

PROPHETIC THERAPEUTIC TECHNIQUES AND THEIR IMPACT ON ACHIEVING PSYCHOLOGICAL WELL-BEING

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Abstract

This research discusses how to identify prophetic therapy methods and how they impact mental health and psychological well-being. This study's value comes from finding prophetic therapy through the evidence gathered in the Hadith narrated by Ibn Hibbān in his *Saḥīḥ* [2/76, No. 361]. It uses multiple types of research methodologies: inductive, deductive, and survey-based. The research focuses on finding the main ideas behind psychological well-being in the Sunnah and finding therapeutic therapy methods for problems related to mental health. The researcher created a survey/questionnaire and distributed them to 200 students at Al Qasimia University and used SPSS software to complete the analysis of their responses. The results of the survey indicate that the Sunnah provided us with the methods of therapy and provided us with the foundation and for the necessities of one's psychological well-being, giving rise to the idea of psychologist's adoption of the principles later on. This study was based on authentic sources of the *Sunnah* along with 28 scholarly studies and hopes to provide the better knowledge base to help increase the understanding of prophetic therapy techniques as a means to help psychotherapists and also to create a desire for more research to be conducted to look into the various ways the Prophetic tradition can assist today in relation to modern-day psychology.

Keywords: Psychological well-being; Prophetic *Sunnah*; Therapeutic techniques; Psychology.

Introduction

Psychological well-being has received much attention from psychology; however, there have been few studies addressing psychological well-being with a Hadith perspective. Thus, there is a strong need for research integrating information from these two areas (Hadith and psychoanalysis).

The importance of this study can be seen in the Hadith approach that this study presents and its emphasis on the *Sunnah's* role in establishing techniques of therapy that can lead to the development of psychological well-being.

This research looks to include and discuss authentic Hadiths that pertain to the therapeutic practices and mental health base of Islamic texts.

The author hopes this study highlights the need for further research to address the gaps in current scholarship regarding therapeutic approaches found in Prophetic traditions, as there is a significant gap in modern research regarding this issue. Further research will be required to identify these techniques, their/application, and their effects on the human psyche. There is no doubt that mental health is one of the key factors leading to psychological well-being. It enables the proper performance of acts of worship and social transactions; in its absence, the implementation of certain Islamic rulings may be hindered. Therefore, it stands as the most crucial element to focus on when studying the concept of psychological well-being. This study seeks to highlight therapeutic techniques found in the Hadith of Ibn Ḥibbān, along with a number of other authentic traditions that frame this topic.

In addition, the research findings indicate that the Prophet's *Sunnah* offered some of the earliest approaches for assisting individuals suffering from mental health conditions. It created a systematic method for achieving good mental health through specific practices, beliefs, and principles that can be implemented in conjunction with each other to provide a framework to facilitate psychological well-being. In this way, the current study furthers previous studies into mental health by identifying and addressing particular gaps, thus adding a significant dimension to an area of research that has many other studies.

Central to all techniques, principles, and guidelines is rectifying one's beliefs. Belief is a person's primary source of mental health. People achieve mental health through complete belief in God, which is made possible through performing God's five pillars; however, to maintain mental health, one must continue to perform the five pillars consistently. This will allow an individual to avoid both extreme behaviors and negligence with each of these pillars. On the social level, the Sunnah emphasized the importance of the family, assigning responsibility to every mentally sound, mature individual, while lifting obligations in cases of incapacity, and working toward protection from illness. Economically, it encouraged work, spending in the cause of good, patience in the face of hardship, the cultivation of optimism, and the use of strategies for managing psychological stress. Recent psychological studies have shown that these methods align with some contemporary therapeutic techniques, reflecting the pioneering nature of the Prophetic *Sunnah* in this field.

Through this research, we have created conclusions that show how the Prophetic Technique of Therapy greatly affects one's mental wellbeing and has had a tremendous influence on how foundational principles of Psychology were developed within the framework of modern Psychotherapy. The current literature and prior research on the Prophetic Technique of Therapy as described in the Hadith literature are generally not represented.

The primary purpose of this research study was to examine the Prophetic Technique of Therapy as it relates to the mental health profession and provide evidence that these techniques help clients to cope with their problems of mental health. The study will provide supportive evidence through a thorough examination of the Hadith written by Ibn Ḥibbān, as well as through the findings of other related authentic traditions, and will demonstrate how we can create standards of mental health based on the *Sunnah*. By doing so, it is anticipated that this information may provide possible solutions to the barriers to better mental health and help in developing practical means to attain good mental health status, as acknowledged by the modern world today. To attain these aims, the study adopts inductive, deductive, and survey-based methodologies, examining relevant authentic Hadiths, analyzing them in light of modern psychological studies, and assessing the perspectives of two hundred student's mental health at Al Qasimia University on the subject who were selected through a stratified random sample.

