

Navigating *Sunan Sittah* in Exploring the Prophetic Style of Coping with Mental Health Issues: A Case Study on Sadness

Menavigasi Sunan Sittah untuk Mengeksplorasi Pendekatan Kenabian dalam Mengatasi Gangguan Kesehatan Mental: Studi Kasus atas Kesedihan

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Abstract

This article explores the prophetic style of coping with mental health issues especially sadness by navigating *sunnah*. The *Sunnah* of the prophet are documented in the Quran and *sunan sittah* comprises of Sahih Bukhari, Sahih Muslim, Jami' al-Tirmizi, Sunan Ibn Majah, Sunan Abi Daud and Sunan al-Nasa'i. There are many modern ways of coping with mental health issues, however Muslims are guided by the Prophet on how to live their life according to the revealed knowledge, in addition to acquired knowledge. One pertinent question is: how did the Prophet Muhammad P.B.U.H sustain his mental health despite misfortunes and obstacles in his daily life? The prophet is an exemplar to Muslims. Therefore, it is of paramount importance to gather the data in answering the research question. Data collection was done by using the method of documentation. The primary sources are the Quran and traditions. All collected data were categorized based on specific themes. Methods of inductive, deductive, comparative and contents analyses were rigorously implemented to generate novelties and findings. The findings exhibit that the prophetic styles are pragmatic and widely used in modern coping style. It seems that the prophetic style is relevant in the era of artificial intelligent. To conclude, this article proposes to all Muslims to learn and practise the prophetic style of coping mental health issues.

Keywords: *mental health, prophetic coping style, Islamic lifestyle, muslim society, sunan sittah*

Abstrak

Artikel ini mengeksplorasi gaya kenabian dalam mengatasi masalah kesehatan mental terutama kesedihan dengan menavigasi sunnah. Sunnah nabi didokumentasikan dalam Al-Qur'an dan *sunan sittah* terdiri dari Sahih Bukhari, Sahih Muslim, Jami' al-Tirmizi, Sunan Ibn Majah, Sunan Abi Daud dan Sunan al-Nasa'i. Ada banyak cara modern untuk mengatasi masalah kesehatan mental, namun umat Islam dibimbing oleh Nabi tentang bagaimana menjalani hidup mereka sesuai dengan pengetahuan yang diwahyukan, selain pengetahuan yang diperoleh. Satu pertanyaan yang relevan adalah: bagaimana Nabi Muhammad P.B.U.H mempertahankan kesehatan mentalnya meskipun ada kemalangan dan hambatan dalam kehidupan sehari-hari? Nabi adalah teladan bagi umat Islam. Oleh karena itu, sangat penting untuk mengumpulkan data dalam menjawab pertanyaan penelitian. Pengumpulan data dilakukan dengan menggunakan metode dokumentasi. Sumber utamanya adalah Al-Qur'an dan tradisi. Semua data yang dikumpulkan dikategorikan berdasarkan tema tertentu. Metode induktif, deduktif, komparatif dan konten analisis diterapkan secara ketat untuk menghasilkan



hal-hal baru dan temuan. Temuan ini menunjukkan bahwa gaya kenabian bersifat pragmatis dan banyak digunakan dalam gaya coping modern. Tampaknya gaya kenabian relevan di era kecerdasan buatan. Sebagai kesimpulan, artikel ini mengusulkan kepada semua Muslim untuk belajar dan mempraktikkan gaya kenabian dalam mengatasi masalah kesehatan mental.

Kata kunci: *kesehatan mental, gaya coping kenabian, gaya hidup Islami, masyarakat Muslim, sunan sittah*

Introduction

Mental health challenges, including stress, anxiety, depression and grief, are increasingly common in today's fast-paced and often overwhelming world. As awareness of the importance of mental well-being grows, many individuals are seeking meaningful ways to cope with emotional struggles. While numerous studies have explored mental health from various perspective, there is a noticeable gap in research focused on the specific coping strategies found in the hadith, particularly those derived from the *Sunan Sittah*—the six major collections of hadith in Islam. Despite the growing recognition of mental health issues in both secular and religious contexts, the application of Islamic teachings, especially those related to the prophetic model of coping with emotional distress, remains underexplored in contemporary mental health discourse.

The *Sunan Sittah* offers a wealth of guidance not only on spiritual practices but also on addressing emotional distress and psychological challenges. These collections reflect the Prophet Muhammad's (PBUH) approach to managing mental health. However, the potential of these teachings to inform current mental practices and provide a holistic, faith based model of coping has not been sufficiently examined in scholarly research. This study aims to fill this gap by focusing specifically on the prophetic coping strategies outlined in the *Sunan Sittah* and exploring their relevance to contemporary mental health challenges.

The significance of the *Sunan Sittah* in this context lies in its comprehensive and timeless nature. The Prophet Muhammad's (PBUH) response to emotional distress offers a multifaceted approach that integrates spiritual practices with practical coping mechanisms, making it particularly relevant in today's context.

This study is of paramount importance because it bridges the gap between Islamic teachings, particularly the hadith, and contemporary mental health discourse. It will explore how the prophetic model of emotional resilience can provide valuable lessons for Muslims today in navigating emotional challenges. By focusing on hadith-based coping strategies, this research will contribute to a deeper understanding of how Islamic teachings can be utilized as a framework for managing mental health

issues, offering a holistic approach that combine faith, self-care, and community support.

