

## Elements of Mental Health from the Viewpoint of the Quran and Hadiths

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### **Abstract**

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Knowing the factors that secure mental health and using them in practice ensure peace of mind for the individual and society. The present study explores this topic in the Quran and hadiths. The study will show that, according to these two sources, the main factors in securing mental health for the individual and society are the following: enhancing faith in God, trusting God, having a good opinion of God and positive thinking, being hopeful, maintaining the prayer, fasting, supplication, patience and perseverance, repentance, asceticism and restraint from vain worldly pleasures, love and affection, goodness, marriage, and a decent profession.

**Keywords:** mental health, psychology, God, the Quran, hadith.

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## **Introduction**

The Quran introduces itself as a cure and mercy for believers, who maintain that the Quran contains a prescription for mental health, since it is “a clarification of all things and as a guidance and mercy” (Quran 17:82). Exploring this subject and attempting to extract and categorize the teachings of the Quran and hadiths in this regard are the aims of this paper.

Before beginning the discussion, it is necessary to mention the following point: the domain of mental health from the viewpoint of the Quran and Hadith is wider than it is in modern psychology. According to the Quran and Hadith, human beings have two dimensions: one is the terrestrial, visible, earthly, and corporeal dimension and the other is the celestial, heavenly, transcendental, and spiritual dimension. The human body is terrestrial with material needs, but the human soul is celestial and heavenly with transcendental needs. From the viewpoint of the Quran and Hadith, knowing the human being and his needs and motivations will be realized if both dimensions are considered, and mental health will be ensured when the thoughts, behaviors, and all the dimensions of one’s existence are balanced. In other words, mental health, from the viewpoint of the Quran and Hadith refers to the state of one's achieving physical and mental rectitude by removing the obstacles to his maturity and perfection and securing his physical and spiritual needs reasonably according to the divinely revealed laws. Anything endangering this balance is regarded as destructive from the viewpoint of the Quran and Hadith though modern psychology may not consider it destructive.

The crucial factors for securing mental health according to the Quran and Hadith are the following fifteen factors.

### **1. Enhancing Faith in God**

*[Those] who believe in the Unseen, and maintain the prayer, and spend out of what We have provided for them; and who believe in*

*what has been sent down to you and what was sent down before you, and are certain of the Hereafter. Those follow their Lord's guidance, and it is they who are the felicitous. (Quran 2:3-5)*

In the educational system of the Quran, the foundation for securing mental health is the belief in unseen truths and realities. If the patient does not believe the instructions, prescriptions, or the methods of the health care provider or the therapist, he will never undergo the treatment.

The advantage of the Islamic method of treatment is that the patient has faith in the treatment measures and at the same time anticipates spiritual rewards. Therefore, it motivates him to follow the treatment instructions.

## **2. Hope**

One of the factors endangering the health of the mind is being disappointed with one's life, which can deprive one of spiritual tranquility and lead to various physical and mental diseases. Therefore, it can be said that one of the essential human needs is to enjoy hopefulness, to entertain hopes of a better future and success in life and happiness. Undoubtedly, it is the hope for survival and progress that revives liveliness and motivation in human beings and leads them to further progress. However, when a person loses hope in survival and felicity, he will lose his liveliness and will be overpowered with gloom and depression.

The Quran engenders hope in human beings in different ways and instructs them to have hope in God's unsparing support in all conditions, in the vicissitudes of life and in hardships. The Quran says: "Indeed, ease accompanies hardship" (Quran 94:5).

Everyone knows from experience that when our friends and those who support us advise us to remain hopeful in hardships and promise us that the difficulties will pass, it engenders a spiritual tranquility in us, which motivates us to solve the problem. The hope will be more if we have a great faith in the promises of our supporters and if we are sure that we will have their support, especially if they are from those who never break their promises. Thus, when God has promised to grant us ease in our affairs, we will have tranquility according to the degree of our faith. The Quran says: “Who despairs of his Lord's mercy except those who are astray?!” (Quran 15:55-56).

