

The Narrowness of the Soul in the Qur'an : A Review of Anxiety Disorders

Miftahul Jannah¹, Risan Rusli², Iqna Auliyah³

^{1,2,3} UIN Raden Fatah Palembang – Indonesia

*Corresponding author : miftahulj341@gmail.com

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Article	Abstract
<p>Article History : Received : Sep, 14, 2024 Reviewed : Oct, 23, 2024 Accepted : Jan, 29, 2025 Published : Mar, 04, 2025</p> <p>Keywords : <i>Narrowness of the Soul, Anxiety, The Qur'an</i></p>	<p>The concept of kesempitan jiwa (constriction of the soul) refers to a state of discomfort, anxiety, sadness, or emotional and spiritual suffering that one might experience. This constriction fundamentally originates from within the heart, where it induces a sense of suffering. The soul, in this context, is understood as encompassing the entirety of a person's inner life, including feelings, thoughts, imagination, and more. This study employs a qualitative approach, focusing on literature analysis from sources such as books, journals, papers, and other writings. It is a type of library research. This research finds, firstly, that the constriction of the soul in the Qur'an is associated with the term dhayq, which refers to a state where the heart feels tight due to excessive sadness, fear, worry, and anxiety over matters that are difficult to accept. Secondly, dhayq arises from various causes, such as arrogance within oneself, excessive worry about something, and fear that originates from within a person, disturbing their inner peace. According to the Qur'an, overcoming this constriction of the soul can be achieved through patience, seeking help from Allah, and avoiding negative assumptions. Thirdly, some scholars argue that humans are created with a tendency toward restlessness and anxiety, which is reflected in their behavior.</p>

INTRODUCTION

Cases of anxiety disorders in modern society are increasing due to life pressures, economic uncertainties, and the influence of social media, which trigger dissatisfaction and inner discomfort. Idealized images of life on social media make many people feel left behind, while global instability exacerbates anxiety about the future. In these situations, some seek solace through religion, such as the Qur'anic teaching of dhayq that emphasizes patience a tawakal. However, limited access to mental health services reinforces feelings of isolation, deepens anxiety and reduces coping skills.

The Qur'an describes that in the future, mental health disorders, including anxiety, will be experienced by many humans. Anxiety is an emotional condition characterized by feelings of tension, excessive worry, and expectation of bad things, which often affects a person's physical and mental condition (Jalaluddin, 2012, p. 154). Anxiety disorders are closely related to a person's spiritual condition. Spiritual poverty can cause anxiety, loss of purpose, hopelessness, feelings of emptiness, and depression. Since worldly life is ephemeral and does not always fulfill expectations, individuals who lack spirituality often feel anxious, depressed, and lose inner peace (Azadbakhti & Parvini, 2020).

The Qur'an, if understood and applied, creates thoughts, feelings and deeds that lead to the reality of faith, which is necessary for the stability and tranquility of personal and social life (Shihab, 1996, p. 13). The Qur'an mentions many verses related to mental health, showing the close relationship between faith in Allah SWT and mental well-being. Strong faith creates self-awareness as a servant, which encourages one to always remember Allah

(*dhikr*) and depend on Him. This provides a positive outlook on life, creating tranquility in life. However, the condition of a Muslim's faith is not always stable. The faith that is able to maintain mental and physical health is a high-quality faith called piety. Piety reflects a positive mental attitude that combines love and fear of Allah, with consistency in carrying out His commands and staying away from His prohibitions (Itsna Nurrahma Mildaeni & Tesa Nurul Huda, 2024).

Mental health has a variety of perspectives relating to an individual's understanding, religion, quality of life, and environment. Research reveals different concepts of mental health, ranging from a focus on the dynamics of the psyche to a more contemporary definition that emphasizes mental well-being that impacts a harmonious and productive life (Rusli, 2014). Religion, particularly Islam, also plays an important role in understanding mental health by emphasizing faith and good deeds as factors that maintain mental health. Mental health also has a significant impact on an individual's quality of life by creating the ability to develop psychological and social resources that prevent behavioral problems. Finally, the physical, social and cultural environment also plays a role in understanding and caring for people's mental health (Pratama et al., 2023).

