

## Mental health in viewpoint of Holy Quran

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### Abstract

**Background and objective:** Mental health is one of the aspects of health representing one's self-cognition, being able to adjust with others and environment, balanced growth of personality, and human's emotional insight to make him be able to live coordinately with other human beings and society. With regard to this question that Quran is healing and mercy and has the most perfect schedule for human health, one can attain God's desirable perfection and eminency by thinking about verses and adapting the path of life with it. So we decided to find out the mental health strategies by this holy book. **Methods:** This study was performed to determine Quran verses on mental health and we stated these verses and presented strategies to cover the protection of mental health by using library methods and available resources. **Results:** The obtained results by this study show that mental health security, behavioral, emotional, and social strategies have been mentioned in holy Quran for stating the path of mental health. **Conclusion:** Using the verses of Quran and stating them helps to improve the protection of mental health. Rules and terms of Quran are coordinated with order of nature and physical and spiritual health. Perfection of any creature including man is in identifying and appearing all his typical talents and also the perfect human being is the one that all his potential talents have become to actuality and all his abilities have become to emergence. Quran provides the means of salvation and perfection of human being by explaining the ways of achieving it.

**Key words:** Quran, Mental health, Health.

### Introduction

Health means full physical, psychic, and social welfare and one of the important aspects of it is the psychic (mental) aspect which represents one's self-cognition & his ability to adjust with others and environment.

The concept of mental health, balanced growth of personality, and human's emotional insight is a kind of being able to live becomingly with other human beings and society. Healthy people have three major features in viewpoint of psychology: They have self-calmness feeling and respect themselves. They observe others' rights. They can supply their needs logically and by correct decision making. Mental diseases, like physical ones are caused by several reasons.

Organic diseases, heredity, and social harms are among these reasons (1). In today's society and with regard to presence of types of human's futuristic stresses, mental health of man is more at risk compared to the past, and presently mental diseases are among the top-rated diseases in

society level. In our country, mental diseases have the second rank among diseases after casualty and incidents (2). Mental disorders are preventable and some of this prevention is obtained by improving the social environment and increasing physical, emotional, and social comfort of all people. Mental disorders prevention requires human cognition. The complexity of human`s soul and psyche is something that science is aware of it, so for editing instructions and appropriate strategies in order to have a secure mental health and mental health prevention, it requires some origin which is entirely familiar with this complexity and indeed to be the main origin and creator of it. The best origin in this case is referring to verses of Quran, measuring and profound thinking about it which is the human`s creator word. The Holy Quran is God`s greatest gift for human beings to guide them toward beatitude and bliss. To understand this book which forms human and invites people to follow it, lots of scholars and commentators have been trying to describe and interpret the verses of Quran from the time it was sent by God, and each one of these interpreters have been trying to understand and inculcate it toward their perception of Quran. But by an overview on Quran, it can be realized that God is the axis of all verses, and also all of the proposed discussions about human and existence is to propel individuals into humane growth and perfection. As it has been said:

وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ (انعام 59)

No fresh or withered, but is recorded in the clear book. **AL-ANAAM (CATTLE)-(59)**

So all Quran discussions have been planned to measure and educate human divinely and to study the perfection (3). In the thematic grouping of Quran, there are issues which are related to soul and psyche. Anthropology and morality are among these issues. Anthropology includes issues as creation of man which says: (المؤمنون 12-13)

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ  
ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ

“We created the human from an essence of clay.”

“Then we made him, a drop, in a secure receptacle (the womb).” **AL-MUMENOON (THE BELIEVERS)-(12-13)**

Such interpretations are found in Quran about attributing the soul to God:

" من رُوحِي " (حجر/29)، " من رُوحِنَا " (انباء/91)، " من رُوحِهِ " (سجده/9)

This type of metaphor is called “ritual metaphor” by literati. Some examples of this kind are: Our God, our world, and such metaphors (3). Human dignity, characteristics of soul, different

aspects of human existence, traditions of divine, resurrection, and the ultimate fate of man are also among this group.

" اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مَّعْرُضُونَ " (انبياء/1)

The reckoning for mankind is drawing near, yet they are heedless and turn away. **AL-ANBIYA (THE PROPHETS)-(1)**

Morality includes discussions on self-analysis, self-forming, refining human, human dignity and position of God`s caliph, role of faith and deed and expressing the relation between them, and paying attention to individual`s mental health through modifying and deterring ethical immoralities. On self-analysis discussion, it expresses the traits of mankind and introduces human as the most honorable creature.

" وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا " (بنی اسرائیل/74)

And surely we have honored the children of Adam, and we carry them in the land and the sea, and we have given them of the good things, and we have made them to excel by an appropriate excellence over most of those whom we have created. **(BANI-ISRAIL)-(74)**

By these concepts Quran refers to mankind`s specific excellence and integrity.

It`s been narrated from Imam Sade-q that the dignity of ego and blood requires human soul`s magnanimity and legit aliment is identical with science and knowledge.

وَإِنَّمَا كَرَامَةُ النَّفْسِ وَالدَّمِ بِالرُّوحِ- وَ الرِّزْقُ الطَّيِّبُ هُوَ الْعِلْمُ(4)

About virtues of human perception, Quran praises knowledge and universe:

" هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ " (زمر/9)، " يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ " (مجادله/11)

Are those who know and those who do not know alike? **AZ-ZUMAR (THE TROOPS)-(9)**

Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is aware of what you do. **AZ-ZUMAR (THE TROOPS)-(11)**

On the other hand, it narrates about human creation:

" هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا إِنَّا خَلَقْنَا الْإِنْسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ " (دهر 3-1)

**And:** " خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ " (نساء/28) وَخُلِقَ الْإِنْسَانُ ضَعِيفًا " وَ " إِنَّهُ كَانَ ظَلُومًا جَهُولًا " (احزاب/72)،  
" إِنَّا الْإِنْسَانَ خُلِقَ هَلُوعًا إِذَا مَسَّهُ الشَّرُّ جَزُوعًا وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا إِلَّا الْمُصَلِّينَ " (معاارج/19-22)، إِنَّ  
الْإِنْسَانَ لِرَبِّهِ لَكَن لِّيْقِينَا " (علق/6)، " إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ " (فاطر/28)، " أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ  
وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا " (انعام/122).

This issue that interpreters believe that prayer (desire) is ignorant of deceased and the will is ignorant of life, is the knowledge that God has gifted to man.

" الرَّحْمَنُ عَلَّمَ الْقُرْآنَ خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ " (رحمن/1-4) " عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَم " (علق/5)، " وَعَلَّمَ آدَمَ الْأَسْمَاءَ  
كُلَّهَا " (بقره/34)

And in most of the verses, Quran declares that the most important role of prophets is to educate the books and knowledge. So with regard to this issue that Quran`s instructions are perfect and comprehensive, by more thinking toward these verses and the ones which are similar to subjectivism of soul and psyche, we can obtain the appropriate strategies in the case of maintaining and improving mental health.

In this study we decided to express these strategies by the viewpoint of holy Quran.

### Study Methods:

In this study the verses of Quran on mental health were specified and by library method and by using available and related resources, we expressed these verses and presented strategies to secure the maintenance of mental health.

**Results:** The obtained results by this study show that in representing mental health path, we can classify the presented strategies in the case of mental health in Quran into strategies for securing mental health, and behavioral, emotional, and social strategies. The verses which refer to following concepts are considered as the demonstrative verses in mental health path:

Human personality unification and its relationship with monotheism, the role of faith, despair and hopelessness prohibition and the role of trust, having contact with spiritual power, preventive rules and laws like negating pugnacity and suicide, loving parents and piety, instructions about patience and forgiveness, repentance, instructions toward economic supports for orphans and vulnerable people, moderation and modesty in life, having a virtue suspicion toward people, recommendation for marriage, the role of public responsibility in society, being provident, egotism and pride avoidance, avoiding undue assumptions, negating behaviors like ridicule, reproach, obscene labels, bad thoughts, quest, and backbiting. Following these

instructions and commands requires an assurance toward mental health security and maintenance.