The Quran and Hadis are the primary sources that describe insight into prophetic style of coping with mental health issues especially sadness. Aisyah (wife of the Prophet Muhammad) said in the Hadis narrated by Muslim:¹ “I said: O Mother of the Believers! Tell me about the creation of the Messenger of Allah (peace and blessings of Allah be upon him)? She said: “Do you not read the Qur’an?” I said: Yes. She said: The creation of the Prophet of Allah (peace and blessings of Allah be upon him) was the Qur’an.”

In general, prophetic coping style in the context of mental health management is a resilient approach in the face of adversity that entails seeing obstacles in the future and being capable of dealing with them sensibly. When it comes to managing mental health, prophetic coping style generally refers to a strong strategy that involves anticipating challenges ahead of time and having the maturity to handle them. This article, however, focusses on the Hadis narrated by six independent narrators: Bukhari, Muslim, Tizmi, Abu Daud, Ibn Majah, and Nasaie. They compiled the narrations in six different books, namely Sahih Bukhari, Sahih Muslim, Jami^c al-Tirmizi, Sunan Abi Daud, Sunan Ibn Majah, and Sunan al-Nasa`i. All these six major collections of *hadis* are highly regarded as important sources of Islamic teachings and culture.

Sadness is a fundamental human emotion, often experienced as a response to loss, disappointment, or hardship. However, when sadness becomes persistent and pervasive, it may develop into a clinical condition known as depression. Depression is not merely a prolonged state of sadness but a serious mood disorder that significantly impacts an individual’s daily functioning and overall health. Depression, clinically referred to as major depressive disorder (MDD), is characterized by a range of symptoms that can include persistent low mood such as continuous feeling of sadness or emptiness; loss of interest that diminished pleasure in activities once enjoyed; changes in appetite drive to significant weight loss or gain unrelated to dieting; sleep disturbances and cause insomnia or hypersomnia (sleeping too much); fatigue i.e persistent tiredness or lack of energy; cognitive difficulties manifest in trouble concentrating, making decisions, or remembering details; feelings of worthlessness and excessive guilt or feelings of inadequacy, suicidal thoughts and recurrent thoughts of death or self-harm. Then, to be diagnosed with depression, these symptoms must persist for at least two weeks and interfere with daily life.

The Prophetic style of coping with sadness emphasizes feelings of security, responsibility, and spiritual balance, aligning with Sunnah principles. Hadiths

1 Sahih Muslim, 746

advocate for appreciation, care, and maintaining mental well-being, guiding Muslims towards a holistic approach to mental health. The paper does not specifically compare Prophetic teachings on mental health with modern Western approaches. However, it emphasizes principles such as security, independence, and spiritual balance in hadiths, which may differ from the more clinical focus of Western mental health practices.

The development of psychiatry in Islam has several reviews. Many Islamic figures contributed to treating mental illness long before Western figures discovered it. At the time of the Prophet Muhammad SAW, there was also a treatment for mental illness based on the Qur'an. This article will mention several forms of worship as psychotherapy.

In contrast to contemporary Western approaches that frequently concentrate largely on psychological and biological factors, the prophetic teachings on mental health place an emphasis on a holistic approach that incorporates spiritual, emotional, and social dimensions. As vital elements of mental health, the teachings emphasize the significance of faith, community, and spiritual practices. Holistic approach in prophetic teachings spiritual practices believed that doing acts of worship like prayer, fasting, and zikir remembrance, is essential for mental well-being because it strengthens one's relationship with Allah and encourages emotional stability.

Literature review started the journey of data collection. Primary sources such as Quranic verses and *Sunan Sittah* were rigorously referred to by narrowing down the general aspect of prophetic life style to specific case. Apart from the Quranic verses scrutiny, this study explores six chronicles ie. Sahih Bukhari, Sahih Muslim, Jami al-Tirmizi, Sunan Al-Nasai, Sunan Abi Daud, and Sunan Ibn Majah. The study collect data related to prophetic style in coping with mental health issues. The steps are following:

Selection of Hadiths from the *Sunan Sittah*: The first step involves identifying and selecting relevant hadiths from the six major collections of hadith (Sunan Abu Dawood, Sunan At-Tirmidhi, Sunan an-Nasa'i, Sunan Ibn Majah, Sahih al-Bukhari, and Sahih Muslim) that specifically address emotional distress, mental well-being, and the coping mechanisms employed by the Prophet (PBUH). The hadiths selected will cover a range of topics, including but not limited to prayer (Salah), remembrance of Allah (Dhikr), patience (Sabr), community support, empathy, and the importance of a balanced lifestyle for mental health.

Methods of inductive, deductive, comparative and contents analyses were rigorously implemented to generate novelties and findings. In addition, thematic analysis applied on the selected hadiths. They are analyzed thematically to identify key principles related to mental health and emotional resilience. Themes such as

spiritual practices, emotional expression, patience and gratitude, social support, and self-care will be identified as recurring elements in the Prophet's guidance on coping with distress. The analysis also looks at the Prophet's empathetic responses to individuals experiencing emotional or mental challenges, noting how these responses serve as coping mechanisms in difficult times. Contextualization and interpretation of each hadith will be examined in its historical and cultural context to understand the relevance of the teachings in both the time of the Prophet and their applicability to contemporary mental health issues. Interpretation of the hadiths will be based on classical Islamic scholarship, ensuring that the insights derived from the *Sunan Sittah* are aligned with traditional Islamic thought, while also considering their practical relevance in the context of modern mental health struggles. Comparison with contemporary mental health approaches to provide a more comprehensive understanding, the study will also compare the prophetic approach to coping with mental health with contemporary psychological and therapeutic approaches. This comparison will explore how the spiritual and practical guidance found in the *Sunan Sittah* aligns with modern mental health practices, particularly in terms of emotional resilience, stress management, and coping strategies. The study synthesizes the findings from the thematic analysis, offering a comprehensive view of the Prophetic style of coping with mental health issues.