Peace of mind can be seen from behavior, unhurried, full of calculations and mature considerations as well as wise, correct and precise in action. This is also found in the Quran, namely in Q.S Ar-ra'du verse 28, Q.S Thaha verse 124, Q.S al-Hadid verse 16, Q.S Al-Baqarah Verses 152, 198, 200-202, and the Hadith of the Prophet. Saw which explains holistically about inner life in an effort to gain inner peace through spiritual methods with *Dhikr* such as saying or reading tasbih, tahmid, takbir, and tahlil (Rahmawati et al., 2024).

Diseases of the heart as well as the mind have been introduced in the Qur'an. Diseases of the mind are caused by excessive forms such as cunning, while deficient forms are ignorance caused by lack of knowledge. In psychology, there are various kinds of pride, hatred, vengeance, which are caused by one's excessive nature. While anxiety, fear and so on are forms of deficiency (Shihab, 1996, p. 189). The Qur'an does not deal specifically with anxiety, but provides broad values that fall under its definition. Rela Mar'ati and Moh. Toriqul Chaer with the theme "The Effect of Reading and Interpretation of Qur'anic Verses on Reducing Anxiety in Female Students", the study has proven that the reading and interpretation of Al-Qur'anic verses has an influence on reducing the level of anxiety in Aliyah Ar-Rohmah female students who experience anxiety (Mar'ati & Chaer, 2016).

Devia Purwaningrum 2022 with the research title Overview of the Effect of Reading the Qur'an with its Translations on Anxiety. Produces research The application of reading the Qur'an and its translations has proven effective in dealing with anxiety problems. This can be seen from the decrease in anxiety experienced by the subject from day to day after undergoing reading. After the therapy of reading the Qur'an and contemplating its meaning, the subject felt that his heart became calmer and his mind was more positive in assessing every action he had taken (Purwaningrum et al., 2022).

Studies on anxiety have been conducted, including: Aditya Dedy Nugraha with the research theme disorders "Understanding Anxiety: Perspective of Islamic Psychology" which concluded that Islamic Psychotherapy is now used to reduce anxiety, with the Qur'an as a means of healing (*Syifa*) for physical and psychological health problems, through methods such as *dhikr*, prayer, and listening to murrotal (Nugraha, 2020).

Rohiyatu Burutu and Mutiawati Mutiawati's research entitled "Understanding learning anxiety and mental health of final year students: A qualitative study" in 2023 resulted in anxiety disorders often experienced by students, especially in the process of learning or completing difficult assignments. This is normal, but if it becomes excessive and is not

handled properly, it will have an impact on the physical and psychological condition of students. Factors that contribute to anxiety are both internal and external. Internal factors include pressure from parents to achieve high grades, while external factors include difficulties with lecturers. Students may also experience symptoms such as shortness of breath, palpitations, sleeplessness and fatigue. However, they can control anxiety in their own ways, such as maintaining a healthy lifestyle, drinking enough water, praying, practicing relaxation techniques, using in-out breathing techniques, and prioritizing to make studying more comfortable and refreshing, and engaging in other activities. In addition, the physical impact of anxiety can cause shortness of breath, while the psychological impact includes excessive worry and insomnia (Berutu & Mutiawati, 2023).

Research conducted by Ela Salasifah 2022 entitled in Analysis of the Relationship of General Anxiety Disorders, Symptoms of Depression and Sleep Quality with Mental Health of the Elderly During the Covid-19 Pandemic in Semarang City. The position of this study lies in its main findings which show a significant relationship between generalized anxiety disorders and symptoms of depression with mental health of the elderly during the pandemic, but found no relationship between sleep quality and mental health. This finding is important as it provides new insights into the factors that are more likely to impact the mental health of the elderly during the pandemic, which could inform the planning of more effective mental health interventions, prioritizing the treatment of anxiety and depression over sleep quality issues among the elderly in Semarang (Salasifah, 2022).

Research by Hartini Mudarsa, concluded that overcoming anxiety disorders with prayer therapy is also effectively used in the perspective of Islamic psychotherapy, humans are basically the most perfect creatures on earth, consisting of two substances, namely physical and psychological. Therefore, humans are creatures with the highest level of consciousness. This consciousness is centered on the soul, which naturally has a tendency to know and get closer to the Creator. If the spiritual essence deviates from the nature of the soul, this can be a source of neurosis or psychic disorders in humans. This mental disorder can be overcome through Islamic psychotherapy, one of the methods of psychic healing with this approach is prayer therapy (Mudarsa, 2022).

