

Qur'anic Therapy for Happiness: A Psychopathological Analysis and Qur'anic Solutions in Surah Al-Ma'arij Verses 19–35

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Abstract: The purpose of this study is to examine the symptoms of human psychopathology as illustrated in Surah Al-Ma'arij verses 19–35, and to offer a Qur'anic therapeutic approach as a solution to achieving happiness and mental well-being. This research employs a thematic interpretation method and content analysis to deeply explore the meanings of the verses and their correlation with the concept of psychopathology in modern psychology. The findings reveal that Surah Al-Ma'arij presents three major symptoms of human psychopathology: (1) *al-halu'* (excessive anxiety), (2) *al-jazū'* (profound sadness), and (3) *al-manu'* (extreme miserliness). These three symptoms reflect spiritual and psychological imbalance, which in contemporary psychology correspond to anxiety disorders, depression, and obsessive-compulsive personality disorder. Furthermore, the Qur'an offers solutions through a Qur'anic therapeutic approach consisting of seven key strategies: (1) consistent performance of prayer, (2) care for the underprivileged, (3) belief in the Day of Judgment, (4) preservation of personal dignity, (5) trustworthiness and honesty, (6) control over desires, and (7) adherence to moral boundaries. The integration of Qur'anic values with modern psychological approaches, as proposed in this study, demonstrates the potential of a holistic solution to mental disorders. Thus, the Qur'anic therapeutic approach can serve as a significant contribution to the development of spiritually-based Islamic therapy in supporting the attainment of mental health and true human happiness.

Keywords: Psychopathology, Qur'anic Therapy, Surah Al-Ma'arij 19–35, Happiness

Introduction

Happiness is one of the primary goals in human life. Every human being desires to attain happiness and none wishes to live in suffering (Banusu & Firmanto, 2020). Plato believed that true happiness can only be achieved by detaching oneself from the physical and sensory world. According to him, happiness is attained through the union of *Eros* (love) and *Idea* (the perfect form) (Rahmatunnisa, 2022). In Aristotle's view, happiness (*eudaimonia*) is the ultimate goal of every human being. Aristotle believed that communal life represents the greatest good. For him, the highest form of happiness (*summum bonum*) is happiness itself (Febriano, 2022). A happy person, according to Aristotle, is not one who lives only for themselves, but one who finds happiness through loving both themselves and others

(Rahmatunnisa, 2022). To achieve this ideal, humans are willing to struggle tirelessly and do whatever it takes. Various activities—such as eating and drinking, working, building a family, and creating technology—are part of human efforts to attain happiness. These efforts ultimately contribute to improving the quality of life to become better, more advanced, prosperous, and practical (Ma`arip & Hambali, 2023).

From the Islamic perspective, happiness is the main goal of human existence in this world. Islam views happiness (*sa'ādah*) not merely as physical or material pleasure, but also as inner peace and spiritual closeness to Allah SWT. Muslims continually pray to Allah SWT for this happiness, as reflected in His divine words:

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ٢٠١

“And among them are those who say, ‘Our Lord, grant us goodness in this world and goodness in the Hereafter, and protect us from the torment of the Fire.’” (Qur’an, Surah Al-Baqarah: 201).

Imam al-Ghazali, in his book *Kimiya' al-Sa'adah (The Alchemy of Happiness)*, states that the ultimate goal of human life is the attainment of happiness (Al-Ghazali, n.d.). According to him, happiness is not limited to worldly pleasures but also includes happiness in the Hereafter. Al-Ghazali asserts that true happiness can only be achieved when a person gains self-awareness. He emphasizes the importance of self-reflection (*al-muhasabah*) and a deep connection between the individual and their Creator (Khatfah, 2024).

Likewise, Ibn Sina also placed great importance on happiness in his philosophical thought. He classified happiness into three categories: first, sensual happiness, which arises from fulfilling physical needs such as eating and sexual relations; second, spiritual happiness, achieved through maintaining one's dignity and honor; and third, intellectual happiness, which is gained through the pursuit of knowledge (Sina, 1956).

In the pursuit of happiness, human beings are often hindered by various psychological problems such as stress, anxiety, and dissatisfaction. In the modern context, psychopathological disorders like depression and anxiety are on the rise due to increasingly complex life pressures (Ardiansyah et al, 2023). This phenomenon indicates that people tend to experience restlessness and emotional instability when facing life's challenges, which necessitates a comprehensive solution that addresses both spiritual and psychological aspects.