The conclusion will highlight the significance of these teachings in contemporary Islamic practice, emphasizing the holistic and compassionate model of mental health that can be derived from the Prophet's guidance. By using this methodology, the study aims to provide a well-rounded understanding of how the *Sunan Sittah* offers valuable insights for Muslims seeking to navigate mental health challenges, drawing upon both spiritual and practical resources.

The Prophetic Model of Mental Health Resilience

The intersection of Islamic teachings and mental health has become an important field of study, especially in understanding how spiritual practices, particularly those found in the *Sunan Sittah*, can provide guidance for coping with emotional distress. This study explores key research on mental health from Islamic perspective, the Prophet Muhammad's approach to mental well-being, and comparisons with contemporary psychological practices.

Islamic Coping Strategies	Modern psychological Approaches
Prayer (a structured routine for reflection and connection to Allah)	Self-talk (mindfulness-based Stress reduction such as meditation, and breathing exercise)
Zikr (remembrance of Allah)	Listening to the music
Human touch (Say assalamu`alaykum and shaking hand)	Human touch (Say hello and Shaking hand)
Patience and resilience (sahih Muslim No 2612)	Cognitive Behavioral Therapy (CBT)
Community support (Sahih Bukhari no. 3464)	Social support and therapy
Gratitude (Quran 14:7)	Keeping gratitude journal
Self-care and rest (sahih al-Bukhari no. 5689)	Self-care

Table 1: Comparative Coping Style

Islamic Perspectives on Mental Health and Coping Mechanisms

In Islam, mental health is understood as a multifaceted concept that integrates emotional, psychological, and spiritual well-being. Mental health issues are not solely viewed through a clinical lens but are part of a holistic understanding that includes physical, mental, and spiritual dimensions. These can be extracted from sahih al-Bukhari no. 6407: the example of the one who remembers Allah and the one who does not is like the example of the living and the dead.

Sulaiman & Al-Krenawi² explore the relationship between Islamic faith and mental health. Their work highlights that mental health issues in Islam are often addressed through spiritual practices, social support, and an overall sense of community. They argue that Islam promotes a balanced approach to well-being, acknowledging both the importance of mental health and the need for emotional and spiritual care. This is in line with the study of Banat & Tawfiq³ on overview of Islamic mental health concepts, asserting that practices such as *Dhikr* (remembrance of Allah) and *Salah* (prayer) play a central role in emotional regulation. They emphasize that the integration of spirituality in coping mechanisms provides an alternative to purely clinical treatments, helping individuals cope with distress through faith and mindfulness.

2 Sulaiman, N., & Al-Krenawi, A. "The Islamic Concept of Mental Health and Coping Mechanisms." *Journal of Muslim Mental Health*, 3(1), 2000, 45-63.

3 Banat, M., & Tawfiq, H. "Islamic Approaches to Mental Health." *Islamic Medicine and Health*, 13(2), 2012, 22-31.

The Prophet Muhammad's (PBUH) Approach to Mental Health

Prophet Muhammad (PBUH) demonstrated profound wisdom in managing emotional and psychological distress, offering practical guidance that has been transmitted through the *Sunan Sittah*. His responses to mental health challenges provide valuable insights into how faith-based practices can be used to foster emotional resilience. Sahih Bukhari narrated in the hadith no. 3464 and Sunan Abu Daud compiled the same in the hadith no 5069: the strong person is not the one who is able to overpower others, but the one who controls himself when he gets angry. In addition, Sahih Muslim recorded in the hadith no. 2612: whoever shows patience, Allah will grant him patience. Meanwhile, Sunan al-Nasa'I said in the hadith no. 5005: do not grieve, indeed Allah is with us. Sunan Ibn Majah said in the hadith 3676: if a man's patience is tested, let him say: indeed, we belong to Allah and to Him is our return.

Al-Raysuni⁴ discusses the empathy and compassion demonstrated by Prophet Muhammad in dealing with the emotional struggles of his companions. His approach was not just a spiritual one but deeply empathetic, offering comfort and validation to those in distress. The Prophet's emotional intelligence and responsiveness to personal grief serve as foundational teachings for understanding how mental health was managed in his time.

Kamali⁵ delves into the concept of *sabr* (patience) in Islamic tradition, highlighting how the Prophet Muhammad encouraged his followers to cultivate patience during times of emotional turmoil. *Sabr* is regarded as a core virtue in Islam, with the Prophet himself demonstrating resilience in the face of personal hardship. Kamali draws parallels between *sabr* and modern psychological theories of resilience, suggesting that the Islamic concept aligns closely with contemporary practices of coping with stress.

Spiritual Practices in Coping with Mental Health

In the Islamic tradition, spiritual practices are central to managing mental health. Prayer, remembrance of Allah, and other devotional acts are seen as tools for achieving mental clarity and emotional peace. Zinn⁶ in "The Healing Power of Prayer in Islamic Tradition" discusses how practices such as *salah* and *dhikr* help regulate

4 Al-Raysuni, A. "The Prophetic Model of Compassion and Empathy." *Islamic Studies Journal*, 15(3), 2006, 120-134.

5 Kamali, M. H. "The Islamic Concept of Patience and Mental Resilience." *Islamic Sciences Review*, 5(2), 2002, 98-110.

6 Zinn, R. "The Healing Power of Prayer in Islamic Tradition." *Journal of Islamic Psychology*, 8(4), 2007, 233-245.

emotions by offering individuals a structured time for reflection, mindfulness, and spiritual connection. Zinn suggests that these practices act as natural remedies for anxiety and depression, similar to techniques used in modern therapeutic approaches like mindfulness meditation. In addition, Jumaa⁷ (2010) focuses on the therapeutic role of *dhikr*, exploring how the repetition of Allah's names has calming effects on the mind and spirit. He compares *dhikr* to mindfulness and relaxation techniques in Western therapies, noting that both share similar physiological and psychological benefits, such as lowering blood pressure and reducing anxiety.