### Discussion:

Scientific results represent that the most important factors of mental pressure which impress mental health include: having body imbalance like (tiresome, illness, parturition stress, and chronic diseases), organizational role (occupation status, social degree, and professional progress), familial crisis (divorce, mourning death of spouse, mourning death of children), environment (sonic pollution, air pollution, emigration); Policy includes: politicians` stresses (power thirst, working pressure), psychological warfare, rumor; Personality includes: type & style (diligent and lazy, slow-going people), pessimistic personality and also scrupulosity, temptation, and hesitation & uncertainty (5). For reducing these stress-maker factors and impressive in causing mental pressures and for demonstrating mental health path, there are strategies which have been presented in Quran which secure and maintain mental health. These strategies can be divided into 4 general categories: strategies for securing mental health, behavioral strategies, emotional strategies, and social strategies.

#### A. Strategies for securing mental health in Holy Quran:

1. Human personality unification and its relationship with monotheism in Quran: Holy Quran invites human to monotheism and unification, on the other hand, it prevents him from hypocrisy of personality (discord) in order to secure mental unification and human`s mental health. The most essential question for having a healthy personality is mental unification and religious commitment (6).

" كَانِ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ (بقره/213)

The people were one nation. Then Allah sent forth prophets to give them glad tidings and to warn them. **AL-BAQARA (THE COW)-(213)**

It is inferred from this holy verse that mankind forms a society regardless to race, color, and language. And man`s natural religion is monotheism and Unitarianism since seeking of truth and unification are man`s excellent tendencies (7).

#### 2. The role of faith in mental health:

" الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ " (انعام/82)

"It is those who believe and confuse not their beliefs with wrong - that are (truly) in security, for they are on (right) guidance." **AL-ANAAM (CATTLE)-(82)**

This verse is of the most prominent verses about mental calmness. When an intense fear rides into human`s soul and he finds himself alone, the only factor that he can face with this feeling is to faith in God.

“And rely on the ever-living who dies not, and celebrate his praise; and sufficient is he as being aware of the faults of his servants.” **AL-FURQAN (THE CRITERION)-(58)**

**3. despair and hopelessness prohibition in Quran and hope impact on reducing depression:**

" إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ " (يوسف /87)

“Despair not of Allah's mercy; surely none despairs of Allah's mercy except the unbelieving people.” **YUSUF (JOSEPH)-(87)**

Muslims do not consider the world as the problems deadlock and rely on God in the most difficult situations and they hope in God`s mercy. Therefore, they live calmly and root out the problems better. The absolute manifestation of relation with God in all of life`s ups and downs is observable, which says:

" سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا " (طلاق/7)

“Surely, Allah will bring ease after difficulty.(8)” **AT-TALAQ (DIVORCE)-(7)**

**4. Reliance relationship with mental health:**

Reliance means preparing working and effort arrangements and then rely on God`s boundless power, not to abandon everything. One who relies on God, has a feeling as if he has a powerful reliance and ever-living that is always along with him and for this reason he does not feel fear, anxiety, discomfort, and lonely; or at least these statuses occur fewer.

" وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ " (فرقان/58)

“Put your trust in the ever-living who never dies, and exalt with his praise, he is sufficiently aware of his worshipers' sins.” **FURQAN (THE CRITERION)-(58)**

" وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا " (احزاب/3)

“Put your trust in Allah; Allah suffices as a guardian.” **AL-AHZAB (THE CLANS)(3)**

" مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ " (فاطر/2)

“Whatever mercy Allah opens to people, none can withhold; and whatever he withholds none can release after him. He is the almighty, the wise.” **FATIR (THE ANGELS)-(2)**

**B. Behavioral strategies for mental health:**

1. Having contact with the spiritual power source including: God remembrance, prayer, reading the Quran, and impact on reducing anxiety. In Quran`s logic, one of the perfect examples of God remembrance is prayer which has been interpreted as the major remembrance:

" وَلَذِكْرُ اللَّهِ أَكْبَرُ " (عنكبوت/45)

“And certainly the remembrance of Allah is the greatest.” **AL-ANKABOOT (THE SPIDER)-(45)**

2. Preventive rules for securing mental health, pugnacity, suicide, and warfare prohibition:

" يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ " (بقره/208)

Oh, you who believe! Enter into submission one and all and do not follow the footsteps of Satan; surely he is your open enemy.” **AL-BAQARA (THE COW)-(208)**

The manifest religion is embellished with Islam`s name and we are proud of the name “Muslim”, and the prophetic anecdote(Hadith) knows one as a Muslim when people are safe against his hands and speech (7).