The increasing prevalence of psychological disorders such as anxiety, depression, and stress in contemporary life has become a major concern in today's society. Pressures from various aspects of life—such as work demands, financial issues, and social dynamics—often trigger the emergence of these conditions. Moreover, rapid technological advancements and the unrelenting flow of information have also contributed to heightened levels of stress and anxiety (Haholongan, Herjamy, Putra, & Gigir, 2024). Such conditions emphasize the critical importance of raising mental health awareness and ensuring appropriate support and treatment, enabling individuals to achieve a more balanced and mentally well life.

The failure of materialistic approaches to deliver genuine happiness has become increasingly evident in modern society. Many people attempt to find fulfillment through the acquisition of luxury goods, financial success, or social status, yet still feel empty and discontented. This illustrates that true happiness cannot be attained merely by satisfying material needs (Saliha & Kurniawan, 2021). On the contrary, non-material aspects—such as warm social relationships, a sense of life purpose, and mental well-being—play a more significant role in creating genuine feelings of joy and life satisfaction (Herdiati, Rawita, Hakim, & Suta, 2025). This phenomenon has driven many to seek meaning and happiness through a more holistic and balanced approach that integrates physical, emotional, and spiritual needs.

The human need for a spiritual approach to address mental health issues is gaining increased attention in the modern era. Many individuals have come to realize that solutions to psychological problems are not found solely in medical treatments or psychotherapy, but also in understanding and strengthening one's spiritual dimension (Maulana, 2019). A spiritual approach offers a path for individuals to attain inner peace, discover life's meaning, and gain the strength to cope with emotional and mental challenges. By integrating spiritual values such as gratitude, forgiveness, and connection with a higher power, the healing process becomes more comprehensive and meaningful (Sadam & Muhammad, 2024). Therefore, spiritual approaches are becoming a vital component in the holistic pursuit of mental well-being.

The Qur'an, as a source of life guidance, plays a crucial role in guiding humanity not only in external and physical matters but also in the psychological dimension and in the pursuit of happiness. As the holy book revealed by Allah SWT, the Qur'an provides a comprehensive and holistic guide on how to live a balanced and harmonious life. In the psychological context, the Qur'an teaches values such as patience (*ṣabr*), sincerity (*ikhlaṣ*), trust in God (*tawakkul*), and gratitude (*shukr*), which can help individuals manage stress, anxiety, and various psychological disorders (Abubakar & Arsyad, 2024). Furthermore, the verses of the Qur'an contain messages that bring inner peace and spiritual calm, thus creating a sense of genuine and enduring happiness (Star & Bidin, 2021). Therefore, making the Qur'an a source of life guidance means adopting spiritual principles that strengthen mental health, bring peace to the soul, and guide one toward true happiness in this world and the Hereafter.

Utilizing Qur'anic verses as a therapeutic approach serves as a significant means in the quest for human well-being and fulfillment. The Qur'an serves not only as a moral and spiritual guide but also as a source of strength and inner peace that can help individuals navigate life's various challenges (Wahidah, 2018). By contemplating the meanings of the sacred verses, one can find inspiration, hope, and solutions to psychological problems such as anxiety, stress, and despair. Qur'anic therapy offers a calming effect and mental resilience through a deep spiritual approach, thereby contributing to emotional and psychological healing (Zuhdi, 2021). Additionally, the process of reflecting on and understanding Qur'anic verses encourages individuals to cultivate gratitude, patience, and trust in God—key elements in attaining true happiness. Thus, engaging with Qur'anic verses as therapy is

not merely a treatment method but also a path to spiritual enrichment and the development of a harmonious and balanced life.

This paper aims to examine various symptoms of human psychopathology found in Surah Al-Ma'arij, verses 19–35, and to explore therapeutic Qur'anic solutions for achieving happiness through a spiritual approach. The study is expected to enrich the body of knowledge in psychopathology from a spiritual perspective by offering an integrative approach that bridges psychology and Qur'anic interpretation. Furthermore, this article seeks to contribute both practically and theoretically to the development of Islamic psychology and spiritually based therapy. In doing so, it expands the academic references in the fields of psychology and Islamic therapy and supports their recognition as viable alternative solutions to the complex challenges of human life in the modern era.