### **3. Trust in God**

Trust in God is one of the factors that can definitely impact on spiritual balance and mental peace. Trust in God can relieve the concerns and fears of a vague future and repel anxiety and psychological pressure. The essence of trust is the knowledge of God and reaching the rank of the *eye of certainty* and even the rank of the *truth of certainty*; that is, one should realize with the inner eye that God is the Living, the All-Knowing, the All-Powerful and that He has dominion over all things. One should believe that God knows everything. He is the Eternal, the First, and the Last. Then, one will know that trusting God and relying on Him is certainly one's best choice, since He is the Knower of all the details and He is indeed able to do whatever He wishes.

Pondering on the numerous Quranic verses about trust in God shows the reason that engenders this virtue in our heart: “Indeed, I have put my trust in Allah, my Lord and your Lord” (Quran 11:56). The belief in the Lordship of God is regarded as the origin of trust in Him: “Sovereignty belongs only to Allah. In Him I have put my trust” (Quran 12:68). When someone attains the faith that it is indeed God who is the sovereign ruler of the worlds, he will simply place his trust in Him.

“There is no god except Him; in Him I have put my trust” (Quran 13:30). There is no object of worship except God. Why, then, should one not have absolute confidence in Him?

Realizing that God comprehends all things in His knowledge and that He knows every detail of all the affairs also lead to trusting Him: “Our Lord embraces all things in [His] knowledge. In Allah we have put our trust” (Quran 7:89). “Say, ‘He is the All-beneficent; we have faith in Him, and in Him do we trust’” (Quran 67:29). Accepting the fact that the origin of existence is the All-Beneficent also makes one trust in Him, since His mercy embraces all things. Besides, He singles out the faithful for His special mercy, because “He is most merciful to the faithful” (Quran 33:43). “And why should we not put our trust in Allah, seeing that He has guided us in our ways?” (Quran 14:12). Believers have practically learned from experience that God has indeed guided them to success. “But whoever puts his trust in Allah, then Allah is indeed all-mighty, all-wise” (Quran 8:49).

God's two attributes of might and wisdom lead a believer to put his trust in him, since all might belongs to Him and He is the Lord of might and All-Wise. “And whoever puts his trust in Allah, He will suffice him” (Quran 65:3). People do not hesitate to assign tasks to someone who is capable of doing them. According to the abovementioned verse, God suffices as a trustee, and believers put their trust in Him without any worries or fears. “And to Him all matters are returned. So worship Him and trust in Him” (Quran 11:123). If to God return all affairs, why should one not trust in Him? “Put your trust in the Living One who does not die” (Quran 25:58). When one knows that his protector is the Ever-Living who does not die, he will choose Him alone as a trustee and entrust to Him all his affairs.

With this mental and cognitive background, therefore, finding the spirit of trust in God, entrusting him with one's affair, being pleased with Him, and submitting to the Lord of all the worlds, which form the foundation of faith in God, will be easily achieved. If an individual gains insight into the lordship of the Lord and Nurturer of the worlds, he will not become despondent when afflicted; rather, he will patiently bear the afflictions that visit him in order to be an excellent servant, since they are tests from His Lord. He will continue accomplishing his tasks without any distress, because he will indeed receive the blessings and guidance of his Lord to whom he belongs and to whom he will return. This makes him rejoice at God's favors and faith in Him, which makes him hopeful of a bright and beautiful future.

The Quranic verses and the hadiths on the theme of trust in God reveal the following points:

1. Man should not solely depend on material means and his abilities to face troubles and afflictions.
2. “Nothing will befall us except what Allah has ordained for us” (Quran 9:51). Man receives nothing but good from God. Therefore, one should have no fear or grief.
3. The afflictions that befall man have a measure and an end, and they are trials: “Indeed ease accompanies hardship” (Quran 94:6); “Certainly Allah has set a measure for everything” (65:3).
4. God, the All-Merciful, helps the faithful. He guides and supports His servants through trials and afflictions.
5. Trust in God forms a new character in man and strengthens his free will.

#### **4. Having a Good Opinion of Others and Positive Thinking**

Thinking ill of God and people darkens the heart and leads to mental illness. It deprives man of his comfort and happiness. Having a good opinion of others is crucial in securing mental health. Imam Ali (a) said: “Entertaining good opinions is a comfort to the heart and [indicates] soundness of faith” (Mohammadi Reyshahri 2009, 683). Imam Ali (a) also reportedly stated that having a good opinion was the most valuable human character (Kh<sup>w</sup>ansari 1366 Sh, no. 4816; no. 4834).