To investigate the Islamic Perspective on Psychological Well-Being, we will conduct a methodical review of the primary sources of Prophetic Hadith [i.e., reliable accounts of the sayings of the Prophet Muhammad (*The Final Prophet of Allah, Peace be upon him, his Progeny and Companions*)]. This review will include the most authoritative collections of Prophetic Hadith available, as well as the relevant literature on this topic, in order to identify and develop therapeutic techniques for addressing mental health issues today. By doing so, the researcher hopes to identify the types of therapies available through the teachings of Prophet Muhammad (*The Final Prophet of Allah, Peace be upon him, his Progeny and Companions*), in order to assist people suffering from various forms of mental illnesses today.

In addition, this study will contribute to the growing body of literature on Prophetic Therapeutic Techniques and provide specific recommendations from the Prophet (*Sal Allah-u- 'alaihi wa sallam*) that can help preserve Psychological Well-Being.

Literature Review

Contemporary researchers have not given much attention to the issue of psychological well-being in the Prophetic Hadith. In those studies on the topic that have appeared, modern researchers have tended to treat it primarily from a psychological perspective, ignoring the Hadith aspect of it. Scholarly contributions on the topic from the Hadith perspective are therefore still very few and far between. Thus, the present research claims to fill this gap by investigating the components of Ibn Ḥibbān's narration and to identify Prophetic methods for treating psychological issues.

In order to achieve this objective, previous research on the subject has been categorised. Yuliharti¹ has presented several pieces of Hadith that are somewhat relevant to our research area, which she has translated, and she has illustrated how they relate to components of mental health, all using a theoretical and thematic analysis approach. Although Yuliharti has investigated this issue, she has failed to address some key Prophetic methods of treatment of psychological health problems in the many other Hadith that are approved, or Khatib, to have a direct connection to psychological well-being, nor does Yuliharti's research present an extensive view on the subject from a Hadith point of view.

Conversely, this research focuses on Hadiths that explicitly lay out therapeutic methods as well as those Hadiths that cover all

aspects of psychological health. This will take place through a survey carried out by Al-Qasimia university. The Hadith from Ibn Ḥibbān will be the basis of this research and forms the basis for further comparisons between the teachings of the Sunnah with current established psychological principles.

In her study, Siti² used the Structural Equation Modeling (SEM) approach to investigate the links between the concepts and indicators of the Meaning of Life and the Concept of Happiness. Her findings indicated that religion is very closely connected with one's inner contentment, and that Quality of Life in most modern-day European societies is largely determined by the degree of influence Islamic Culture has had upon them. While Siti attempted to establish a direct link between psychological well-being and Happiness, her analysis used the single indicator of self-respect, which was defined as an aspect of each religion. She did not highlight Islam specifically on this matter.

This research intends to explore the relationship between Islamic teachings and psychological well-being via the behavioural methods presented by the Prophet (*Ṣal Allāh-u- 'alaihe wa sallam*) in the Hadith reported by Ibn Ḥibbān in his *Ṣaḥīḥ*³, through a study focusing on the behaviors of youth (18–25). The aim of this research is to support Cosmopolitanism and find a way to bridge the gap between Islamic practices and the positive effects that they can provide to people (particularly at a time when many young people are searching for direction in their lives). Although Gumiandari⁴ made a well-structured and solid theorization of resiliency in an Islamic light, he failed to sufficiently present the evidence behind the theories described in the study via the Prophetic *Sunnah*. The research that follows will be a continuation of Gumiandari's work and aims to bridge the gap between the two studies. Trudel-Fitzgerald⁵ focused primarily on how one's mental state can affect their chances of developing life-threatening diseases by looking only at two components of overall mental wellness: happiness and optimism through descriptive methods. However, this research expands one's understanding of mental wellness as it pertains to other components of mental wellness under a valid religious framework.

Fatima⁶ looked at the role that fostering positive emotions plays in our development according to Islamic teachings. Through both Comparative and Analytical methods she concluded that positive psychological theories promote categorizing positive character traits and virtues through the application of understanding and principles based on her analysis; this is a key strength of her research. Fatima did

not focus on any of the Prophetic Hadith in her research and did not use the Prophetic model for extracting practical therapeutic techniques, therefore, this study will provide that additional research to enhance and further develop Fatima's research.