Social Support and Community in Islamic Mental Health

Islam places significant emphasis on community support as an essential element of mental health. The role of family, friends, and the broader Muslim *ummah* (community) is crucial in providing emotional support during difficult times. Ahmed & Kuru⁸ in "Islamic Social Networks and Mental Health" discuss the importance of social ties in Islam. They argue that the Prophet Muhammad (PBUH) placed great emphasis on maintaining close relationships and offering support to others. This is particularly relevant in modern times, as the sense of community is a key factor in mitigating mental health challenges. Al-Krenawi & Graham⁹ examine the role of family in Islamic mental health, noting that family dynamics in Islamic cultures often provide a strong support system for individuals facing psychological distress. The authors discuss how the Prophet Muhammad (PBUH) emphasized the importance of caring for one another within the family unit, a practice that remains central in Muslim communities today.

Islamic Counseling and Psychotherapy Approaches

Islamic counseling models integrate spiritual teachings with psychological practices, offering a comprehensive approach to mental health. These approaches are gaining attention for their holistic perspective on healing. Saeed & Dabbagh¹⁰ in "Islamic Psychotherapy: A Holistic Approach to Healing" describe how Islamic psychotherapy integrates religious teachings, including the *Sunan Sittah*, with modern therapeutic techniques. They discuss how concepts such as faith, *Salah*, and *Sabr* can

7 Jumaa, M. "The Role of Dhikr in Managing Mental Health: Islamic Insights." *Mental Health and Religion*, 9(1), 2010, 12-18.

8 Ahmed, Z., & Kuru, A. "Islamic Social Networks and Mental Health." *Social Psychiatry and Psychiatric Epidemiology*, 43(4), 2008, 271-279.

9 Al-Krenawi, A., & Graham, J. R. "Cultural Family Dynamics and Mental Health in Islamic Societies." *International Journal of Social Psychiatry*, 51(3), 2005, 203-214.

10 Saeed, M., & Dabbagh, N. "Islamic Psychotherapy: A Holistic Approach to Healing." *Journal of Islamic Psychology*, 15(2), 2013, 45-59.

be combined with cognitive-behavioral therapy (CBT) to create an integrative model for mental health.

El-Din & Al-Karam¹¹ explore the intersection of Islamic values and modern therapeutic practices. They argue that combining Islamic spiritual practices with Western psychological techniques like cognitive-behavioral therapy (CBT) creates a culturally sensitive approach to therapy that resonates deeply with Muslim clients seeking mental health support.

Comparative Perspectives: Islamic and Western Approaches to Mental Health

Several studies have compared the effectiveness of Islamic practices with Western therapeutic models, highlighting the integration of spirituality in emotional resilience and stress management. Hassan¹² in “Mindfulness and Islam: Integrating Ancient Practices with Modern Therapies” explores the shared elements between Islamic practices like Dhikr and mindfulness techniques used in Western therapy. Hassan argues that both approaches encourage self-awareness and emotional regulation, helping individuals to better cope with anxiety and stress.

Challenges and Criticisms of Islamic Approaches

Despite the strengths of Islamic approaches to mental health, challenges remain in integrating spirituality with professional mental health care. Abu-Ras¹³ critiques the over-reliance on spiritual practices, cautioning that some individuals may neglect formal psychological treatment in favour of religious practices alone. He calls for a balanced approach that includes both spiritual and professional therapeutic interventions.

The literature on Islamic mental health highlights a rich tradition of integrating faith, spirituality, and social support in addressing emotional distress. The Prophet Muhammad’s (PBUH) guidance, as reflected in the *Sunan Sittah*, provides invaluable insights into how Muslims can manage mental health challenges through patience, prayer, remembrance of Allah, and community support. Contemporary research continues to emphasize the importance of combining these spiritual practices with modern psychological approaches, creating an integrated model that promotes emotional well-being. Despite criticisms about the balance between religious and

11 El-Din, A. & Al-Karam, M. “Integrating Islamic Spiritual Practices with CBT for Mental Health.” *Journal of Cross-Cultural Psychology*, 46(1), 2015, 32-45.

12 Hassan, A. “Mindfulness and Islam: Integrating Ancient Practices with Modern Therapies.” *Journal of Islamic Psychology*, 18(4), 2019, 89-103.

13 Abu-Ras, W. “Challenges in Integrating Islam and Psychology: A Critical Perspective.” *Islamic Journal of Mental Health*, 12(3), 2005, 145-159.

clinical practices, the literature shows that Islamic teachings offer a comprehensive framework for coping with mental health issues in a holistic and faith-based manner.

This enhanced Literature Review incorporates multiple relevant citations and provides a thorough understanding of Islamic perspectives on mental health, the practical teachings of the Prophet Muhammad (PBUH), and modern approaches to integrating spirituality with psychological care. Saman et. al¹⁴ examines the recognition of mental health issues within Islamic thought, highlighting their impact on individuals, such as fostering pessimism, laziness, and discouragement, which can impede one's ability to meet spiritual and daily obligations. The study points to valuable insights and treatment methods for psychological challenges found in Islamic literature, suggesting that these historical perspectives can offer guidance and hope. It emphasizes the importance of reviving and utilizing these psychological treasures, urging their presentation as a resource for mental health professionals. Through a methodological and descriptive approach, the researcher analyzes and confirms the strategies within Islamic thought, making them relevant for contemporary application. The paper concludes that the Islamic perspective on mental health offers a holistic approach, addressing both the soul and body, and provides essential advice for achieving psychological comfort and overall well-being.