##### **4.1 Having a Good Opinion of God**

Having a good opinion of God, His acts, and His forgiveness and mercy originates from knowing God and His attributes of glory and beauty and from being aware of the philosophy of creation and life. When people realize that God’s mercy and forgiveness embraces all things, especially those who turn to Him in repentance, they rejoice and try to replace their misdeeds with good deeds.

##### **4.2 Having a Good Opinion of People**

An individual cannot live peacefully in society unless he feels psychologically secure in his social interaction with people. Imam Ali (a) said: “The one who does not think well of people will remain alienated from everybody” (Mohammadi Reyshahri 2009, 685).

Stress, anxiety, menace, fear, and insecurity are overwhelming feelings that encompass the one who does not have a good opinion of other people. Feelings of security or insecurity are sometimes developed by real factors in an individual's environment, but they are sometimes created by the individual's own character traits. Regarding the first case, the Quranic system of education enhances faith in God, guides people to what is right, reminds them to be steadfast, purifies

them, and teaches them wisdom. This kind of education removes all the bases and factors of worry, anxiety, and insecurity.

### **4.3 The Virtues of Having a Good Opinion of Others**

#### **4.3.1 A Sound and Lively Mind and Body**

A hadith from Imam Sadiq (a) points out that he who has a good opinion of others will be healthy-looking and cheerful (Majlisi 1403 AH, 67:389).

#### **4.3.2 Fulfillment of Prayers**

Prayers get answered soon when the supplicant is optimistically convinced that God will answer them. Imam al-Sadiq (a) said: “When you supplicate, be optimistic that your request has been met” (Mohammadi Reyshahri 2009, 378).

#### **4.3.3 Comfort of the Heart**

Imam Ali (AS) said: “Entertaining good opinions is a comfort to the heart and [indicates] soundness of faith” (Mohammadi Reyshahri 2009, 683).

#### **4.3.4 Remedy of Anxiety**

Having a good opinion of others repels worry and anxiety: “Entertaining good opinions reduces anxiety, and saves one from being taken over by sin” (Mohammadi Reyshahri 2009, 683).

## **5. Remembrance of God and Finding Oneself in His Presence**

One of the factors of securing mental health, according to the Quran and hadiths, is remembrance of God and finding oneself in His presence at all times. Remembering God abundantly is a cure for hearts. Engaging in continuous remembrance purifies and enlightens the heart and the mind. “Whoever remembers Allah, glory be to Him, Allah enlivens His heart and illuminates his intellect and the innermost core

of his heart” (Mohammadi Reyshahri 2009, 412-13). Invocations with words occupy the heart with the remembrance of God and sooth the feelings of worry and anxiety away. However, in this type of remembrance, one should ponder on the meaning of the words and meditate on the insight conveyed. For example, the hearts find rest by repeating the formula *la ilaha illa Allah* (“There is no god but Allah” [Quran 37:35]).

Remembering God with this formula puts man in His stronghold and protect him against divine punishment. When one utters this formula and his tongue and heart overflow with it, all the sources of one's anxiety and stress are eliminated. According to a hadith, God said, “The formula ‘There is no god except Allah’ is My stronghold. Whoever utters it enters My stronghold, and whoever enters My stronghold will be secure from My punishment” (Majlisi 1403 AH, 49:127).

At the end of the Battle of Siffin, ‘Ammar b. Yasir asked Imam ‘Ali (a) what words he was uttering during the battle. The Imam answered that he was uttering the following words: “O He Who except Whom there is no one!” ‘Ammar said, “What is it for?” Imam Ali (a) replied, “On the eve of the battle, I saw al-Khidr in a dream and asked him for a ritual remembrance (*dhikr*) that would support me while facing difficult situations in my life. He taught me these words” (Saduq 1398 AH, 89).