Through the results and discussion, this study provides evidence indicating that the Prophetic Sunnah provides the foundation for addressing psychological difficulties experienced by people in their daily lives; furthermore, the Prophetic *Sunnah* establishes solid principles and techniques for achieving psychological well-being and offers practical suggestions. Ultimately, the research supports the assertion that the Prophetic *Sunnah* provides an appropriate lifestyle for all times and places, and that some aspects of modern psychology are either very similar to or have been influenced by the therapeutic techniques introduced in the Prophetic tradition.

The study also addressed the contemporary psychological research related to this topic and finally, it provided results based upon a discussion of these major themes, their psychologic equivalents, and practical methods for applying Prophetic therapeutic methods with regards to student activities.

Methodology

In this research, the three methodologies of inductive, deductive, and survey methods were used.

Each of these methodologies provided a means of an in-depth analysis of Prophetic Hadith and its relation to modern day concepts of mental health, with the opportunity to extract therapeutic practices from the Hadith. The scarcity of available research regarding this relationship between the Prophetic Hadith and modern mental health concepts made the need for this research very important. In addition, because this research focused primarily on a specific narration (narration of Ibn Ḥibbān) and did not contain an abundance of Hadiths authenticated by other sources; the Hadith had to be selected from the major collections of *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, etc. (other collections), and these Hadith also had to contain therapeutic techniques. Once selected, these Hadiths were organized into Prophetic mental health therapeutic techniques and were organized by the elements contained in the narration of Ibn Ḥibbān for analysis of their Psychological Effects, and their association with Psychological Concepts in Modern Day Psychology.

The Hadith included in this study come mainly from major collections of Hadith and a small number of modern psychological

texts. The results of the survey were analyzed using the SPSS software to extract related statistical information based on collected data using an e-questionnaire consisting of 40 questions arranged into four sections.

The study also addressed the contemporary psychological research related to this topic and finally, it provided results based upon a discussion of these major themes, their psychologic equivalents, and practical methods for applying Prophetic therapeutic methods with regards to student activities.

Research findings

The concept of psychological well-being is composed of different dimensions such as: Self-Acceptance, Personal Development, Autonomy, and Positive Relationships. These dimensions are integrated into the Prophetic Therapeutic Techniques, which promote positive concepts and thinking; promote a reflective mindset and promote a person’s Development as an individual on a Psychological and Spiritual Level. Therefore, these findings confirm the hypotheses set forth in this research that Psychological Well-Being is an important aspect of Modern Psychology and intersects with the Therapeutic Techniques found within the Sunnah and Religion.

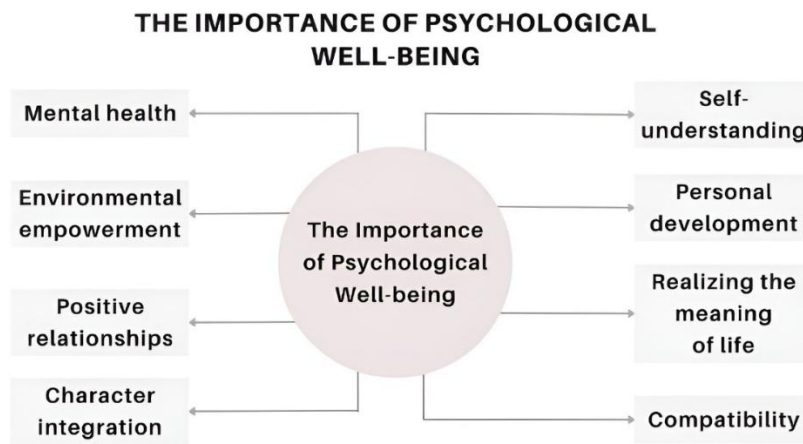


Figure 1: Summary of the Importance of Psychological Well-Being.

In figure 1, The Importance of Psychological Well-Being as seen in the diagram is represented by a circle with eight branches showing the impact of the eight elements relating to `Prophetic Therapeutic Techniques on each other. The eight branches are seen to be intersections between Sunnah and Modern Psychology.

Research Sample: On March 12, 2025, a questionnaire was distributed using email to assess the psychological well-being of Al-Qasimia University students. The sample was made up of 200 students who were in their first year of their bachelor's degree program, ages 18 to 25, during the 2025/2026 academic year. The students were selected randomly. There were a total of 40 questions in the questionnaire that were grouped into four categories: the association between student's psychological well-being and religion; the association of psychology well-being to academic success; the association of psychology well-being and the community; and the association of psychology well-being and positive thoughts. Along with Ryff's Scale version, the research used SPSS Statistical Software and conducted research with Likert Scale. The mean ratings for psychological well-being results are:

Below 2.5: Low level

From 2.50 to 3.50: Moderate level

Above 3.50: High level.