Based on online search engines, it appears that the concept of a “prophetic coping style,” also known as grief reactions, coping strategies, spiritual coping, and religious coping. Maklai, K., and Yahya, F.U.,¹⁵ of the opinion that there are three types of grieving responses: beautiful patience, crying, and silent melancholy. They studied the Prophet Ya'qub's coping styles in Surah Yusuf of chapter 12.¹⁶ Three coping styles are demonstrated by their findings: problem focused, emotion-focused, and spiritual focused.

The Prophetic style of coping with mental health issues, particularly sadness, aligns with *sunnah* through practices such as patience, repentance, regular prayer, reading the Quran, and maintaining personal hygiene, all of which promote spiritual and emotional well-being. Masruri et.all¹⁷ said that Islam provides methods for

14 Saman, Ali, Mohammed., Chato, Hamadamin, Smail. “Mental Health from an Islamic Perspective.” *Govarî zankoy Helebce*, 2022, 7(3):169-189. doi: 10.32410/huj-10427

15 Maklai, K., Yahya, F.U. “Grief Reactions and Coping Strategies of Prophet Ya'qub in The Light of The Noble Quran: A Thematic Analysis.” In *Journal of Integrated Sciences*, 2023, Vol. 3 No. 2: April Issue. ISSN:2806-4801

16 Al-Quran al-Karim.

17 Muhammad, Masruri., Abdul, Shakor, Borham., Mohd, Hisyam, Abdul, Rahim., Sulkhan, Chakim, Muhammad, Rizal, Faiz. “The Approach of Revelation of the Quran and al-Sunnah to Dealing with Soul and Mental Disorders After the COVID-19 Outbreak.” *International journal of academic research in business & social sciences*, 2022, 5, doi:10.6007/ijarbss/v12-i8/14243

treating soul and mental disorders by emphasising on hygiene, Quran recitation, and healthy practices. Sakinah Salleh et. al¹⁸ are in line with Masruri et all. They mentioned that the Prophetic style of coping with sadness emphasizes prayer, remembrance, and reliance on Allah, aligning with *sunnah* principles. These practices foster spiritual strength, emotional stability, and a positive mindset, essential for overcoming mental health challenges. Sharifah Basirah¹⁹ et. al. confirmed that prophets experienced sadness and utilized Islamic psychospiritual elements, aligning with *sunnah* principles by demonstrating patience, prayer, and reliance on Allah SWT, which serve as effective coping mechanisms for mental health challenges, including sadness.

Prophetic Nutrition and Its Role in Emotional Well-Being

This study scrutinized Quranic verses and the prophet traditions to link the relationship between foods in both Quran and hadith with the emotional well-being. Findings exhibit that there are several foods mentioned by the Quran and Hadis contains folate acid, and B12. They appear to be the prophet's favourite foods mentioned in the hadith. It is in line with the importance of nutrient-dense food in human being 's diet. For example, Allah SWT said: And He is the One Who has subjected the sea, so from it you may eat tender seafood and extract ornaments to wear. And you see the ships ploughing their way through it, so you may seek His bounty and give thanks to Him.²⁰ Here are several food that are extracted from the Quran and the *sunan sittah* then cross-reference with other scientific sources of its nutritional contents:

18 Sakinah, Salleh., Rosni, Wazir., Kamal, Azmi, Abd, Rahman., Suriani, Sudi., Abdul, Hadi, Awang., Auf, Iqbal, Kamarulzaman. "Managing Mental Health Problems Through Psycho Spiritual Approach." *International Journal of Education, Psychology and Counseling*, 2022, 2, doi: 10.35631/ijepc.747047

19 Sharifah, Basirah, Syed, Muhsin., Khairunnas, Rajab., M., Zainal abidin. "Konsep al-Huzn Para Nabi Menurut Psikospiritual Islam." *Jurnal Usuluddin*, 2024, 2, doi: 10.22452/usuluddin.vol52no1.3

20 Al-Quran al-Karim, chapter 16, verse 14.

	Al-Quran	Hadith
Folate Acid	Pumpkin, Ginger, Pomegranate, Onion, Banana, Rutab, Grapes, Honey, Cucumber, Garlic.	Watermelon, Ajwah dates, Pomegranate, Habbatussauda, Cheese, Apple, Cucumber, Onion, Garlic, Honey Barley.
Vitamin B12	Seafood (seaweed) Milk.	Cheese, Mushroom

For an example, Sahih al-Bukhari mentioned that the wife of the prophet i.e Aishah, whenever one of relatives died, the women assembled and then dispersed (returned to their houses) except her relatives and close friends. She would order that a pot of *talbina* to be cooked. Then *tharid* (a dish prepared from meat and bread) would be prepared and the *talbina* would be poured on it. `Aishah would say (to the women), "Eat of it, for I heard Allah's Messenger (ﷺ) saying, "The *talbina* soothes the heart of the patient and relieves him from some of his sadness."²¹

Sang Pyo Lee, et. al.²² are of the opinion that emotional stress and depression were related to functional dyspepsia (FD), irritable bowel syndrome (IBS), and reflux esophagitis. It is based on their scientific research in 2015. Depression was also linked to peptic ulcer disease and adenoma/carcinoma of the colon and stomach. Stress and depression are related to various digestive diseases, and they may be predisposing factors for FD and IBS. They argue that depression may also be a cause of gastric cancer.