- C. Emotional strategies for securing mental health:

1. To love parents and piety: (احقاف/15) " وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا "

“And we have enjoined on man doing of good to his parents.” **AL-AHQAF (THE WIND-CURVED SANDHILLS)-(15)**

And about relatives clearly recommends that:

" إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى " (نحل/19)

“Surely Allah enjoins the doing of justice and the doing of good (to others).” **AN-NAHL (THE BEE)-(19)**

God enjoins the doing justice and the doing good and mercy toward relatives and others and by this, recommends Muslims legal justice and regarding to social justice (7). Among Saadi`s poetry which is retrieved from Quran`s culture, these meanings can be obtained clearly, which says: The one will be the honorable who has done good toward people and has tried to make comfort for them. He is inspired by Quran and has devoted the second chapter of Golestan to beneficence (doing good-deeds) and knows it as a human scholarship and believes that doing good-deeds and loving others will be of high interest in the other world.

2. Instructions toward patience and forgiveness and raising resistance level:

" وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ " (شورى/43)

“And whoever is patient and forgiving, these most surely are actions due to courage.”

**ASH-SHURA (COUNCIL)-(43)**

3. Repentance: (هود/90) " وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ دُوْدٌ " (هود/90)

“And ask forgiveness of your lord, then turn to him; surely my lord is merciful, loving-kind.” **HUD (HUD)-(90)**

D. Quran`s strategies for securing mental health in the social domain and arranging of man`s relationships domain with society:

1. Economic supports for vulnerable people:

" وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ " (بقره/270)

“And whatever alms you give or (whatever) vow you vow, surely Allah knows it; and the unjust shall have no helpers.” **BAQARA (THE COW)-(270)**

The Holy Quran prevents the temptations which block charity and helping others (9) and says:

" الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ " (بقره/268)

“Satan threatens you with poverty and enjoins you to be niggardly, and Allah promises you forgiveness from himself and abundance; and Allah is ample-giving, knowing.” **BAQARA (THE COW)-(268)**

2. Support for orphans:

" وَأَتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا " (نساء/2)

“Give the orphans their wealth. Do not exchange the evil for the good, nor consume their wealth with your wealth. Surely, that is a great sin.” **AN-NISA (WOMEN)-(2)**

3. moderation and modesty in life and economic issues:

" وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا " (بنی اسرائیل/29)

4. Economic and mental support for psychiatric patients and mentally retarded:

“And do not give away your property which Allah has made for you a (means of) support to the weak of understanding, and maintain them out of (the profits of) it, and clothe them and speak to them words of honest advice.” **AN-NISA (WOMEN)-(5)**

5. Man is for the duty not the result:

" وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى وَأَنْ سَعِيهِ سَوْفَ يُرَى " (نجم/39-40)

“And that man shall have nothing but what he strives for  
And that his striving shall soon be seen.” **AN-NAJM (THE STAR)-(39-40)**

6. Virtue suspicion toward people:

" يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ " (حجرات/12)

Oh, you who believe! Avoid most of suspicion, for surely suspicion in some cases is a sin.” **AL-HUJRAAT (THE PRIVATE APARTMENTS)-(12)**

7. Marriage (the basis of society and individual`s mental health):

" وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ  
يَتَفَكَّرُونَ " (روم/21)

“And one of his signs is that he created mates for you from yourselves that you may find rest in them, and he put between you love and compassion; most surely there are signs in this for a people who reflect.”

