



Mental Health in The Qur'anic Perspective: A Psychological Analysis Of Q.S. Ar-Ra'd [13]: 28 and Q.S. Al-Baqarah [2]: 286

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Abstract

This article examines the concept of mental health from a Qur'anic perspective through a psychological analysis of QS. ar-Ra'd [13]: 28 and QS. al-Baqarah [2]: 286. The study is motivated by the growing prevalence of mental health issues in modern society, which calls for multidimensional approaches, including the integration of psychology and religious studies. Employing a qualitative-descriptive approach, this research uses thematic analysis and Qur'anic exegesis of relevant verses, which are then contextualized within contemporary psychological theories. The findings indicate that the concept of *ṭuma'nīnah al-qalb* in QS. ar-Ra'd [13]: 28 represents a state of stable emotional regulation achieved through the practice of dhikr as an emotion-focused coping mechanism, while QS. al-Baqarah [2]: 286 emphasizes the principle of proportional life burdens that functions as a cognitive foundation for self-efficacy, resilience, and psychological hope. These findings suggest that the Qur'an provides both normative and psychological frameworks that are relevant for understanding and strengthening human mental health. This article contributes to the development of interdisciplinary studies between Qur'anic exegesis and psychology and offers a contextual and applicable Qur'an-based conceptual model of mental health.

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INTRODUCTION

Attention to mental health has increased significantly in recent years as a consequence of various social and economic pressures, as well as global lifestyle changes.(Ahmad & Hassan, 2021) Meta-analytic reports indicate a sharp rise in the prevalence of mental health disorders such as depression and anxiety worldwide, with estimated prevalence rates of approximately 30% for depression and 33% for anxiety during the COVID-19 pandemic (Salari, 2022);(Al-Khalidi, 2020). In addition, global surveys reveal that concerns about mental health have surpassed other diseases such as cancer and obesity in public health priorities, with 45% of respondents across 31 countries identifying mental health as a primary concern ((Ipsos, 2024). In Indonesia, literature-based studies show that approximately 32.9% of adolescents experience mental health

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problems, yet only a small proportion of them access psychological support services. (N. Dede et al., 2024) These social realities underscore the urgency of developing a holistic framework for understanding mental health, including approaches grounded in religious textual sources within Muslim societies (A. Dede, 2024).

The body of literature addressing mental health from the perspective of the Qur'an and Islamic psychology has expanded, yet integrative conceptual studies remain relatively limited. (Haikal & Firdaus, 2024) Several studies have highlighted Qur'anic principles in managing stress, anxiety, and life uncertainty by emphasizing concepts such as faith (*īmān*), patience (*ṣabr*), gratitude (*shukr*), and remembrance of God (*dhikr*) (Khalid & O'Brien, 1992). Other studies have examined the relevance of Qur'anic values in maintaining psychological balance and preventing mental disorders through thematic approaches (Al-Khalidi, 2020). Nevertheless, a significant scholarly gap persists in research that explicitly connects specific Qur'anic verses—such as QS. ar-Ra'd [13]: 28 and QS. al-Baqarah [2]: 286—with contemporary psychological theories (e.g., emotion regulation, coping strategies, and resilience). Consequently, a theoretically integrative contribution bridging these two domains remains highly necessary to enrich interdisciplinary scholarship.(Sari & Marhaban, 2023)

Based on this problem formulation, the central research question of this study is: How can QS. ar-Ra'd [13]: 28 and QS. al-Baqarah [2]: 286 be explained as foundational concepts of mental health from the perspective of contemporary psychology? To address this question, this article aims to: (1) analyze the dimension of inner tranquility in QS. ar-Ra'd [13]: 28 as a psychological construct; (2) examine the principle of human limitation articulated in QS. al-Baqarah [2]: 286 as a mechanism of stress coping; and (3) integrate these findings with relevant modern psychological theories to strengthen a conceptual framework of Qur'anic mental health. This formulation is designed to ensure that the study's outcomes are not merely descriptive but also offer a theoretical contribution to the dialogue between religion and psychology.