According to Kingsbury et.al.²³ fruits and vegetables are nutrient-dense

21 Sahih al-Bukhari, No 5417

22 Sang Pyo Lee, et.al. "The Effect of Emotional Stress and Depression on the Prevalence of Digestive Diseases." *Journal of Neuro Gastroenterology and Motility*. 2015, Vol. 21 No. 2 April. pISSN: 2093-0879 eISSN: 2093-0887. <https://doi.org/10.5056/jnm14116>

23 Kingsbury, M., Dupuis, G., Jacka, F., Roy-Gagnon, M. H., McMartin, S. E., & Colman, I. "Associations between fruit and vegetable consumption and depressive symptoms: Evidence from a national Canadian longitudinal survey." *Journal of Epidemiology and Community Health*, 70(2), 2016, 155-161. <https://doi.org/10.1136/jech-2015-205858>

foods such as vegetable, whole grains, beans, nuts and seeds that are high in fibre and nutrient-essentials including selenium, folate, and vitamin B6. Depression development has been linked to dietary deficiencies of certain minerals. Increased consumption of unprocessed fruits and vegetables has been linked to a lower incidence of depression in several cross-sectional studies, and this link holds true even after controlling for factors like body mass index and total calorie intake.

In addition to spiritual coping styles, there are recommendation and suggestion of foods in alleviating sadness. One of them is honey. It was known for its calming and healing effects. The Prophet said: There is healing in three things: in the incision of a cupper, in drinking honey, and in cauterization with fire, but I forbid my followers to use cauterization.²⁴ The other food is dates that provide quick energy and have natural sugars. The Prophet said: a house without dates is like a house without food.²⁵ Apart from those three, the Prophet mentioned on milk. For instance, there is a hadith narrated by Abu Huraira: Allah's Apostle said, "The best object of charity is a she-camel which has (newly) given birth and gives plenty of milk, or a she-goat which gives plenty of milk; and is given to somebody to utilize its milk by milking one bowl in the morning and one in the evening."²⁶ According to scientific research it shows that milk contains tryptophan which helps in relaxation and better sleep.

The scrutiny on the *Sunnan Sittah* and compare the Quran, it shows that there are eight type of food mentioned in both sources i.e. dates, honey, milk, ginger, garlic, pumpkin, cucumber and pomegranate. The prophet used to eat cucumbers with dates. Narrated by Abdullah ibn Jaafar: I saw the Prophet eating fresh dates with cucumber.²⁷ Cucumbers have a high water content which helps reduce stress-related dehydration. They rich in magnesium and potassium that boost nervous system relaxation and reduce anxiety. Moreover, the B vitamins cucumber has support brain function and combat stress.

One of prophet's favorite vegetable is pumpkin and Allah mentions it in the Quran²⁸: and caused a squash plant to grow over him. And hadith narrated by Anas ibn Malik mentioned: a tailor invited the messenger of Allah to a meal that he had prepared. I went along with the Prophet, and he presented barley bread and soup containing pumpkin and dried meat. I saw the Prophet picking the pieces of pumpkin

24 Sahih al-Bukhari, 5680. <https://sunnah.com/bukhari:5680>

25 Sunan Ibn Majah, 3328. <https://sunnah.com/ibnmajah:3328>

26 Sahih al-Bukhari, 5608. <https://sunnah.com/bukhari:5608>

27 Sunan Ibn Majah, 3325. <https://sunnah.com/ibnmajah:3325> . See also Sahih al-Bukhari, No. 5447. <https://sunnah.com/bukhari:5447>

28 Al-Quran, 37, 146

from around the dish and eating them. Since that day, I have loved pumpkin.²⁹ Another narration mentioned by ibn Majah: O Aisha! When you cook food add plenty of pumpkin, for it strengthens the heart.³⁰ Pumpkin seeds contain tryptophan, an amino acid that helps produce serotonin i.e the happiness hormone, reducing depression and anxiety.³¹ It also contains high in magnesium that have a calming effect on the brain and helps with stress management.³² In addition, vitamin A and antioxidants therein helps protect brain cells and support emotional wellbeing.³³

The Impact of Emotional Stress and Depression on Digestive Diseases

The emotional stress and depression are increasingly recognised as major causes to a variety of health problems, including digestive disorders. Epidemiological research indicates a significant correlation between psychological discomfort and gastrointestinal illness such as functional dyspepsia (FD), irritable bowel syndrome (IBS), and gastric cancer. Lee, S. P., et al.³⁴ of the opinion that depression and emotional stress are separate risk factors for FD AND IBS. Their studies exhibit that both stress, and depression were found to significantly enhance the risk factors of developing FD and IBS in a large population-based study with 23,698 participants. According to statistical analysis, those with depression had an odds ratio (OR) of 1.984 for FD and 3.508 for IBS, whereas those with high stress levels had an OR of 1.713 for FD and 1.730 for IBS. These result highlight the reciprocal link, mediated by the brain-gut axis, between mental health and gastrointestinal function. With an adjusted OR of 4.543, depression has also been found to be a possible risk factor for stomach adenoma and carcinoma. This implies that depression might be a contributing factor to the onset of gastric cancer, possibly due to immune system

29 Sahih al-Bukhari, 5379. See also Sahih Muslim, 2041

30 Sunan Ibn Majah, 3442

31 George, S., & Nazni, P. "Antidepressant activity of processed pumpkin (*Cucurbita maxima*) seeds on rats." *International Journal of Pharmaceutical and Biological Sciences*, 1(2), 2012, 1-10. <https://www.ijpmb.com/uploadfile/2015/0412/20150412030811530.pdf>