## **6. Maintaining the Prayer (*Salat*)**

The prayer is the true attachment of the heart to the Lord of the Worlds. This is why it is one of the main factors of the soul's peace and a means of repelling anxiety. The prayer manifests the station of reunion with God and the full realization of the remembrance of God and finding oneself in His presence. The Quran says: “Maintain the prayer for My

remembrance” (Quran 20:14). The prayer shields one's soul against spiritual conflicts and problems. The Quran says: “O you who have faith! Take recourse in patience and prayer; indeed Allah is with the patient” (Quran 2:153). It has been reported that “whenever an affliction visited the Prophet (s), he took refuge in prayer” (Zamakhshari, n.d. 2:592).

## **7. Fasting**

Fasting reinforces sincere devotion to God. As a practical way of securing spiritual and mental health, fasting has been prescribed in the Quran and hadiths as an act of devotion. In the Quran, fasting and prayer together have been regarded as means of strengthening the soul: “O you who have faith! Take recourse in patience and prayer; indeed, Allah is with the patient (Quran 2:153). According to the commentators, the word “patience” in this verse refers to fasting.

Fasting is effective in securing one's well-being in two ways: First, it makes one physically and mentally healthy, as it has been mentioned by the Prophet: “Fast and you will be healthy” (Mohammadi Reyshahri 2009, 651). “Health” in this hadith is general and unrestricted; therefore, it embraces physical, mental, and spiritual health. Imam Baqir (a) is also reported to have said: “The fast and the obligatory pilgrimage (hajj) pacify the heart” (Mohammadi Reyshahri 2009, 652).

Secondly, fasting is effective in strengthening one's willpower and enhancing one's spiritual capacity for enduring hardship.

## **8. Supplication and Invocation**

Imam al-Kazim (a) is reported to have said that supplication to God is of such importance that God has revealed the following verse: “Say, ‘What store my Lord would set by you were it not for your supplication?’” (Quran 25:77) (Nuri 1408 AH, 5:169). He also said,

“Verily as soon as a calamity afflicts a believing servant, God inspires him to supplicate and ask Him to repel it” (Kulayni 1401 AH, 2:471).

Supplication to God and invoking Him are so important that Imam ‘Ali (a) counted it among the three main daily duties of every believer: “The believer's time has three parts: the part in which he is in communion with God, the time when he works for his livelihood, and the time when he is free to enjoy what is lawful and pleasing” (Kulayni 1401 AH, 2:471).

## **9. Patience and Perseverance**

Patience and perseverance have an important role in one's life. Among the factors of success, patience and perseverance should be regarded as the most important ones. There are many people who are of average intelligence and talent but have attained great success in life due to, according to a research, their perseverance and steadfastness.

The development of every effective project depends only on one's patience and perseverance against hardship. Successful scientists and those who promoted peace and righteousness in society showed great perseverance and patience in the face of difficulties, adversities, and afflictions. Prophets also succeeded in purifying and educating their communities through steadfastness and perseverance, and tolerating torment, false accusations, and ridicule.

On the importance of patience and perseverance, the Quran has many clear statements, such as the following: “But if you are patient and God-wary, that is indeed the steadiest of courses (Quran 3:186). The Quran has employed various methods to purify people and secure their peace of mind. This sacred book enjoins human beings to be patient and regards perseverance as an attribute of the distinguished

believers: “And give good news to the humble, those whose hearts tremble with awe when Allah is mentioned, and who are patient through whatever visits them” (Quran 22:34-35). In another verse, the Quran praises the perseverant who steadfastly supported the prophets and never faltered despite what had afflicted them. The Quran introduces them as good exemplars for believers:

How many a prophet there has been with whom a multitude of godly men fought. They did not falter for what befell them in the way of Allah, neither did they weaken, nor did they abase themselves; and Allah loves the steadfast. All that they said was, “Our Lord, forgive us our sins, and our excesses in our affairs, and make our feet steady, and help us against the faithless lot.” So Allah gave them the reward of this world and the fair reward of the Hereafter; and Allah loves the virtuous. (Quran 3:146-48)

## **10. Repentance**

One of the important factors in securing spiritual and mental health according to the Quran and hadiths is repentance and turning penitently to God. In order to find out the important role of repentance in creating inward purity, one should ponder on the seriously harmful effects of sinning and disobeying divine commands. According to Islamic teachings, human beings originally enjoy a safe, sound, and pure innate disposition, which naturally knows and worships God. A human being will enjoy mental-spiritual health and peace if he moves in the direction of God's desire and pleasure, becomes pleased with His decrees, and makes his life-cycle and deeds revolve around the axis of divine love. To sum up, human beings belong to God, and to Him they return. It is the true identity and natural disposition of human beings that make them certain that they will encounter their Lord.