Methodology

This research adopts a qualitative methodology through the thematic interpretation approach (*tafsīr maudhū'ī*), which seeks to uncover the meanings and messages of the Qur'an concerning happiness, human psychological disorders, and their resolutions, with a particular emphasis on Surah Al-Ma'arij, verses 19–35. The thematic interpretation method is applied because the study centers on a single core theme, namely happiness and Qur'anic therapy. In addition, this study attempts to connect the Qur'anic text with the psychological realities of modern human life. The central source of data in this study is Surah Al-Ma'arij, verses 19–35, which functions as the primary point of reference. The interpretation of these verses is further enriched by insights from both classical and modern tafsir texts, including *Tafsir al-Marāghī*, *Tafsir Ibn Kathīr*, and *Tafsir al-Azhar*. Supplementary data is obtained from relevant scholarly works, such as books, journal articles, and prior research related to psychopathology, happiness, and Qur'anic therapeutic approaches.

The data is processed through the following steps: a) Thematic classification, which involves identifying verses that discuss human nature, psychological disorders, and their solutions; b) Data coding, which consists of categorizing the verses into symptoms of psychopathology and their Qur'anic remedies; c) Interpretation of meaning, which involves analyzing the meanings of the verses and relating them to the psychological realities of human beings from the perspective of psychological science.

The data is then analyzed using content analysis and a hermeneutic approach through the following stages:

- a. Descriptive-analytical reading, which describes the content and textual meaning of the verses
- b. Contextualization, which relates the meanings of the verses to contemporary psychological conditions
- c. Conclusion drawing, which synthesizes findings into a comprehensive understanding.

Result and Discussion

Results

The Qur'anic Text of Surah al-Ma'arij, Verses 19–35

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۚ ١٩ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۚ ٢٠ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۚ ٢١ إِلَّا الْمُصَلِّينَ ۚ ٢٢ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ۚ ٢٣ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۚ ٢٤ لِّلسَّائِلِ وَالْمَحْرُومِ ۚ ٢٥ وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ۚ ٢٦ وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ۚ ٢٧ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ۚ ٢٨ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۚ ٢٩ إِلَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۚ ٣٠ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ۚ ٣١ وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ۚ ٣٢ وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ۚ ٣٣ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ۚ ٣٤ أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ۚ ٣٥

Indeed, man was created anxious. When misfortune befalls him, he is full of complaints, and when good (wealth) comes to him, he becomes stingy except for those who perform prayers. They are consistent in their prayers, and in their wealth, there is a known right for those who ask and those who are deprived. And those who believe in the Day of Judgment, and those who fear the punishment of their Lord—indeed, the punishment of their Lord is not something to feel secure from. And those who guard their chastity, except with their wives or those their right hands possess, for then they are not to be blamed. But whoever seeks beyond that (such as fornication, homosexuality, and lesbianism), they are the transgressors. And those who are faithful to their trusts and covenants, and those who are upright in their testimonies, and those who carefully maintain their prayer. They will be honored in Paradise. (Q.S. al-Ma'arij [70]: 19-35)

Ibn Kathir (1300–1373) explained that Surah al-Ma'arij verses 19–35 describe the reprehensible character traits of humans. When struck by calamity, they complain and become anxious; when granted blessings, they become stingy (Muhammad, 1994). In psychological terms, this condition is often associated with Obsessive-Compulsive Personality Disorder (OCPD). According to Az-Zuhaili (2013) in his *Tafsir al-Munir*, humans are innately created by Allah SWT with a disposition of restlessness and complaint—greedy, impatient, unable to endure trials, and ungrateful for blessings.

The term *al-Hala'* according to Ath-Thabari (2009), refers to a deep sense of anxiety coupled with ambition and worry. His interpretation of the verse “when misfortune befalls him, he is full of complaints” means that when a person's wealth diminishes or poverty strikes, he becomes overwhelmed with worry and lacks patience. Conversely, when he acquires abundant wealth, he becomes miserly and refuses to share with others.

Kementerian Agama Republik Indonesia (2019) interprets this human affliction in three key psychological traits mentioned in the verse: *Halu'an*, *Jazu'an*, and *Manu'an*. *Halu'an* is the tendency to become easily anxious and excessively greedy. *Jazu'an* refers to a state of deep sorrow or depression. *Manu'an* is understood as stinginess or miserliness, the antonym of *'atiyyah* (generosity), reflecting an unwillingness to give.