Many existing studies have focused on the phenomenon of anxiety from a psychological perspective, but very few have linked this psychological condition to religious interpretation, particularly in the context of the Qur'an. The Qur'an, as the primary source of Islamic teachings, offers guidance for healing or coping with mental illness, yet understanding how mental distress is described in Qur'anic texts is limited in the scientific literature. Previous research has often focused on treating anxiety using psychotherapeutic approaches or medical treatments without considering the spiritual aspects taught in Islam. This research will focus more on the verse narrowness of the soul which is closely associated with anxiety disorders.

The Qur'an does not discuss anxiety specifically, but there are four terms in the Qur'an that are considered closely related to anxiety, namely, the words *Khauf* (Worry), *Yahzan* (Sadness,)(Narrowness of the Soul), and *Dhayq Halu'a* (Restlessness). On this occasion the researcher only focuses on the verses *Dhayq*, in its verses the Qur'an touches on this theme of narrowness of the soul in depth, providing instructions on how humans can overcome trials and achieve inner peace.

Narrowness of the soul or inner distress is mentioned in various verses that highlight the challenges and trials that humans face. Each individual will certainly be tested with various trials to test their fortitude and patience and then surrender to Allah, this is what makes humans find peace in their mental narrowness. In connection with this background, the

author is interested in studying the interpretation of the verses of the Narrowness of the soul in the Qur'an as part of anxiety disorders. An interesting review in this article is how the interpretation of the verses of mental constriction looks at how the Prophets who experienced this mental constriction and how to overcome it. As well as seeing how the scholars view the narrowness of the soul associated with anxiety disorders. The purpose of this article is to analyze the interpretations of the mufassirs regarding the verses of the narrowness of the soul and know the anxiety disorder in the view of the scholars

THEORITICAL FRAMEWORK

In modern psychology, anxiety disorders are defined as mental conditions characterized by excessive and uncontrollable feelings of worry, anxiety, or fear, which significantly affect an individual's daily life. Symptoms of anxiety disorders can vary, ranging from restlessness, difficulty concentrating, muscle tension, sleep disturbances, to panic attacks. The condition is often triggered by a variety of factors, including stress, trauma, genetics and chemical imbalances in the brain. Treatment of anxiety disorders usually involves psychological therapies, such as cognitive behavioral therapy (CBT), medication, or a combination of both (Husna & Khodijah, 2024). Mental constriction is often viewed as part of anxiety disorders from a psychological and spiritual perspective. In the context of anxiety disorders, mental constriction refers to feelings of distress, anxiety, or inhibition that disturb one's emotional balance. Anxiety disorders themselves are psychological conditions that include excessive anxiety or disproportionate fear of certain situations, which can affect a person's thoughts, feelings, and behaviors (Jannah, 2023). From a spiritual perspective, the Qur'an describes this condition with the term "narrowness of heart" which often arises when a person faces severe trials or tests in life. This creates a feeling of being crushed, trapped and unable to find a way out, along with a loss of inner peace. Prolonged anxiety in this form can lead to a feeling of being trapped in a problem with no clear solution.

RESEARCH METHODE

This study uses the thematic interpretation method, which focuses on the interpretation of Qur'anic verses based on a particular theme, in this case mental narrowness and anxiety disorders. This approach allows the interpretation of verses with a focus on a particular theme, making it easier to understand the relevance of these verses in the context of psychological problems faced by humanity (M. S. Al-Azhari, 2019, p. 45). The research procedure began by identifying the main theme, namely anxiety and narrowness of the soul which became the basis for selecting relevant verses in the Qur'an. After the verses related to the problem of the soul and anxiety were collected, the tafsir process was carried out by referring to classical and contemporary books of tafsir, to understand the context and interpretation given by the mufassirs to the verses. Furthermore, this study connects the results of the interpretation with the condition of anxiety, to see how the teachings of the Qur'an can be a solution and at the same time see the views of scholars regarding anxiety disorders.