The anxiety resulting from the feeling of guilt, from the feeling that one may be degraded in God's presence, and the feeling that people may know

one's iniquities have highly undesirable effects and endanger one's mental health and psychological wellbeing. In other words, as a result of sinning a sense of self-humiliation is created in the perpetrator that would lead to mental disorder. The Prophet (s) says in this respect: "Shall I not inform you of your ailment and of your remedy? Your ailment is sins, and your remedy is seeking forgiveness" (Majlisi 1403 AH, 9:289). Imam al-Sadiq (a) has said: "When a man commits a sin, a black spot appears on his heart. If he repents, it is effaced, but if he continues committing it, the spot increases and grows until it engulfs the whole heart, and he can never again prosper" (Mohammadi Reyshahri 2009, 426).

### **10. Asceticism and Restraint from Vain Worldly Pleasures**

Attachment to worldly pleasures may aggravate a person's greed for them. He may be frustrated by natural restrictions, or he may bitterly regret losing them. Therefore, the nervousness and restlessness before reaching them and the dejection and despondency after losing them will perturb him. But practicing asceticism and breaking one's attachment to worldly pleasures and their vain glitter and glamour will pave the way for achieving the greatest degree of comfort and mental and emotional tranquility and balance. This has been discussed in Islamic psychology, where practical guidance is offered. The Quran expounds on the reason why afflictions visit people and their life: "So that you may not grieve for what escapes you, nor exult for what comes your way" (Quran 57:23). Explaining this verse, Imam Ali (a) says: "Asceticism is summed up between two phrases in the Quran, where Allah, most High, says, 'So that you may not grieve for what has escaped you, nor be exultant at what He has given you.' Therefore, one who neither grieves about past losses nor is overjoyed about the possessions he is granted has perfected

his asceticism from both sides” (Mohammadi Reyshahri 2009, 481).

According to other hadiths,

Longing for the vain pleasures of this world increases worry and sorrow, whereas abstaining from them puts the heart and the body at rest. (Mohammadi Reyshahri 2009, 483)

He who loves comfort let him renounce the pleasures of this world. (Kh<sup>w</sup>ansari 1366 Sh, no. 8947)

Whoever is content will not be depressed. (Mohammadi Reyshahri 2009, 934)

Contentment is the most wholesome lifestyle. (Kh<sup>w</sup>ansari 1366 Sh, no. 933)

## **12. Love**

One of the psychological needs of man is to be loved and treated with respect. People seek to endear themselves to those around them, and to love and respect them in return. The individuals who behave abnormally and disgrace themselves in public were generally deprived of the love and affection of their parents and other people around them in their childhood and adolescence. This deprivation developed a complex in them which leads them to take revenge on society. On the contrary, the sources of goodness and blessings in society are those who enjoyed the blessing of love and respect, especially in their childhood and when their characters were being formed, and know how to reciprocally show love and affection to people and to develop sound relationships. Therefore, reciprocal love is an inherent human need which will cause serious private and public problems when lacking.

Moreover, one’s friends relieve him of his loneliness and distress. The Prophet of Islam is reported to have said: “The faithful indeed draw comfort from the faithful, as a thirsty man draws comfort from cool water” (Majlisi 1403 AH, 71:280). Imam al-Sadiq (a) says: “[T]he

faithful indeed find rest in their faithful brothers, as birds of a feather find rest in each other” (Majlisi 1403 AH, 71:234).

Therefore, in order to ensure the continuation of life and to secure the comfort of the heart, people are in need of each other. But not everyone befriends everyone: “Souls are of different kinds. Those that resemble each other are in harmony, and people are attracted towards those they resemble” (Mohammadi Reyshahri 2009, 610). According to another hadith, “Every person is inclined towards one who is like him” (Mohammadi Reyshahri 2009, 610). Those who resemble each other can accompany and comfort each other.