According to the Kementerian Agama Republik Indonesia (2019), these traits-anxiety (*halu'an*), depression (*jazu'an*), and OCPD-like miserliness (*manu'an*) can be corrected by following divine guidance as outlined in the subsequent verses: by establishing prayer,

giving charity, believing in the Day of Judgment, fearing divine punishment, maintaining chastity, fulfilling trusts and promises, bearing true testimony, and consistently performing prayers. Az-Zuhaili (2013) elaborates that ten qualities help counteract these pathological traits; performing prayer, being consistent in prayer, giving zakat, believing in the Day of Judgment, fearing Allah’s punishment, maintaining chastity, upholding trusts, fulfilling promises, giving truthful testimony, and guarding the perfection of prayer.

From the explanation above, it is understood that Surah al-Ma’arij verses 19–35 contain significant material and guidance on psychopathological traits and the therapeutic solutions for overcoming them.

Psychopathology and Qur’anic Therapy from the Surah al-Ma’arij Verses 19–35 Perspective

Verses 19–35 of Surah al-Ma’arij outline a range of psychological disturbances (psychopathologies) along with the therapeutic solutions offered to address them. These disorders and their corresponding treatments are elaborated in the following table.

Table 1. Psychopathology and Therapy

No.	Verse	Aspect	Main Content	Psychological Meaning	Qur’anic Therapy
1	19	Psychopathology	Man is inclined to complain	Negative character traits: anxious, easily panicked when facing adversity	—
2	20	Psychopathology	When afflicted with hardship, he complains	Negative stress response: anxiety, mild depression	—
3	21	Psychopathology	Stingy when receiving blessings	Emotional imbalance: fear of loss, greed	—
4	22–23	Therapy	Except those who consistently perform prayer	Prayer as spiritual therapy: calming the heart and regulating emotions	Therapy I: Consistent prayer as the center of inner peace
5	24–25	Therapy	Who acknowledge a portion of their wealth belongs to the poor	Social empathy against egoism and materialism	Therapy II: Empathy and generosity foster a sense of connectedness
6	26	Therapy	Who believe in the Day of Judgment	Eschatological perspective guiding behavior and reducing existential anxiety	Therapy III: Faith as a spiritual-psychological stabilizer
7	27–29	Therapy	Fear of God’s punishment and guarding chastity	Moral awareness and self-control over desires	Therapy IV: Restraint over desires and biological impulses
8	30–32	Therapy	Upholding trusts and fulfilling promises	Developing self-trust and healthy social relationships	Therapy V: Integrity as a foundation of mental stability

No.	Verse	Aspect	Main Content	Psychological Meaning	Qur'anic Therapy
9	33-34	Therapy	Steadfast in bearing true witness	Honesty and consistency in communication	Therapy VI: Balanced communication and social responsibility
10	35	Therapy	Persistent in maintaining prayer	Spiritual reinforcement as the conclusion and strength of all therapies	Therapy VII: Repetition as a form of consistent healing

Verses 19–21 of Surah Al-Ma'arij: Qur'anic Depiction of Human Psychopathology

Verses 19–21 of Surah Al-Ma'arij unveil the psychological reality of human beings, highlighting their tendency toward instability and negative reactivity in response to life's challenges. These verses indicate that human psychopathology manifests in three dimensions; *Al-Halu'an*-restlessness and chronic complaining, *Al-Jazu'an*-profound and prolonged sadness, and *Al-Manu'an*-miserliness and unwillingness to share when receiving blessings.

These three characteristics reflect spiritual and psychological immaturity and the potential emergence of mental health issues such as anxiety, chronic stress, and egocentric personality traits. In modern psychology, this condition parallels the concept of maladaptive behavior—unhealthy responses to life's stressors (Nevid et.al., 2014). The Qur'an, however, not only identifies the problem but also provides therapeutic interventions for achieving inner peace and psychological well-being. Verses 22–35 of the same surah present the characteristics of individuals who are free from these psychological issues, serving as a potential framework for Qur'anic-based therapy. These therapeutic approaches can be grouped into five main categories; 1) Consistent prayer (verses 22–23, 34); 2) Social compassion (verses 24–25); 3) Faith in the Day of Judgment (verses 26–27); 4) Self-restraint and control over desires (verses 29–31); and, 5) Honesty and trustworthiness (verses 32–33).