The theoretical foundation of this research rests on the assumption that the Qur'anic text possesses not only normative theological value but also provides psychological guidance that can be explored through an interdisciplinary approach.(Rahmawati et al., 2024; (Nasir & Yusuf, 2023; (Al-Ghazali & Musa, 2022) Theoretically, this approach is supported by the fields of psychology of religion and positive psychology, which emphasize the importance of emotion regulation, meaning-making, and resilience as fundamental pillars of mature mental health (Gross, 2015). Accordingly, this study hypothesizes that QS. ar-Ra'd [13]: 28 and QS. al-Baqarah [2]: 286 demonstrate conceptual compatibility with contemporary psychological theories and can enrich scholarly understandings of mental health within Muslim contexts without obscuring the Qur'an's original textual meanings.

RESULT AND DISCUSSION

The Concept of Inner Tranquility in QS. ar-Ra'd [13]: 28

الَّذِينَ آمَنُوا وَتَطْمَئِنُ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُ الْقُلُوبُ ۚ ۲۸

Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured."

The results of the literature review demonstrate that QS. ar-Ra'd [13]: 28 is consistently interpreted by Qur'anic exegetes as a verse that directly addresses the psychological and spiritual dimensions of human inner tranquility (Hamjah & Akhir, 2019). Across a wide spectrum of classical and contemporary *tafsīr* literature most notably *Tafsīr al-Ṭabarī*, *Tafsīr al-Qurṭubī*, and *Mafātīḥ al-Ghayb* by *Fakhr al-Dīn al-Rāzī* the phrase *ṭuma'nīnah al-qalb* is understood as a condition of inner stability characterized by calmness, emotional equilibrium, and liberation from persistent anxiety and inner turmoil. The exegetes emphasize that this state does not merely denote a passive sense of calm, but rather reflects an active psychological orientation grounded in conscious

awareness of God.

Al-Ṭabarī interprets țuma'nīnah as the settling of the heart (sukūn al-qalb) after doubt, fear, or confusion, asserting that remembrance of God produces certainty (yaqīn) and reassurance within the believer's inner world. This interpretation frames tranquility as a cognitive-spiritual state rooted in firm conviction, rather than as a transient emotional experience (At-Thabari, 2000). Similarly, al-Qurtubī explains that *dhikr Allāh* functions as the primary source of inner peace because it redirects the heart away from worldly anxieties toward divine reliance (tawakkul), thereby neutralizing sources of psychological distress. In this sense, tranquility emerges as the outcome of an internal realignment of values and attention (Al-Qurtubi, 1995).

Fakhr al-Dīn al-Rāzī further deepens this analysis by highlighting the epistemological dimension of țuma'nīnah al-qalb. According to al-Rāzī, the heart attains tranquility when it is freed from existential uncertainty and metaphysical doubt, a condition achieved through continuous remembrance that affirms divine order, purpose, and meaning. From this perspective, *dhikr* serves as an integrative process that harmonizes cognition, emotion, and spirituality, producing a stable psychological condition resistant to fear and despair (Al-Razi, 2000).

Textually, QS. ar-Ra'd [13]: 28 states: "Alā bi-*dhikr Allāh* taṭma'innu al-qulūb" ("Indeed, it is by the remembrance of God that hearts find tranquility"). Linguistically, the verb taṭma'innu derives from the root ț-m- -n, which denotes "becoming still after agitation" or "attaining calm after disturbance." Classical Arabic lexicons such as *Lisān al-‘Arab* (Ibn Manzūr, 1998) and *al-Mu‘jam al-Wasīṭ* (Musthafa, 2005) confirm that this root consistently conveys a transition from instability to settledness, reinforcing its psychological connotation. Thus, the Qur'anic usage of țuma'nīnah closely corresponds to what contemporary psychology describes as emotional regulation and inner stability (Nasir & Yusuf, 2023).