Dr. Malik Ameer Adam Ameer, Institutional Research Analyst, Quality Assurance, Institutional Effectiveness & Accreditation Corrected and approved.

Survey Results: According to the Likert Scale, the results related to these areas can be summarized as follows:

Rank	Paragraph Number	Paragraph	Arithmetic Mean	Standard Deviation	Agreement Degree
1	6	I believe in God and follow His path and orders	3.96	0.9	High
2	5	I contemplate God's creations and thank Him for his blessings	3.94	0.98	High
3	4	My religion helps to live an easy life	3.8	0.92	High
4	3	I nurture my confidence	3.76	0.95	High

		with my faith.			
5	2	my relationship with my Creator is strong	3.63	0.98	High
6	1	I am committed to my religious obligations	3.5	0.96	High
Total			3.95	0.98	High

Table N. 1: The descending order of Standard Deviation & Arithmetic Mean & Agreement Degree of the relationship between psychological well-being and religion among students at Al Qasimia University

The results indicate an overall high level of positive agreement across all paragraphs, with mean scores ranging from 3.50 to 3.96. Paragraph (6) ranked first with the highest mean (3.96), followed by Paragraph (5) with a mean of 3.87, and Paragraph (3) with a mean of 3.76, all reflecting high agreement. Paragraphs (4) and (2) showed moderate agreement, with mean scores of 3.53 and 3.68 respectively. Paragraph (1) ranked last with a mean of 3.56, while still indicating a high level of agreement.

Rank	Paragraph Number	Paragraph	Arithmetic Mean	Standard Deviation	Agreement Degree
1	6	I make efforts to be creative and innovative	3.90	0.90	High
2	5	I am dedicated and honest to my work	3.87	0.98	High
3	4	When I reflect on myself, I can see that I'm very good	3.53	1.92	Moderate

		at several things			
4	3	I'm in all my physical capacities to do my duties	3.76	0.95	High
5	2	I train myself to remain silent	3.68	1.80	Moderate
6	1	I respect myself and others	3.56	0.96	High
Total			3.88	0.91	High

Table No. 2: Descending Order of Standard Deviation, Arithmetic Mean, and Degree of Agreement on the Relationship Between Psychological Well-Being and Academic Excellence Among Students at Al Qasimia University.

The results show a high mean score for the first item (3.88), with a standard deviation of 0.91, and overall mean scores ranging from 3.53 to 3.96. Paragraph (6) ranked first with the highest mean (3.96), followed by Paragraph (5) with a mean of 3.87. Paragraph (4) ranked third with a moderate level of agreement (mean = 3.53), while Paragraph (3) ranked fourth with a high level of agreement (mean = 3.76). Paragraph (2) ranked fifth, showing moderate agreement with a mean of 3.68. Paragraph (1) ranked last with a mean of 3.56, yet still reflected a high level of agreement.

Rank	Paragraph Number	Paragraph	Arithmetic Mean	Standard Deviation	Agreement Degree
1	6	I do not believe in societal disparities	3.90	0.70	High
2	5	I love supporting others	3.88	0.78	High

3	4	I love empathy and compassion and ready to help those in need	3.80	0.75	High
4	3	I have many friends. I am, therefore, happy.	3.76	1.92	Moderate
5	2	I can easily integrate into society	3.63	1.60	Moderate
6	1	It is hard for me to keep my personal relationships	3.50	1.60	Moderate
Total					3.90

Table N. 3: The descending order of Standard Deviation & Arithmetic Mean & Agreement Degree of the relationship between psychological well-being and society among students at Al Qasimia University.

The results indicate a high mean score for the first item (3.90), with a standard deviation of 0.70, and overall mean scores ranging from 3.50 to 3.96. Paragraph (6) ranked first with the highest mean (3.96) and a high level of agreement, followed by Paragraph (5) with a mean of 3.87 and high agreement. Paragraphs (4) and (3) ranked third and fourth, showing moderate agreement with means of 3.80 and 3.76 respectively. Paragraph (2) ranked fifth with a mean of 3.63 and moderate agreement. Paragraph (1) ranked last with a mean of 3.50, while still reflecting a high level of agreement.