The data sources in this research are primary and secondary sources. The primary sources used are the Qur'an and the commentaries Al-Misbah, Qurthubi, fi zhilalil Qur'an, An-Nur. The secondary sources used are books, articles and other writings related to the problems the author examines. The data collection process was carried out through a literature review of the Qur'an, followed by the collection of psychological literature related to anxiety. Data processing is done by categorizing verses based on certain themes, and conducting analysis to understand the messages contained in these verses. With this

approach, this research not only provides new insights into the Qur'anic understanding of mental problems, but also integrates psychological concepts in a religious perspective.

RESULTS AND DISCUSSION

The Narrowness of the Soul in the Qur'an

The word *dhayq* is closely associated with the condition of mental distress with 13 words in 12 surahs in the Qur'an. Here the author presents some of the verses that relate to anxiety with mental distress.

First, Surah Hud verse 77. When Our messengers (angels) came to Lut, he was distressed and his chest was constricted because of them. He (Lut) said, "This is a very difficult day." (Al-Qurtubi, n.d.). In tafsir fi zhilalil Qur'an, it is explained that Prophet Lut felt sad and narrowed his chest when he received guests who turned out to be angels. This sadness arose because he knew the bad behavior of his people, namely homosexuality, and was afraid they would do the same to the angels. This is feared will embarrass Prophet Luth before his guests (Quthb, 2004, p. 261).

Quraish shihab interpreted the narrowness of Prophet Luth's chest with two possibilities. First, he felt troubled by the arrival of the angels because of their attractive appearance, worried that his people would be tempted by disturbing them. Second, the sense of Prophet Luth's inability to protect his guests from the potential disturbance of his people caused sadness, narrowness of the chest, and worry (Shihab, 2002, p. 301). Prophet Luth's sadness when receiving this angelic guest stemmed from a sense of responsibility as a prophet to protect his guests, combined with concerns about the bad behavior of his people, namely homosexual behavior.

Second, Surah An-Nahl verse 127. Be patient (Prophet Muhammad) and your patience is solely with (the help of) Allah, do not grieve over their (disbelief), and do not (also) narrow your chest against the deceit they plan (Al-Qurtubi, n.d.). In Tafsir An-Nurr this verse is interpreted as emphasizing the importance of patience for believers in the face of harassment and ridicule from polytheists. It is urged not to be easily angered and narrowed chest when receiving bad treatment, because it is their strategy to prevent someone from following the path of Allah. Patience is described as the believer's weapon and the key to victory and success (Ash-Shiddieqy, n.d., p. 2292).

Tafsir Al Misbah makes it clear that patience in the face of harassment and ridicule will bring rewards in the world and the hereafter. When accused or treated unfairly, do not reply with anger or actions that exceed the limit. Instead, be patient. As Muslims, we must be able to carry out religious guidance with patience and firmness in the face of various disturbances and obstacles. Do not be easily affected by the ridicule of others and keep your heart from being overwhelmed by sadness or disappointment (Shihab, 2002, p. 778).

Thirdly, Surah Hud verse 12. It may be that you (Prophet Muhammad) want to leave some of what is revealed to you and your chest becomes narrow because (of fear) they say, "Why has not wealth been sent down to him or an angel come with him?" Verily you are but a warner and Allah is the keeper of all things (Al-Qurtubi, n.d.). In Tafsir Qurthubi the word *dhoiq* refers to something that will happen in the future (I. A. Qurthubi, 2008, p. 29). This shows that something that has not yet happened can cause worry in the heart, eventually causing a feeling of tightness in the chest.

The feeling of tightness in the chest is interpreted as discomfort over something that has not yet been or will be experienced in the future. In the interpretation of Jalalain, the feeling of tightness in the chest was caused by the concern that the Prophet Muhammad felt about how the people he preached to would respond to his teachings (al-Mahalli & As-

Suyuthi, 2012, p. 899). In the interpretation of *Fi Zilalil Qur'an*, it is explained that the challenge and stubbornness of the Quraysh caused the Prophet's chest to feel tight, so he needed comfort and confirmation of the revelation conveyed to him (Qu b, 2000).