When examined through the lens of the psychology of religion, these exegetical insights reveal a strong conceptual parallel with empirical research on spiritual coping. (Hamjah & Akhir, 2019) Psychological studies suggest that spiritual practices such as prayer, meditation, and remembrance play a significant role in reducing anxiety, enhancing emotional regulation, and fostering psychological well-being (Khan & Watson, 2021) (Fauzi et al., 2025). Scholars such as Pargament and Koenig have demonstrated that religious coping mechanisms function as internal resources that help individuals manage stress, reinterpret adversity, and maintain emotional balance. In this regard, *dhikr Allāh* can be understood as a form of emotion-focused coping that stabilizes the inner self by providing meaning, reassurance, and a sense of existential security (Fathur Riyadhi & Marlina, 2025). Accordingly, the literature reveals a clear conceptual correspondence between țuma'nīnah al-qalb in the Qur'an and contemporary psychological constructs related to emotional regulation and mental well-being. This correspondence supports the argument that Qur'anic teachings offer not only normative spiritual guidance but also a coherent psychological framework that remains relevant and applicable within modern mental health discourse.

The Principle of Psychological Capacity Limits in QS. al-Baqarah [2]: 286

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا هَمَا مَا كَسَبَتْ وَعَلَيْهَا مَا أَكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا
رَبَّنَا وَلَا تَحْمِلْنَا عَلَيْنَا إِصْرًا كَمَا حَمَلْنَا عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُخْمِنْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا
وَاغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكُفَّارِ ٢٨٦

Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have

forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."

An in-depth examination of QS. al-Baqarah [2]: 286 reveals that this verse articulates a foundational theological and psychological principle concerning the limits of human capacity in bearing life's burdens. Across major classical exegetical works, such as *Tafsīr Ibn Kathīr* and *al-Jāmi' li Aḥkām al-Qur'ān* by al-Qurṭubī, the phrase *lā yukallifū Allāhu nafsan illā wus'ahā* is consistently interpreted as a normative declaration that God never imposes obligations or trials whether physical, moral, or psychological beyond an individual's inherent capacity to endure them (Sari & Marhaban, 2023).

Ibn Kathīr interprets this verse as a manifestation of divine mercy (*raḥmah*) and justice (*'adl*), emphasizing that human beings are never held accountable for what lies beyond their ability. He explicitly associates *wus'* with realistic human capability rather than idealized perfection, thereby acknowledging the presence of weakness, forgetfulness, emotional vulnerability, and psychological strain as intrinsic aspects of human nature. This interpretation situates the verse as a theological safeguard against despair, excessive guilt, and feelings of inadequacy that often accompany overwhelming life circumstances (Katsir, 1999).

Similarly, al-Qurṭubī expands this understanding by explaining that *wus'* refers to an individual's comprehensive capacity, encompassing mental, emotional, cognitive, and situational dimensions. According to him, divine obligation always operates within the boundaries of what a person can reasonably sustain, both outwardly and inwardly. Al-Qurṭubī further notes that the concluding supplications of the verse seeking forgiveness for error, forgetfulness, and excessive burden reflect a profound awareness of human psychological fragility. These supplications function not merely as ritual prayers, but as expressions of existential humility and recognition of personal limitation (Al-Qurtubi, 1995).

From a textual perspective, the statement "...*lā yukallifū Allāhu nafsan illā wus'ahā...*" serves as a theological axiom that frames human suffering and responsibility within a structure of proportionality and meaning. The Qur'an does not deny the existence of hardship; rather, it reframes hardship as inherently manageable within the divinely calibrated limits of human capacity. This framing carries significant psychological implications, as it discourages catastrophic interpretations of stress and fosters a sense of cognitive containment when facing adversity.