Rank	Para-graph Number	Paragraph	Arithmetic Mean	Standard Deviation	Agreement Degree
1	6	I'm flexible and not impulsive	3.70	0.96	High
2	5	I believe that life is hard and unfair	3.70	0.92	High
3	4	I feel a sense of well-being in my life	3.60	1.50	Moderate
4	3	I always support my family through hard times	3.55	0.90	High
5	2	I'm trustworthy and thankful for what God gives me	3.50	0.95	High
6	1	I avoid all psychological distress	3.50	0.98	High
Total					3.70

Table N. 4: The descending order of Standard Deviation & Arithmetic Mean & Agreement Degree of the relationship between psychological well-being and positive thinking among students at Al Qasimia University

The findings show a high mean score for the first item (3.70), with a standard deviation of 0.96, and overall mean scores ranging from 3.50 to 3.70. Paragraphs (6) and (5) ranked first and second with the highest mean (3.70), both indicating high levels of agreement. Paragraph (4) ranked third with a mean of 3.60, reflecting moderate agreement. Paragraphs (3), (2), and (1) ranked fourth, fifth, and sixth with means of 3.55 and 3.50, all showing high levels of agreement.

Conclusion of Tables Analysis

The results of the current survey were compared to the results of a survey conducted by Rehab Al-Laham⁷ regarding Psychological Well-Being of a sample of students from University of Jordan. It was found that the four dimensions of psychological well-being for Al-Qasimia University's students were significantly

higher than those of University of Jordan's students. Additionally, the dimension with the highest results was the Positive Influence of Religion on Psychological Well-Being; this supports the idea of high levels of religious support at Al-Qasimia University. In order to maintain or enhance this dimension, the University could enhance religious opportunities and competitions that encourage the positive influence of religion on mental health. Additionally, the University could support the Psychological Counselor in all ways necessary to achieve the highest level of psychological support.

The dimension with moderate results, showed potential for improvement through support of interactive classrooms, training students on time management skills, and increasing the role Academic Advisors play in the support of students, and that of the administration.

The area indicated in Part Three represents obstacles in terms of how students are associated with their community, which has a potential influence on their mental health. Students attending Al Qasimia University are not only of different nationalities, but also each nationality has a unique pattern of movement and interaction with their community from which they derive a sense of belonging. The author recommends developing and enhancing the type of activities offered by the university that focus on community involvement in order to provide students with a stronger sense of belonging and providing a means to create opportunities through the use of academic, sports, and cultural contests between universities and trips within and out of the country.

The area indicated in Part Four received the highest overall score relating to students' mental health due to the presence of positive thinking. The university should be able to continue to promote or increase the positive effects of positive thinking on students' mental health by providing psychological services to students through the university's Mental Health Counselors in order to support students in developing their capacity to use positive thoughts and to encourage students to take advantage of opportunities available to them through motivational projects.

The following question is raised: What are the benefits of Prophetic *Sunnah* in improving the psychological well-being of students and others, and how can it be used as a way to assist those who have yet to develop their psychological well-being?

Therapeutic Techniques and Foundations of Psychological Well-Being in the Hadith of Ibn Ḥibbān

Religious teachings show ways of expressing one's faith (e.g., through prayers) that have a great impact on the benefits of one's soul and positively affect one's level of psychological well-being. It shows what one should do, and all of this is found in various Prophet traditions⁸, of which the Hadith of Ibn Ḥibbān is the most common. These traditions provide individuals with ideas on how to be healthy individuals, who then feel secure, happy and mentally well.

Seo's⁹ research found that when medical students live their lives in accordance with Islamic teachings and follow Prophet (*Sal Allah-u-'alaihe wa sallam*), they feel increased levels of psychological well-being. Likewise, Loana David¹⁰ reported that when an individual has religious beliefs, especially at work, this provides motivation for job performance within a psychologically healthy environment and increases the personal and quality of their job performance. The findings of Koburtay¹¹ support the idea that employees' religiosity has a significant and direct correlation to their psychological well-being.

Zafar¹² et al's conclusions are consistent with the conclusions reached by Koenig¹³ when he stated that the connection between religion and health is complicated, and that there needs to be a number of accurate, sensitive, and valid measures used to evaluate both of these constructs. Certainly, a return to the Prophetic tradition has shown that all of the information that was provided in regard to indicators of psychological well-being and mental health has been reported in a hadith, which contains techniques for facilitating psychological healing. An example of this can be found in *Ṣaḥīḥ* Ibn Ḥibbān (Book of Virtue and Kindness, 2/76, Hadith 361)¹⁴, which lists several of the following therapeutic techniques available from this hadith.

In the hadith, Prophet Muhammad (*The Final Prophet of Allah, Peace be upon him, his Progeny and Companions*) said:

“It is incumbent upon the wise person, so long as he is not mentally overwhelmed, that he should dedicate specific times for himself: a time in which he engages in private communion with his Lord...”