Fourth, Surah At-Taubah verse 25. Indeed, Allah helped you (the believers) in many battles and on the day of Hunain when your great numbers overwhelmed you (and caught you off guard). So, the multitude of you did not benefit you in the least, and the vast earth seemed narrow to you, so you turned back" (Al-Qurtubi, n.d.). It was narrated by al-Baihaqi in *Dalail An Nubuwwah* from Rabi' bin Anas that on the day of Hunain a man said, "We will not be defeated because of our small numbers." At that time, they numbered 12,000 people. This remark made the Prophet's heart feel narrow. Then Allah revealed His words, "And (remember) the battle of Hunain, when you became arrogant because of your great numbers..." (As-Suyuthi, 2014, p. 266).

Quraish Shihab interpreted the word "*Dhoqots*" as a sense of narrowness in their chests due to the pride of the believers when facing the battle of Hunain because their numbers were greater than the enemy. They felt that they would not lose because of the large number of troops. The situation was then pressed by the sudden attacks of the disbelievers from all directions so that there was no safe place for them. This made them feel cramped in this vast earth (Shihab, 2002, p. 562).

It is explained in the interpretation of Qurthubi that the feeling of narrowness in the chest is interpreted as the fear that exists in a person, as stated in a poem: "It is as if the vast earth of Allah feels narrow to those who are overwhelmed with fear and feel chased, like the narrowness of a trap rope (S. I. A. Qurthubi, 2008, p. 232). This is due to the pride in their hearts, which then triggers fear and makes their chests feel tight.

Sixth, Ash-Shu'ara verse 13. "And (therefore) my chest was narrow and my tongue was not smooth, so send (Gabriel) to Harun" (Al-Qurtubi, n.d.). In tafsir Al-Misbah, the narrowness of the chest is caused by the fear of the possibility of being deceived. This can happen especially when emotions arise, especially in someone who is hard-hearted when facing something that is considered bad. Under these conditions, the chest feels tight, making it difficult to control oneself, and the words spoken become poorly organized (Shihab, 2002, p. 17).

It is explained in the commentary of *Fi Zilalil Qur'an* that Prophet Moses felt his heart constricted because of the fear of being disbelieved, especially when his tongue felt stiff. As a result, he was unable to explain anything or argue about the matter in dispute. This constriction and stiffness made his chest feel tight, and his tongue was not fluent, making it difficult to convey his heart in words. Therefore, Prophet Moses complained to Allah about his weakness and worries. Requesting Allah to send revelation to his brother Aaron to be appointed as his assistant and representative (Quthb, 2004).

Scholarly Views on Anxiety Disorders

According to Hamka, people can stray from the path of Allah because of negative traits such as haste, anxiety, worry and miserliness. These traits, according to him, are not something ordained by Allah to humans, but are the result of their own choices and efforts. Humans have the freedom to determine their path to either become believers or disbelievers and the decision is not determined by fate, but by how they use their minds and hearts in dealing with life. Therefore, Hamka emphasized the importance of individual responsibility in choosing the right path or going astray from Allah's guidance (Amrullah, 1982). The solution offered by Hamka when someone experiences mental health problems is the return of humans to their nature, namely as servants of God, who have the goal of a happy life not only in the world but also in the hereafter, until finally reaching the highest human servitude

by purifying themselves (tasawuf). Humans who have mental illness are encouraged to get back to know God who created them, follow all things that are commanded and stay away from things that are prohibited in the Qur' n. Because the nature of man is a creature of God who has the main purpose of worshiping until the end of life (Muhammad et al., 2024).

According to Ibn Kathir, human nature is restless and greedy. These traits are evident in their attitude when facing calamities, even small ones. When faced with adversity, people often respond with excessive complaining, and their hearts can be broken by intense fear and frightening worries. In addition, a sense of hopelessness in obtaining good also contributes to making matters worse, showing how fragile the human emotional state is when facing challenges (Ibnu Kathir, 2004).

According to Sayyid Qutb, fear of things that are not certain to happen is often caused by the attitude of someone who only focuses on external phenomena without considering them in depth. Such individuals tend not to utilize all their potential and abilities, and are reluctant to take steps forward. The inability to see beyond external appearances and the unwillingness to take on new challenges keep them trapped in unwarranted anxiety. Thus, such fears are not only a reflection of a lack of understanding, but also of an unwillingness to develop and face the possibilities that lie ahead (Sayyid Qutb, 2003). Peace of mind in the Qur'an has relevance to mental health because from a calm soul it will prevent a person from despicable actions that can damage and impact anxiety, fear, worry and depression which leads to mental health disorders (Anni & Nury, 2023).

