnerability but seeks protection and safety through divine mercy.

Informant 3:

*"O Eternal and Sustaining One, I make a dua, seeking refuge in Your mercy."*

This brief dua underscores the act of seeking refuge in the mercy of the Ever-Living and Sustaining force. It is a concise request for divine aid and assistance.

In a broader perspective, these duas convey a shared theme of seeking refuge and strength from a higher power when confronted with life's challenges. They exemplify a spiritual approach to mental well-being, highlighting the significance of faith, trust, and seeking divine support during difficult moments. Engaging in dua can offer individuals a sense of solace, resilience, and optimism, contributing positively to their mental and emotional state.

## **Conclusion**

In conclusion, the spiritual approach to managing mental health disorders, as viewed through the lens of Al-Quran, Hadith, and the insights of muslim scholars, is extremely important for Quran and Sunnah faculty students. Students in this faculty are ideally positioned to comprehend the depth and wisdom found in the sacred books and teachings of Prophet Muhammad (peace be upon him) as seekers of knowledge within the Islamic tradition. As foundational texts, the Quran and hadith emphasize the holistic aspect of well-being, which encompasses the spiritual, psychological, and bodily elements of the human experience. During times of distress, the Quranic verses offer comfort and advice, emphasizing patience, thankfulness, and reliance on Allah. Students are urged to think about these verses, internalize their meanings, and use them to find strength in their personal and academic lives. This spiritual approach provides a unique opportunity for Quran and Sunnah faculty students to merge their academic endeavors with personal development. Students can acquire a profound grasp of the interconnectedness between faith and psychological well-being by diving deeper into Quranic verses and hadith pertaining to mental health. This understanding enables individuals to not only contribute to the scholarly conversation on mental health within an Islamic context, but also to practice these ideals. In essence, the spiritual approach to mental health, rooted in the teachings of the Quran, hadith, and the scholarship of muslim luminaries, empowers students of the Quran and Sunnah faculty to be ambassadors of holistic well-being. By embracing these teachings, students can foster a resilient spirit, compassionate hearts, and a profound connection with Allah, thereby enriching their personal and academic journeys with the transformative power of faith.

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