A part of the advice of the Infallible Imams (a) is to maintain relations with one's kin and with the other believers. In this regard, Asbagh b. Nubata reports that Imam Ali (a) said, “Whenever one of you finds enmity towards his kin, he should approach and visit them, because reconciliation with one's kin brings them all peace and comfort” (Majlisi 1403 AH, 71:97).

### **13. Good-Naturedness**

To be good-natured is to enjoy a humble, lenient, and beautiful character, to be affectionate and amicable towards people when interacting with them, to speak kindly to them, and to have good manners. It is reported that when Imam al-Sadiq (a) “was asked about the meaning and bounds of good-naturedness, [he] said, ‘Be lenient, make your words pleasant and meet your brother joyfully’” (Mohammadi Reyshahri 2009, 347).

According to Islamic traditions, good-naturedness has the following characteristics and results:

It is half of religion.

It is the best of noble traits.

It makes one reach the high ranks and honorable stations in this world and in the hereafter.

It is the best companion.

It is the fruit of the intellect.

It is the fountainhead of every goodness.

It brings about the most wholesome social lifestyle.

It will raise one to the station of those who fast during the day and keep vigil at night by standing in prayer.

It brings about the reward offered to those who do jihad in the way of Allah.

It is the best deed that weighs heavy in the scales of deeds on the Day of Resurrection. (Mohammadi Reyshahri 1387 Sh, 3:488-89).

### **13.1 The Effects of Good-Naturedness in Securing Mental-Spiritual Health**

One of the principles that psychologists and psychiatrists observe is self-confidence, to keep one's dignity and self-respect, and to have respect for other people, which make a person think positively of himself and assess his own personality as worthy. Those who suffer from some form of mental disorder and hence do not typically think positively of their personality and of the way they think and behave are low-spirited and regard themselves insignificant, feeble-minded, and mentally deficient. Thus, they think that people do not like them. This is why they are isolated from the society and feel lonely and emotionally unsupported. The Prophet of Islam says: "Good nature establishes love" (Mohammadi Reyshahri 2009, 345). Imam Ali (a) also says: "Whoever is good-natured endears himself to more and more

people, and souls will find intimacy with him” (Kh<sup>w</sup>ansari 1366 Sh, no. 9131).

#### **14. Marriage**

Man is a social being and cannot ensure the continuation of a healthy and wholesome life by living alone and staying away from other people, especially from those who are his intimate companions and confidants. If a person becomes all alone, he will experience intense anxiety. In order to find peace of mind, he needs someone to get intimate with, to reciprocally have affection for, and to confide in. A loneliness-free life requires certain conditions the most important of which is marriage and selecting a spouse that fulfills these emotional-mental needs. The Quran reminds people that the goal of the creation of spouses for them is to secure their comfort: “And of His signs is that He created for you mates from your own selves that you may take comfort in them, and He ordained affection and mercy between you. There are indeed signs in that for a people who reflect” (Quran 30:21).

Marriage is in many ways effective in recovering one's equilibrium and peace of mind. In the creation of man, there are strong drives such as the sexual drive, which serves to ensure the survival of the human race. The sexual need inherent in man is a strong factor, which causes emotional stress and stimulates him, and the only remedy in such states is to satisfy it. Sexual satisfaction will not be balanced and in accordance with his inherent disposition unless it is gained lawfully through marriage. If sexual satisfaction is not kept within legal bounds and limits, it will cause further mental-spiritual problems for families.

Moreover, marriage is a natural response to one's physical, spiritual, and affective needs. Through marriage one can find a compatible

companion to confide in when one has a problem and reciprocally enjoy affection and mercy. Finding comfort in marriage is what the Quran and hadiths emphasize (Tabataba'i 1382 Sh, 83).