This indicates that prayer is a form of therapy designed to teach humility and submission to Allah Almighty. The daily

performance of obligatory prayers has established a habit of being intimate with Allah Almighty (*munājāh*), also being mindful of Allah Almighty (*murāqabah*), and a strong healthy fear of committing a prohibited act (*ḥarām*). Modern psychology sees prayer as a type of meditation, which helps deepen your connection to the Creator. The feeling of tranquility felt before, during and/or after prayer provides a person with an increased level of emotional awareness; thus improving the ability to be mindful when being worshiped by Allah Almighty.

This is reinforced by another hadith in which the Prophet Muhammad (*The Final Prophet of Allah, Peace be upon him, his Progeny and Companions*) said:

“Increase your prostrations to Allah, for you do not prostrate to Allah once except that He raises you a degree and removes a sin from you.”¹⁵

“A Time in Which He Holds Himself Accountable” The Prophetic way of invoking self-accountability (*Muḥāsabah*) is a superb example of the role the Prophet (*Ṣalālah-u-‘alaihe wa sallam*) had in holding himself accountable for the very few dirhams he owned, believing that he would stand before his Lord and be accountable for them.

‘Ā’ishah (may Allah be pleased with her) reported:

“The pain of the Messenger of Allah (*Ṣalālah-u-‘alaihe wa sallam*) became severe, and he had seven, or nine, gold dinars with him. He said, ‘O ‘Ā’ishah, what has been done with that gold?’ I replied, ‘It is with me.’ He said, ‘Give it in charity.’ But I was preoccupied with his illness. Then he asked again, ‘O ‘Ā’ishah, what has been done with that gold?’ I said, ‘It is still with me.’ He said, ‘Bring it to me.’ So I brought it to him, and he placed it in his palm and said, ‘What would Muhammad think if he were to meet Allah while this is in his possession? What would Muhammad think if he were to meet Allah while this is in his possession?’¹⁶

I’tikāf is one way to foster a great deal of consciousness about oneself. Another way is to visit places of burial. I believe that the primary purpose of these activities is to keep alive the consciousness of the afterlife. According to Sa’id Ibn Jubayr, the process of healing oneself and cleansing oneself from the negative attachments to this world cannot be done effectively without constant self-surveillance. The self-surveillance techniques that modern psychology describes rely on self-awareness and self-criticism.¹⁷ Self-awareness involves awareness of one’s own reality, while self-criticism allows an

individual to evaluate and change their own behavior. This is one of the reasons why Prophet Muhammad (*The Final Prophet of Allah, Peace be upon him, his Progeny and Companions*) was able to scrutinise his actions and activities until the end of his life. In fact, the Prophet (*Ṣal Allah-u- 'alaihi wa sallam*) was a perfect example of this principle.

I'tikāf is sustained through solitude and conscious contemplation of the Creator. Steltzer¹⁸ recognizes this as being a way to create an affinity with the Creator. It allows believers to see God, the Creator of the Universe, through the magnificence and wisdom that exists within his creation.

The technique that our noble Prophet (*Ṣal Allah-u- 'alaihi wa sallam*) encouraged us to use aligns perfectly with the technique described in the first paragraph of the article. In psychological terms, this practice of reflection is based on Critical Thinking, Self-Reflection, and Deep Thinking and Analysis. Each of these 3 techniques has relevance to the Prophetic Sunnah, as they provide gateways to understanding deep spiritual and intellectual meanings that bring tranquillity and peace to our hearts and Minds.

The Prophetic *Sunnah* encourages us, among other things, to take time for ourselves as we enjoy our needs, such as food, drink, etc...it is one of the best therapeutic Methods taught by the Prophetic *Sunnah* to enjoy Lawful pleasures in life with mindfulness. This practice provides a counterbalance for our Self to keep in check our prohibited desires from taking over us; this reminds us that Islam does not promote asceticism as a means of restricting human needs; rather, through the use of moderation and lawful forms of satisfying those needs, it provides the path to emotional and spiritual health and well-being.

Through his research, Joshanloo¹⁹ demonstrated how the understanding of what constitutes a "good life" in Islam differs from the perception of happiness in Western culture, and therefore is directly related to the concepts of Psychological Well-Being in Islam. People who have a high level of religious devotion are typically reported to have better mental health than those who don't report having a high level of religious devotion. The Prophetic tradition supports this idea, using a variety of behavioral methods and techniques to create an atmosphere in which people are able to create a long-lasting psychological state of wellness for themselves if they follow those methods.