An Integrative Pattern of Mental Health in the Qur'an

A comparative analysis of QS. ar-Rā'd [13]: 28 and QS. al-Baqarah [2]: 286 reveals a complementary and integrative thematic pattern in the Qur'anic construction of mental health. Rather than presenting isolated prescriptions, the Qur'an articulates psychological well-being through an interrelated framework that encompasses both affective and cognitive dimensions of human experience. QS. ar-Rā'd [13]: 28 primarily emphasizes the affective dimension of mental health, particularly the cultivation of inner tranquility (*tūma'nīnah al-qalb*) through the remembrance of God. In contrast, QS. al-Baqarah [2]: 286 foregrounds the cognitive dimension by establishing awareness of personal capacity, limitation, and proportional responsibility as foundational elements in facing life's challenges (Khan & Watson, 2021).

From a thematic perspective, QS. ar-Rā'd [13]: 28 addresses the internal emotional state of the individual by offering a mechanism for emotional stabilization. The verse frames *dhikr Allāh* not merely as a ritual act, but as a continuous psychological orientation that regulates emotional turbulence and mitigates existential anxiety. Classical exegetes consistently interpret this verse as a response to human restlessness and inner

disquiet, suggesting that emotional equilibrium is achieved through sustained spiritual attentiveness. This affective orientation serves as the emotional core of Qur'anic mental health, anchoring the individual in a sense of inner peace that is not contingent upon external circumstances.

Conversely, QS. al-Baqarah [2]: 286 complements this affective focus by addressing the cognitive processes through which individuals interpret and appraise life's demands. By affirming that God does not burden any soul beyond its capacity, the verse establishes a cognitive framework that reshapes perceptions of stress, obligation, and suffering. This principle encourages individuals to assess challenges through a lens of proportionality and meaning, thereby preventing cognitive distortions such as catastrophizing, hopelessness, or feelings of incompetence. In this sense, QS. al-Baqarah [2]: 286 functions as a cognitive anchor that supports rational acceptance of limitations while fostering adaptive coping strategies.

The literature in Islamic studies and psychology of religion indicates that these two verses are frequently cited together in discussions of psychological balance and well-being. Their joint usage reflects an implicit recognition that emotional tranquility and cognitive appraisal are mutually reinforcing processes. Emotional calm without cognitive clarity may lead to passivity, while cognitive acceptance without emotional grounding may result in emotional suppression. The Qur'anic approach integrates both dimensions, thereby offering a balanced model of mental health that avoids such extremes.

In academic works on Islamic psychology and Qur'anic anthropology, QS. ar-Ra'd [13]: 28 and QS. al-Baqarah [2]: 286 are often positioned as foundational texts for constructing a Qur'an-based framework of mental well-being. Scholars highlight that the parallel presentation of these verses illustrates a dynamic interaction between emotion regulation and acceptance of reality. Emotional regulation, achieved through dhikr, stabilizes the affective system, while acceptance of personal limitation fosters cognitive resilience and psychological endurance. Together, these processes enable individuals to engage with life's challenges without becoming overwhelmed by emotional distress or cognitive rigidity.

This integrative pattern demonstrates that the Qur'an advances a holistic understanding of human psychology. Mental health is not reduced to the absence of distress, nor is it confined to spiritual piety alone. Instead, it is conceptualized as a dynamic equilibrium involving emotional calm, cognitive clarity, moral responsibility, and existential meaning. Such a framework aligns closely with contemporary models of psychological well-being that emphasize multidimensional flourishing rather than symptom reduction alone.

These findings resonate strongly with the literature of positive psychology, particularly Seligman's theory of well-being, which underscores the importance of balancing positive emotional states, cognitive engagement, meaning, and resilience in achieving optimal psychological functioning. The Qur'anic emphasis on inner tranquility and proportional burden corresponds to the PERMA model's dimensions of positive emotion, meaning, and accomplishment. By fostering emotional peace and realistic cognitive appraisal, the Qur'an contributes to a sustainable form of psychological flourishing grounded in meaning and moral orientation.