Discussion

Verses 19–21 of Surah Al-Ma'arij describe human psychological instability and negative reactivity toward life's pressures. This depiction is closely aligned with the concept of psychopathology in modern psychology, which refers to the study of mental and behavioral disorders that impair a person's psychological functioning. These verses outline three dimensions of psychopathology:

First, *l-Halu'an* (Restlessness and Constant Complaining). *Al-Halu'an* denotes a psychological state characterized by excessive restlessness and a persistent tendency to complain. In modern psychopathology, this condition resembles anxiety disorders (Fauziah et.al, , 2023). Symptoms include chronic and intense worry, repetitive negative thoughts, avoidance behaviors, difficulty relaxing, insomnia, and fatigue. Uncontrolled anxiety can lead to chronic stress, decrease life quality, and contribute to physical illnesses such as heart

and digestive disorders. If left untreated, it can evolve into more severe anxiety disorders or clinical depression.

Second, *Al-Jazu'an* (Profound Sadness and Despair). *Al-Jazu'an* refers to deep, prolonged sorrow, which in psychology aligns with major depressive disorder. Its symptoms include sadness, hopelessness, loss of interest in daily activities, reduced motivation and energy, disrupted sleep and appetite, negative self-perception, and suicidal thoughts in severe cases. Depression impairs social functioning, work productivity, and interpersonal relationships. If untreated, it may lead to physical health deterioration and suicidal behavior (Saleh, 2022).

Third, *Al-Manu'an* (Miserliness in Times of Prosperity). This refers to egocentric behavior and lack of empathy, which are associated with certain personality disorders, such as Narcissistic Personality Disorder or Obsessive-Compulsive Personality Disorder (OCPD). Symptoms include selfishness, emotional coldness, inability to form healthy relationships, excessive self-focus, and absence of empathy (Saleh, 2022). Such characteristics frequently result in social withdrawal, strained relationships, and challenges in building supportive connections that are vital for mental well-being. People displaying these tendencies are particularly vulnerable to experiencing stress and feelings of isolation. These three forms of psychological disturbance exemplify maladaptive behaviors—ineffective responses to life's challenges and social interactions (Nevid et al., 2014). These patterns further deteriorate psychological health and hinder an individual's ability to function adaptively. The three aforementioned psychological disorders can be addressed through the five therapeutic strategies outlined in verses 22–35. These Qur'anic therapies resonate with established psychological treatment models for disorders such as anxiety, depression, and OCPD.

First, consistent Prayer (Salah). Regular prayer mirrors the practice of mindfulness-based therapy and relaxation techniques in modern psychotherapy. These techniques have proven effective in reducing anxiety and obsessive thoughts, particularly in treating anxiety disorders and OCPD. Mindfulness refers to a non-judgmental, present-focused awareness that enhances emotional regulation and reduces reactivity, ultimately decreasing symptoms of anxiety and depression (Sandy & Uyun, 2022).

In Islamic practice, *salah* (prayer) involves physical movements, recitation, and deep spiritual focus (*khushu'*)—all of which inherently train mindfulness. Prayer encourages the believer to focus fully on Allah and detach from intrusive thoughts, creating inner tranquility and reducing stress. Research has shown that mindful prayer lowers overactivation of the sympathetic nervous system, which is typically elevated in anxiety and chronic stress, helping stabilize emotions and reduce obsessive-compulsive tendencies (Saputra & Prihatni, 2024). Moreover, prayer enhances hope, security, and self-forgiveness, which are key elements in combating depression and anxiety (Sandy & Uyun, 2022). Islamic mindfulness-based therapy has also been found to improve youth mental well-being by integrating spiritual values with conscious self-awareness (Za et al., 2024).

Second, social compassion. Social compassion plays a pivotal role in psychological healing, especially within interpersonal therapy and social support-based interventions. Interpersonal therapy emphasizes healthy social relationships as a buffer against depression

and anxiety. Positive social interactions reduce feelings of isolation and loneliness, common in depression and personality disorders (Fadli, 2020). Psychological research shows that developing empathy and social virtues strengthens interpersonal relationships and improves psychological well-being. Social compassion reduces conflict and fosters solidarity, thus enhancing the social support systems vital for mental health (Mayori, 2024). Mayori's study found that interpersonal therapy uses openness, empathy, and emotional support to help clients resolve relational issues and triggers of psychological distress.