The Prophet Muhammad (*The Final Prophet of Allah, Peace be upon him, his Progeny and Companions*) said:

“By Allah, I am the most God-fearing among you and the most mindful of Him. Yet I fast and break my fast, I pray and I sleep, and I marry women.”²⁰

The modern concept of a balanced lifestyle is supported by psychological research as an important tool for the enhancement of mental health and emotional stability. This integration between psychological sciences and religious principles mentioned within these hadiths provides a solid framework for attaining psychological wellness while integrating spiritual beliefs.

Determinants of Mental Well-being

The teachings of the Prophet have prescribed certain fundamental methods that provide a basis upon which we may attain psychological wellness. Many of them can be found in individual hadith. One of these is:

Provision for the one that is Coming (*Tazawwud li'l-Ma'ād*) - The principle of drawing near to Allah through preparation for the Hereafter. The greatest provision available to the believer is to be aware of the presence of Allah Almighty and to be aware of His consciousness (*taqwā*). A person will attain true spiritual/psychological peace when he/she lives intentionally and with accountability, and is constantly aware of the divine presence.

Ibn 'Abbās (may Allah be pleased with him) reported:

“The people of Yemen used to go on pilgrimage without taking provisions with them, claiming: 'We are relying on Allah.' But when they arrived in Makkah, they would beg from people.

Then Allah Almighty revealed:

*"Hajj is in the well-known months. So, whoever intends to perform Hajj therein, let him not engage in sexual relations, nor commit sin, nor dispute unjustly during Hajj. And whatever good you do—Allah knows it. And take provisions, but the best provision is taqwā (God-consciousness). So be mindful of Me, O people of understanding."*²¹ [Surah al-Baqarah, 2:197].

The Prophet's *Sunnah* integrates the fields of psychology and inward searching, and therefore incorporates the need for individuals to develop themselves and work towards achieving specific, meaningful goals that have a positive impact on their lives. Through the pursuit of these goals, people's psychological well-being improves, and they experience a greater state of balance within themselves.

The Prophet (*Ṣal Allah-u- 'alaihe wa sallam*) said: "Giving yourself a means of making a living." In the Hadith of the Prophet Muhammad (*The Final Prophet of Allah, Peace be upon him, his Progeny and Companions*) a practical application is found for helping improve the quality of life.

“For one of you to take his rope, gather a bundle of firewood on his back, and sell it, thus preserving his dignity through it, is better for him than asking people, whether they give him or withhold.”²²

This illustrates how important work is in conjunction with the Principles of the Abrahamic Faiths and that our best means of obtaining a livelihood comes through our own hands; that it would be better for us to rely upon ourselves for our means of livelihood as opposed to relying upon another for the same. The relationship between our faith and our work was discussed by Mutawalli²³ where he stated that in all three Abrahamic faiths "work is either part of the Faith or a necessary element of the Faith that cannot and will not exist without it". These Premises are supported by Quranic verses, as noted by Farhan²⁴. This is evidenced by the Hadith:

“The Prophet Muhammad (*The Final Prophet of Allah, Peace be upon him, his Progeny and Companions*) passed by an area of people pollinating palm trees and said, 'Perhaps it would be better if you did not do so.' The crop then came out poor. He passed by them again and asked, 'What happened to your palm trees?' They said, 'You said such and such.' He replied, 'You are more knowledgeable about the affairs of your worldly life'²⁵”

The following highlights the importance of developing this skill as it creates a bridge from a "traditional" way of acquiring knowledge to a "modern" approach to learning. Pencheon²⁶ points out that "current and traditional ways to learn are inefficient. It is very important to create an environment that promotes continued learning for both individuals and organizations."

The other part, "Engaged In His Life Affairs", refers to mastering the skill of embracing your life. When you do this, you will develop motivation such as inner peace, patience, hope for the future, a clear goal in life, contributions to your community, wealth creation, and mental health. Islam prohibits the desire for death²⁷, instead, Islam teaches to be hopeful, as evidenced in the following hadith:

“None of you should wish for death due to a calamity that has befallen him. But if he must do so, let him say: O Allah, keep me alive as long as life is better for me, and let me die if death is better for me.”²⁸

This concept aligns closely with Positive Psychology and the theory of Flow, both of which are essential components of mental health.

"Guarding One's Tongue": A person may find it particularly difficult to master the practice of self-control over speech. Most people often experience difficulty in this discipline and may require assistance in learning to properly apply it in their lives.