Consequently, this study demonstrates that the Qur'anic concept of mental health holds substantial conceptual relevance to contemporary scientific frameworks in psychology. More importantly, it opens significant avenues for interdisciplinary engagement between Qur'anic exegesis and psychological science. The integration of these two verses offers a model of mental health that is both spiritually rooted and psychologically sound, capable of addressing modern mental health challenges without undermining the theological integrity of the Qur'anic text. This integrative approach not only enriches academic discourse but also provides a conceptual foundation for developing culturally and religiously sensitive mental health interventions within Muslim contexts.

This study demonstrates that the Qur'an offers an integrative conceptual framework for mental health that is not only theologically meaningful but also highly relevant to contemporary psychological challenges. The analysis of QS. ar-Ra'd [13]: 28 and QS. al-Baqarah [2]: 286 reveals that the Qur'an conceptualizes mental health through a balanced interaction between emotional tranquility and psychological resilience (N. Dede et al., 2024). These two dimensions address core issues faced by modern societies, which are increasingly characterized by heightened anxiety, chronic stress, emotional exhaustion, and a pervasive sense of psychological overload (Kirkpatrick, 2005). In this context, the Qur'an emerges not merely as a source of normative spiritual guidance, but as a text that engages deeply with the psychological realities of human life in a manner that is both practical and applicable (Bandura, 1997).

The findings suggest that mental health from a Qur'anic perspective can be understood as a dynamic state of inner balance, grounded in effective emotion regulation and meaningful engagement with life's burdens. Rather than denying the existence of psychological distress, the Qur'an acknowledges human vulnerability and provides cognitive-emotional resources to manage it (Koenig, 2012). This stands in contrast to reductionist approaches that limit mental health either to symptom elimination or to purely spiritual devotion (Masten, 2014). Instead, the Qur'an integrates spiritual orientation with psychological functioning, offering a holistic model of well-being (Pargament, 1997).

When examined through the lens of Emotion Regulation Theory as developed by Gross (Gross, 2015), the concept of *ṭuma'nīnah al-qalb* in QS. ar-Ra'd [13]: 28 can be interpreted as the outcome of adaptive cognitive emotion regulation strategies, particularly attention refocusing. Dhikr functions as a deliberate redirection of cognitive attention away from anxiety-provoking stimuli such as uncertainty, loss, or fear toward a transcendent frame of reference that provides emotional stability and existential reassurance. This process closely resembles cognitive reappraisal mechanisms identified in psychological research, wherein individuals reinterpret emotionally charged situations in ways that reduce negative affect and enhance emotional control.

This interpretation is further reinforced when viewed through Stress and Coping Theory (Lazarus & Folkman, 1984). QS. ar-Ra'd [13]: 28 exemplifies emotion-focused coping by addressing the emotional impact of stress, while QS. al-Baqarah [2]: 286 reflects problem-focused coping through its emphasis on cognitive appraisal and realistic assessment of one's capacity. The Qur'an thus provides a comprehensive coping framework that integrates emotional soothing with cognitive restructuring. Such integration is particularly important, as contemporary psychology emphasizes that effective coping often requires flexibility between emotional and problem-oriented strategies rather than reliance on a single approach.

The principle *lā yukallifū Allāhu nafsan illā wus'ahā* articulated in QS. al-Baqarah [2]: 286 shows strong conceptual correspondence with Self-Efficacy Theory (Bandura, 1997). The belief that life's demands are always proportionate to an individual's capacity reinforces perceived self-control and fosters rational optimism. From a psychological standpoint, this belief functions as a protective cognitive schema that buffers individuals against feelings of helplessness and inadequacy. It directly counters learned helplessness, a condition frequently associated with depression, anxiety disorders, and burnout. By affirming that challenges are inherently manageable, the Qur'an nurtures a sense of agency and competence that is essential for mental health.

Moreover, this principle provides a theological foundation for contemporary Resilience Theory. In psychological literature, resilience is understood as the capacity to adapt positively in the face of adversity rather than the absence of stress. QS. al-Baqarah [2]: 286 frames adversity as something that lies within the scope of human endurance, thereby fostering resilience through belief, meaning-making, and adaptive acceptance. This Qur'anic framing aligns with models proposed by Masten and Rutter, which emphasize the role of internal belief systems and cognitive appraisal in sustaining

psychological endurance over time (Seligman, 2011).