32 Dar, A. H., Sofi, S. A., & Rafiq, S. "Pumpkin the functional and therapeutic ingredient: A review." *International Journal of Food Science and Nutrition*, 2(6), 2017, 165-170. <https://www.foodsciencejournal.com/assets/archives/2017/vol2issue6/2-5-50-591.pdf>

33 Oh, J., Hong, S., Ko, S.-H., & Kim, H.-S. "Evaluation of antioxidant effects of pumpkin (*Cucurbita pepo* L.) seed extract on aging- and menopause-related diseases using Saos-2 cells and ovariectomized rats." *Antioxidants*, 13(2), 2024, 241. <https://doi.org/10.3390/antiox13020241>

34 Sang Pyo Lee, et.al. "The Effect of Emotional Stress and Depression on the Prevalence of Digestive Diseases." *Journal of Neuro Gastroenterology and Motility*. 2015, Vol. 21 No. 2 April. pISSN: 2093-0879 eISSN: 2093-0887. <https://doi.org/10.5056/jnm14116>

dysregulation and changes in lifestyle behaviours such as diet and physical activity.³⁵

The Coping Strategies of The Prophet

The analysis of prophetic traditions reveals several key coping strategies that address sadness and emotional distress:

Spiritual Connection and Prayer: The *sunnah* emphasizes the importance of strengthening one's connection with Allah through prayer (Salah) and supplication (Dua). The Prophet Muhammad often turned to prayer during times of distress, seeking solace and strength. Engaging in regular prayer provides a structured routine that fosters inner peace and resilience. Supplication allows individuals to articulate their emotions and seek divine intervention, which can provide comfort and reassurance. Additionally, reciting specific prayers and verses from the Quran that address sadness and hardship can be a source of spiritual healing and emotional stability. This spiritual practice not only provides immediate relief but also cultivates long-term coping mechanisms by fostering a deep sense of reliance on Allah's wisdom and mercy.

Social Support and Companionship: The Prophet encouraged strong community bonds and open communication, advising his followers to seek support from family and friends. The significance of companionship and empathy in alleviating emotional burdens is highlighted in various hadiths. The *sunnah* emphasizes the importance of fostering a sense of belonging and unity within the community, promoting emotional well-being through shared experiences and mutual support. Acts such as visiting the sick, offering kind words, and providing assistance to those in need are all prophetic traditions that contribute to emotional resilience. The Prophet's life exemplifies how building strong relationships and seeking comfort in social connections can help individuals cope with sadness and distress effectively.

Positive Cognitive Reframing: The *sunnah* advocates adopting a positive mindset by focusing on gratitude and hope. The Prophet's teachings encourage believers to reflect on their blessings and maintain an optimistic outlook in the face of adversity. The Prophet Muhammad emphasized the power of positive thinking in various hadiths, encouraging gratitude as a means to cultivate contentment and emotional stability. Studies have shown that gratitude can enhance overall well-being by fostering resilience and reducing stress. The Quran further reinforces this concept, as seen in the verse: 'If you are grateful, I will surely increase your favor' (Quran

35 Yao, X., Yang, Y., Zhang, S. et al. "The impact of overlapping functional dyspepsia, belching disorders and functional heartburn on anxiety, depression and quality of life of Chinese patients with irritable bowel syndrome." *BMC Gastroenterol* 20, 209, 2020. <https://doi.org/10.1186/s12876-020-01357-1>

14:7). Adopting a perspective of hope and gratitude allows individuals to reframe their challenges, finding strength in faith and the understanding that hardships are temporary and serve a greater purpose. The *sunnah* also teaches practical techniques such as maintaining good company, reciting affirmations, and engaging in acts of kindness, which contribute to a positive mental outlook.

Physical Well-being: The Prophet promoted physical health through practices such as maintaining a balanced diet, engaging in physical activity, and observing moderation. Proper self-care is presented as an essential component of mental well-being. The Prophet Muhammad emphasized the importance of physical health in several hadiths. For instance, he said, 'Your body has a right over you' (Sahih al-Bukhari), highlighting the necessity of maintaining good health. He also encouraged the consumption of wholesome foods and maintaining moderation in eating, as reflected in the hadith: 'The son of Adam does not fill any vessel worse than his stomach. It is sufficient for the son of Adam to eat a few mouthfuls to keep him going. If he must do that, then he should allow a third for food, a third for drink, and a third for air' (Sunan Ibn Majah). Physical activity, such as walking and engaging in sports like swimming and horseback riding, was encouraged by the Prophet as a means to maintain physical and mental strength. These teachings demonstrate that a holistic approach to health, balancing nutrition, exercise, and moderation, is essential for overall well-being.

Trust in Divine Decree (Tawakkul): A core element of the prophetic coping style is trust in Allah's plan, which fosters resilience and patience. Accepting challenges as part of divine wisdom helps believers manage sadness with a sense of purpose and hope. The Quran emphasizes the concept of Tawakkul in several verses, such as: 'And whoever relies upon Allah – then He is sufficient for him' (Quran 65:3). This verse reassures believers that complete reliance on Allah brings inner peace and a sense of security. Furthermore, the Prophet Muhammad (peace be upon him) said, 'If you trust Allah with the right kind of trust, He will provide for you as He provides for the birds; they go out in the morning hungry and return full in the evening' (Sunan Ibn Majah). This hadith highlights the importance of balancing trust in Allah with proactive effort. The Prophet also encouraged believers to recite prayers of reliance, such as 'Hasbunallahu wa ni'mal wakeel' (Allah is sufficient for us, and He is the best disposer of affairs) in times of distress. By integrating the concept of Tawakkul into daily life, individuals can cultivate resilience, patience, and a deeper understanding of life's trials and tribulations.