Third, belief in the day of judgment. Belief in the Hereafter provides a framework for meaning and moral orientation, aligning with existential-humanistic therapy, which emphasizes meaning-making as a way to overcome existential anxiety and depression (Corey, 2013). This belief helps individuals face life's hardships with hope and resilience, reducing despair—a root cause of depression and chronic anxiety. Existential therapy focuses on self-awareness, personal freedom, and responsibility, guiding individuals to actualize their potential and live meaningfully (Kholifah, Nusaibah, & Rochim, 2022). Moreover, this approach teaches acceptance of uncertainty and mortality, helping reduce compulsive behaviors and anxiety (Sa'adah, 2020). Thus, belief in divine justice and the afterlife not only offers spiritual comfort but also serves as a psychological foundation for resilience and mental healing (Pranajaya, Firdaus, & Nurdin, 2020).

Fourth, Restraint from Desires (Nafs Control). Self-restraint from desires is closely aligned with Cognitive Behavioral Therapy (CBT), which focuses on emotional regulation, impulse control, and changing maladaptive thought patterns. CBT helps patients recognize and change harmful thoughts and behaviors, proving highly effective for anxiety, depression, and personality disorders (Beck, 2011). In the Qur'anic context, nafs control serves as a mechanism for regulating impulses, preventing destructive moral and psychological consequences. Imam al-Ghazali, in *Ihya' Ulumuddin*, emphasizes that unrestrained desires lead to sinful and destructive actions, and thus, jihad al-nafs (inner struggle) is essential for inner stability and purification (Akhmari, 2005). Psychologically, nafs control involves self-discipline, core to CBT, where individuals develop skills to manage triggers through relaxation techniques, cognitive restructuring, and attention redirection (Hasibuan, 2023). Additionally, spiritual practices like fasting and dhikr serve as natural therapies that calm the mind and strengthen self-restraint.

Fifth, upholding trust and honesty. Trust and honesty form the basis of both interpersonal therapy and moral-ethical therapy. Interpersonal therapy emphasizes the importance of harmonious social relationships for mental recovery, while moral-ethical therapy focuses on integrity and social responsibility as key to character development (Rest, 1986; Weissman & Klerman, 2015). In this context, maintaining trust and honesty enhances self-confidence, stabilizes social relationships, and fosters mutual respect. Moral-ethical therapy asserts that personal integrity and social responsibility are essential for resolving internal conflicts commonly found in personality disorders (Narvaez, 2010). Counseling rooted in religious and ethical values has proven effective in raising self-awareness and improving interpersonal behavior (Maemunah et al, 2025).

Conclusion

Surah Al-Ma'ārij (Verses 19–35) provides a profound depiction of human psychopathological conditions, which manifest in the forms of anxiety, depression, and egocentrism. These three types of disorders represent negative human responses to the harsh dynamics of life, commonly referred to in modern psychology as maladaptive behaviors. However, the Qur'an not only identifies these symptoms but also offers concrete solutions through a comprehensive spiritual approach. The therapeutic methods described in verses 22–35 of the Qur'an encompass seven fundamental strategies that align with key principles found in contemporary psychotherapy, including cognitive-behavioral, existential, and interpersonal approaches.

Thus, the integration of Qur'anic messages and psychological disciplines presents a significant opportunity for the development of effective, relevant, and applicable spiritual therapies in the context of modern life. Overall, these therapies demonstrate that true happiness can be achieved through a balance of spiritual, psychological, and social dimensions. This study opens a pathway for further exploration of the integration between the Qur'an and psychology, particularly in the context of mental health therapy.

Based on these findings, it is suggested that individuals facing psychological distress consider incorporating spiritual practices grounded in the Qur'an as a complementary pathway to healing. For future researchers, it is recommended to explore comparative analyses between Qur'anic therapeutic concepts and specific schools of modern psychotherapy in greater detail. Furthermore, empirical studies are needed to test the practical effectiveness of Qur'anic therapy models in clinical and community settings, especially among populations struggling with anxiety, depression, and other psychological disorders. Such research will enrich the growing body of Islamic psychology and support the development of holistic, faith-based mental health interventions.

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