**AL-ROOM (THE ROMANS)-(21)**

The smallest social unit is formed by getting married and forming a family. Quran gives a specific importance to family and family relationships as the first small community of human because the more this small unit is more coherent, the more it will have stability. In Quran`s viewpoint first criterion for choosing a deserving mate is to have faith, and says:

" وَلَا تَنْكِحُوا الْمُشْرِكَاتِ " (بقره/221)

“And do not marry the idolatresses until they believe.” **AL-BAQARA (THE COW)-(221)**

“And certainly a believing maid is better than an idolatress woman, even though she should please you; and do not give (believing women) in marriage to idolaters until they believe, and certainly a believing servant is better than an idolater, even though he should please you.”

It has been expressed in this verse that man must choose his mate based on merit and religious belief since choosing a mate has a significant role in forming community and educating and training of next generation (6).

Therefore, by presenting the matter of choosing mate and by expressing its criteria holy Quran provides an infrastructure in order to create peace, to obtain positive outcomes of this choice in society, and to train religion racially (10).

8. Making the community healthy by public responsibility (enjoining what is right/ordering honor) :

" كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ " (آل عمران/110)

"You are the best nation ever to be brought forth for people. You order honor and forbid dishonor, and you believe in Allah. Had the people of the book believed, it would have surely been better for them. Some of them are believers, but most of them are evildoers."

**AL-E-IMRAN (THE FAMILY OF 'IMRAN)-(110)**

The holy Quran beautifully begins to cure the community from family and says:

" يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا " (تحریم/6)

Oh, you who believe! Save yourselves and your families from the perversion fire."

**AT-TAHRIM (BANNING)-(6)**

And in Quran`s recommendations, it can be clearly realized that it emphasizes on physical education by this verse:

" وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا " (طه/132)

"And enjoin prayer on your followers, and steadily adhere to it."

**TA-HA (TA-HA)-(132)**

So Quran asks to begin with himself and his family to achieve a healthy society.

9. Providence (being provident):

" وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا " (قصص/77)

"And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world." **AL-QASAS (THE STORY)-(77)**

Mental health has been of interest to Muslims for a long time and its sources can be analyzed in verses of Quran and inmate`s sayings (family of the house). Quran`s healing and the strategies which has expressed to face against the spiritual pressures regarding to human`s mental health security, have become a concern for researchers and it has given some hints toward stability of social ties:

" وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ " (اسراء/37)

"Do not walk proudly in the earth. Indeed, you will never tear open the earth, nor attain the height of mountains." **AL-ISRA (ISRA')-(37)**

And it says this on behalf of Luqman that:

" وَلَا تَصْعَقْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ .... وَأَقْصِدْ فِي مَشْيِكَ

وَأَغْضُضْ مِنْ صَوْتِكَ " (لقمان/18-19)

“Do not turn your cheek in scorn away from people, nor walk proudly on the earth; Allah does not love the proud and the boastful.”

“Walk modestly, and lower your voice.” **LUQMAN (LUQMAN)-(18-19)**

Totally, to maintain social security of people in Islamic society, Quran prevents believers from behaviors like ridicule, reproach, obscene labels, bad thoughts, quest, and backbiting.

It should be noted that despite mentioned verses, Quran clearly characterizes social ties and demonstrates reciprocal rights of individuals in society to be a guarantee to maintain mental health security.

Plans and social rules of Quran include social, legal, political and economic discussions; and they are divided into civil, economic, judicial, criminal, political and international sentences. We give up describing these issues because of considering brevity.

### **Conclusion:**

Guiding human toward perfection, health and developing of health in forms of ethics, belief, and sentences. And disease is something which prevents human from the holy path of soul. Rules and terms of Quran are coordinated with order of nature and physical and spiritual health which means there is no question in Quran to be in contrast with human health. Perfection of any creature including man is in identifying and appearing all his typical talents and also the perfect human being is the one that all his potential talents have become to actuality and all his abilities have become to emergence. Quran provides the means of salvation and perfection of human being by explaining the ways of achieving it. So applying Quran verses and demonstrating it is helpful in mental health security and maintenance.

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