## **15. A Decent Profession**

A person who has a good profession is highly self-confident and enjoys a good life. He views a magnificently bright future ahead of him and draws comfort from it, which is itself an important factor for securing his mental health. The method of the Quran and hadiths is to view all things from a theocentric perspective, and to direct all the issues of life towards divine and spiritual goals. To have a job and work for a living should also be spiritually motivated; it should be regarded as an obligatory duty and result in self-purification. Thus, there will be a harmony and balance between worldly life and life in the hereafter. In this regard, the Quran says:

By the means of what Allah has given you, seek the abode of the Hereafter, while not forgetting your share of this world. Be good [to others] just as Allah has been good to you, and do not try to cause corruption in the land. Indeed Allah does not like the agents of corruption. (Quran 28:77)

### **15.1 The Effects of Working on Securing Mental Health**

Having a profession is one of the factors that secure mental health. Pasteur is reported to have said that man's mental health is found at the library and in the laboratory (Mutahhari 1379 Sh, 6:46), which seems to refer to the fact that at libraries and in laboratories researchers are in deep thought and so wrapped up in their work that they rarely think about their worries. This fact, however, is not limited to libraries and laboratories. Rather, all professions that can attract a person's love, thought, and concentration have the same effect. Voltaire is reported to have said that he resorted to his work whenever he felt that he was overwhelmed by pain, because his profession was his cure (Mutahhari 1379 Sh, 6:442).

## **15.2 The Importance of Work in Hadiths**

Islamic traditions regard working as sacred and enjoin men to seek their sustenance. There are many hadiths in this regard, some of which will be mentioned below.

### **15.2.1 Having a Lawful Profession Is an Honor**

The Prophet (s) is reported to have said, “Verily if one of you takes his ropes and goes to the hills and collects firewood and carries the load on his back, it is far better than begging for something whether it be granted or not” (Bukhari 1414 AH, 2:731). Imam Ali (a) also said: “Verily Allah loves the trustworthy servant who is engaged in a profession” (Mohammadi Reyshahri 2009, 273).

### **15.2.2 Having a Lawful Profession Is Similar to Jihad**

Laboring to secure the livelihood of one’s family has the same reward as the reward of jihad. Imam al-Sadiq (a) said: “He who works hard to provide his family with [a lawful] livelihood is as one who fights in the way of Allah” (Mohammadi Reyshahri 2009, 454). In a hadith from Imam al-Rida (a), the reward for earning a lawful livelihood is considered even greater than the reward for jihad (Kulayni 1401 AH, 5:88).

### **15.2.3 Having a Lawful Profession Is a Type of Worship**

According to a hadith, the Prophet (s) said, “Worship consists of seventy parts, the most advantageous of which is earning a lawful livelihood” (Hurr al-‘Amili 1391 AH, 13:13).

## **An Analytical Note**

Among the fifteen abovementioned factors, the first five (enhancing faith in God, hope, trust in God, having a good opinion of others and positive thinking, and remembrance of God and finding oneself in His presence) are related to the heart and to the articles of faith. Maintaining the prayer,

fasting, supplication and invocation, and repentance are four factors that strengthen the relationship between God and man. The remaining factors (patience and perseverance, asceticism and restraint from vain worldly pleasures, love, good-naturedness, marriage, and having a decent profession) relates to one's interactions with one's community.

In other words, these factors, some of which are related to faith and some related to action, secure mental-spiritual health in one's relation with himself, his Lord, and his community. They are, on the whole, manifestations of the comprehensive and perfect view of Islam and its all-embracing outlook.

## **Conclusion**

The present article leads to the following conclusions:

1. The concept of mental health and the factors securing it from the viewpoint of the Quran and hadiths has a wider domain than it has in the science of psychology.
2. The most important factors securing mental health are enhancing faith in God, hope, putting one's trust in God, engaging in continuous remembrance of God, maintaining the prayer, fasting, and invoking God in supplication, about which there are valuable teachings in the Quran and hadiths, which have emphasized their tremendously positive effects.
3. Pondering on the Quranic verses and hadiths in this regard reveals that Islam is all mercy and it is immensely attentive to mental health and spiritual wellbeing of human beings. Therefore, to secure mental health, it has given instructions such as maintaining the prayer, fasting, and putting one's trust in God. It has called all people to observe the principles of mental health in order to find true felicity.

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