The *Sunnah* emphasizes the tongue and its potential for harm to one's mental health, according to the teachings of the Prophet Muhammad (*The Final Prophet of Allah, Peace be upon him, his Progeny and Companions*):

"Do not speak any words except those that bring about good for yourself or for others. Indeed, a servant may utter a single word that hurls him into the Fire farther than the distance between the East and the West.”²⁹

Some of the most terrible things you can do with your speech are to speak lies (falsely represent) of the Creator, make up stories about other people (speak maliciously), and speak hurtfully toward others by gossiping (i.e. backbiting), and slandering them (i.e. being maliciously accusatory). Modern psychology has studied the reasons behind the act of lying, and concluded that it is a multifactorial behavior, driven by psychological variables (e.g., fear), need (e.g., greed), and social pressure (e.g., peer influence). The negative consequences of such behaviour include guilt and self-loathing. The *Sunnah* teaches us to be constantly aware of Allah's punishment as a means of moral restraint.

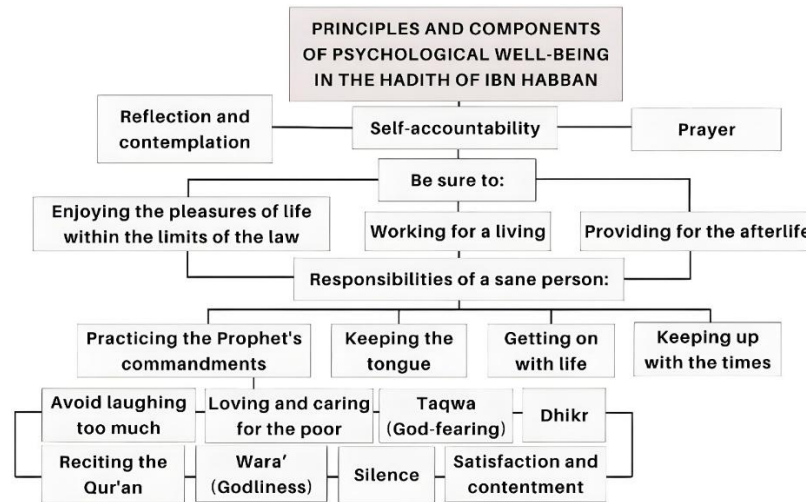


Figure 2: Summary of the Techniques and Foundations of Psychological Well-being in the Hadith of Ibn Ḥibbān

Discussion

Modern psychologists regard psychological well-being as a branch of positive psychology concerned with the quality of life. The World Health Organization (WHO) in 1990 described it as “a broad field of concepts that includes an individual's physical and mental health, level of independence, social relationships, and personal beliefs.”³⁰ Al-Asimi³¹ defined it as “an individual's enjoyment of a good state of physical, psychological, and emotional health.”

Helliwell³² observed that the concept of happiness overlaps with that of psychological well-being due to their shared relevance to life quality. This overlap was further examined by Al-Asimi, who highlighted Ryff's³³ distinction between psychological well-being and happiness based on their temporal scope. Ryff concluded that psychological well-being is broader and more comprehensive than mere happiness.

According to Abu Hashim³⁴ psychological well-being is referred to as “psychological happiness” and is considered the cornerstone of positive psychology due to its critical role in achieving mental health. Al-Jundi and Talahuma³⁵ argue that positive psychology encourages exploring individual strengths through the study of concepts such as well-being, hope, optimism, engagement with life, and kindness—all of which align with the notion of psychological well-being.

While Ryff and Singer³⁶ define psychological well-being in terms of autonomy, environmental mastery, personal growth, positive relations with others, life purpose, and self-acceptance, Rodrigues³⁷ asserts that when an individual feels satisfied with life, they attain psychological well-being. Famador³⁸ maintains that religion forms the most suitable foundation for human beings, and Oudah contends that the principles of life found in the higher objectives (*maqāṣid*) of *Shari'ah* have become universal human values. This is what the current research will highlight through references to the Prophetic Sunnah.

Conclusion

The purpose of the paper “Prophetic Therapeutic Techniques and Their Impact on Achieving Psychological Well-Being” was to explore some of the barriers facing people when it comes to their mental health—according to psychologists, these barriers include factors that negatively impact the development of a person’s ability to function normally. Through the results of this research, I concluded that the Prophetic tradition incorporates many similar therapeutic methods associated with the current understanding of Psychological Well-Being, and many of these methods are applicable to all students.

This research will be very beneficial to the field of Psychology, as it allows for a unique comparative analysis between the guidance provided through the Prophetic Edicts, and what is currently understood as Psychological Well-Being.

The paper supports the development of programs designed to train university Mental Health Counselors on the Prophetic Therapeutic Techniques, and recommends adding a component to train future educators on how to incorporate these therapeutic methods in their classrooms to help students struggling with their mental health and to gain a better understanding of the connection between Religion and Mental Health. Future research is encouraged to include as many of the prophecies regarding mental well-being within them.

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