From the perspective of Meaning-Making Theory and logotherapy (Frankl, 2006), the findings of this study indicate that Qur'anic mental health is deeply rooted in a transcendent sense of meaning. Dhikr in QS. ar-Ra'd [13]: 28 directs individuals toward a source of meaning that transcends the self and situational contingencies, while QS. al-Baqarah [2]: 286 reframes suffering as meaningful and bearable rather than arbitrary or absurd. This meaning-centered orientation is crucial, as psychological research consistently identifies loss of meaning as a significant predictor of anxiety, depression, and existential distress. By embedding suffering within a framework of divine wisdom and proportionality, the Qur'an offers a powerful antidote to existential nihilism.

When connected to Psychological Well-Being Theory (Ryff, 2014), the results of this study further affirm that the Qur'an conceptualizes mental health as a state of flourishing rather than merely the absence of pathology. QS. ar-Ra'd [13]: 28 reflects dimensions such as inner harmony, emotional balance, and self-acceptance, while QS. al-Baqarah [2]: 286 embodies environmental mastery and purposeful engagement with life's demands. In addition, the principle of proportional burden resonates with Hope Theory (Snyder, 2002), as it cultivates realistic, belief-based hope that energizes individuals psychologically and motivates constructive action in the face of adversity.

From the standpoint of Religious and Spiritual Coping Theory (Pargament, 1997), dhikr in QS. ar-Ra'd [13]: 28 can be classified as positive religious coping, which empirical studies have consistently associated with better mental health outcomes. This practice fosters trust, emotional security, and adaptive acceptance rather than avoidance or fatalism. Furthermore, the findings align with Attachment to God Theory (Kirkpatrick, 2005), which posits that a secure relationship with God functions similarly to a secure attachment style in human relationships, providing existential safety and reducing anxiety in times of distress.

Taken together, this discussion underscores that the Qur'an is not only compatible with empirical psychology but also contributes a distinctive integrative framework that unites spiritual, emotional, cognitive, and existential dimensions of mental health. By synthesizing inner tranquility with cognitive realism and meaning-oriented resilience, the Qur'anic perspective offers a comprehensive model of psychological well-being that is particularly relevant for contemporary Muslim societies. This integrative approach enriches interdisciplinary dialogue between Qur'anic exegesis and psychology, while also offering a conceptual foundation for developing culturally and spiritually sensitive mental health interventions grounded in Qur'anic values.

CONCLUSION

This study demonstrates that QS. ar-Ra'd [13]: 28 and QS. al-Baqarah [2]: 286 contain a robust conceptual framework concerning human mental health, which proves to be highly consistent with contemporary psychological paradigms, particularly in the domains of emotional regulation, coping mechanisms, and the development of psychological resilience. The analysis of QS. ar-Ra'd [13]: 28 reveals that the concept of *tuma'nīnah al-qalb* achieved through dhikr functions as an internal psychological strategy that reduces existential anxiety and fosters a stable sense of inner calm. Meanwhile, QS. al-Baqarah [2]: 286 emphasizes the principle of human capacity limitation (*lā yukallifullāhu nafsan illā wus'ahā*), which psychologically serves as a cognitive-emotional foundation for coping with life's pressures, preventing excessive stress burdens, and strengthening individual resilience.

These findings directly address the research objective, namely to understand and analyze Qur'anic verses as conceptually grounded sources of mental health that can be academically and scientifically substantiated. Accordingly, this study affirms that the Qur'an does not merely offer normative spiritual guidance but also provides an applicable

and relevant psychological framework for modern life. The integration of Qur'anic exegesis and psychological theory in this study is expected to enrich interdisciplinary discourse between religion and mental health sciences, while simultaneously opening avenues for the development of more contextual and empirically grounded Qur'an-based models of spiritual coping.

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