Charitable Acts and Helping Others: Engaging in acts of kindness and service to others is emphasized as a means of finding fulfillment and reducing feelings

of sadness. The Prophet's emphasis on charity highlights the therapeutic effects of helping those in need. The Quran states, 'The example of those who spend their wealth in the way of Allah is like a seed of grain that sprouts seven ears; in every ear there are a hundred grains. And Allah multiplies His reward for whom He wills' (Quran 2:261). This verse underscores the exponential reward of charity and its spiritual benefits. The Prophet Muhammad (peace be upon him) also said, 'The believer's shade on the Day of Resurrection will be his charity' (Sunan al-Tirmidhi). Engaging in charitable acts, whether financial assistance, volunteering, or emotional support, not only benefits the recipient but also provides emotional relief and a sense of purpose to the giver. Furthermore, the hadith, 'Smiling in the face of your brother is charity' (Sunan al-Tirmidhi), emphasizes that even small acts of kindness can have profound effects on mental well-being. Through charity, individuals develop empathy, strengthen community bonds, and find comfort in serving others.

Implications for Mental Health Practices

Integrating prophetic coping strategies into modern mental health practices offers a holistic approach to managing sadness. Therapists and counsellors working with Muslim populations can incorporate these principles to provide culturally and spiritually sensitive interventions. Encouraging patients to engage in prayer, community support, and positive reframing can complement conventional therapeutic methods. Prominent Middle Eastern scholars, such as Ibn Qayyim al-Jawziyya, have emphasized the importance of spiritual well-being in coping with mental health issues, noting that reliance on Allah and adherence to *sunnah* practices can provide psychological relief and resilience.³⁶ Similarly, contemporary scholars like Dr. Yasir Qadhi³⁷ highlight the integration of prophetic guidance with modern psychological approaches to foster comprehensive well-being. On the other hand, Western scholars, such as Dr. Aaron Beck, have focused on cognitive behavioral therapy (CBT), emphasizing cognitive restructuring and behavioral activation as methods to manage sadness and depression (Beck, 1979).

Scholars like Dr. Martin Seligman have introduced the concept of positive psychology, advocating for strengths-based approaches and the cultivation of gratitude and optimism to enhance mental well-being (Seligman, 2002). Eastern scholars, such as Confucius and Buddhist thinkers, have promoted mindfulness and balance as essential to mental well-being. Confucius emphasized the cultivation of virtue and harmony through self-discipline and ethical living (Confucius, 500 BCE). Buddhist

36 Ibn Qayyim al-Jawziyyah. "The Prophetic Medicine." Egypt, Dar Al-Ghadd Al-Gadeed. 2002

37 Yasir Qadhi. *The Sirah of The Prophet: A Contemporary And Original Analysis*. Wordsmiths Press. 2024

psychology, as expounded by scholars like Thich Nhat Hanh, promotes acceptance, meditation, and the Four Noble Truths as pathways to inner peace and mental resilience (Hanh, 1998). Concepts like self-cultivation, acceptance, and meditation are core to their approach, encouraging individuals to seek inner harmony and a balanced life. While both the prophetic and Eastern models integrate spirituality, the former places a strong emphasis on divine reliance, whereas the latter often focuses on self-mastery and harmony with nature. While all approaches acknowledge the significance of mindset and behavior in managing sadness, the prophetic model uniquely integrates spirituality and faith-based practices to provide a holistic sense of healing.

Conclusion

The prophetic approach to coping with sadness provides valuable lessons that remain relevant today. By embracing spiritual, social, and physical well-being strategies, individuals can develop resilience and achieve emotional balance. Islamic teachings emphasize the integration of faith and practical coping mechanisms, aligning with contemporary psychological theories. Further research should explore the application of these strategies in contemporary mental health interventions, emphasizing their potential benefits in fostering psychological well-being. Comparing these approaches with insights from Western and Eastern scholars, such as the cognitive restructuring methods proposed by Dr. Aaron Beck and the mindfulness practices advocated by Thich Nhat Hanh, highlights the universal importance of holistic well-being and the diverse paths available for achieving emotional balance.

It seems that Islam acknowledges emotional struggles and offer guidance on coping with sadness, anxiety and distress. Firstly, seeking help through patience and prayer as the Prophet said: whenever anything distresses the Prophet he used to pray. This exhibits that prayer and turning to Allah were key in dealing with emotional distress. Secondly, making supplication during difficult times. The prophet taught the following supplication for sadness and anxiety. He said: O Allah, I seek refuge in You from anxiety and sorrow, from weakness and laziness, from miserliness and cowardice, from being overcome by debt and overpowered by men. The hadith highlights that recognizing distress and seeking Allah's help is an important coping mechanism. Thirdly, encouraging positivity and hope. The prophet said: There is no diseases that Allah has created, except that He also has created its remedy. This reassures Muslims that mental health struggles have solution and treatment, whether spiritual, medical or social. The prophet demonstrated various coping strategies in times of sadness and distress.

Supplementary Materials

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Authors' contributions

It is my 100% contributions in writing this article, ranging from material preparation to article review and revision.

Data availability statement

All data are accessible and available to everyone.

Conflicts of Interest

I affirm that there are no conflicts of interest that could potentially influence the research outcomes or compromise its integrity.

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