According to Hanna Djumhana Bastaman, an Islamic psychologist, anxiety is a form of fear of things that are not certain to happen. This feeling arises when someone feels they are in a situation that is expected to be detrimental or threatening, and feels unable to deal with it. In other words, anxiety is actually a fear that comes from one's own mind. It is characterized by constant worry and fear of possibilities that have yet to happen. Anxiety often stems from imagination and negative predictions that are not necessarily true, and this keeps a person constantly trapped in a cycle of worry that inhibits their ability to face reality calmly and rationally (Bastaman, 2001).

It is concluded that the scholars explained that mental narrowness can cause anxiety because it can make a person feel burdened and depressed. Negative thoughts and excessive worry can disturb a person's peace and drain their energy, making them more prone to anxiety and panic. Anxiety that develops into a disorder or illness is often caused by the individual's own mindset and actions. When a person is constantly feeling restless and anxious, it is often related to a lack of a deep connection with God. Spiritual absence or lack of a religious approach can exacerbate feelings of anxiety, as individuals feel they have no source of strength and calmness to rely on. In the absence of spiritual closeness, they tend to face life with more worries and uncertainties, which can eventually trigger more serious anxiety disorders. Therefore, strengthening the relationship with Allah SWT and seeking inner peace through spiritual approaches can be an important step in overcoming and preventing anxiety.

Qur'anic Narrowness of the Soul and Anxiety Disorders

Causes of the Narrowness of the Soul

First, the feeling of narrowness in the chest arises due to a disease in the heart such as pride in oneself, which makes Allah make a sense of narrowness in their hearts. The existence of pride in a person makes their heart narrow and less spacious. Secondly, it is caused by excessive worry and a sense of weakness by the inability in oneself when going to face something in life, which in fact the future and even the next second only Allah knows. A servant should not worry about what they have not faced and do not know. fear in humans

due to the experience of being hit in a certain situation, which is felt to disturb his peace of mind. Thirdly, because of a sense of

How to Overcome Anxiety Disorders

First, remembering Allah and asking Him for help. By remembering Allah SWT, all the worries and anxiety that are in their hearts disappear and are replaced with joy and sorrow. In fact, nothing gives more peace and happiness to the human heart than dhikr to Him. Someone who always remembers Allah, both in worship and outside of worship, will feel close to Him and always put his trust in Him. This is what makes a servant's heart calm in living life.

Whoever does not remember Allah will have only worldly pleasures in his mind. These pleasures will be the sole focus and dream pursued, and all his attention and efforts will be devoted to attaining them to the fullest extent possible. In his relentless pursuit, he will never be satisfied, as worldly achievements are temporary and never truly satisfying. As a result, he will constantly be trapped in a cycle of seeking satisfaction from temporary things, without finding the true peace that can only be attained through a deep relationship with God.

Wholeheartedly convinced of the greatness and majesty of Allah SWT that possesses the heart. This process of purifying the soul will ultimately change the attitude and way of responding to a Muslim to various life problems. Strong faith in Allah will make a Muslim have great inner peace because he believes that everything that happens is under the control of Allah SWT (Mahatma, 2023). From the various ways that have been described above, the point is that remembering Allah in any form is very beneficial for the peace of a Muslim's soul. For example, praying to Him must be accompanied by earnest efforts, because the hopes desired by humans must be realized through maximum efforts. It is not enough to depend on results without making efforts. In addition, these hopes and desires must be accompanied by prayers to Allah SWT, who is the Most Capable of all things. This is important because humans as creatures need Allah, the Lord of the entire universe. Therefore, to achieve hopes and desires, humans must continue to try and pray consistently (Fauzan, 2022).

Second, avoiding prejudice. Prejudice is one of the major sins before Allah (al-Jauziyyah, 2005, p. 207). People who are prejudiced against Allah are actually included in the category of people who associate partners with Allah and underestimate Him. They are like worshipping other than Allah, by rejecting or doubting His teachings. They may also argue that Allah did not send a Messenger or send down His Book, which is the main foundation in His revelation to mankind. In addition, their disdain for Allah's creation shows indifference and low regard for all that Allah has created. Thus, prejudice against Allah not only undermines one's faith but also portrays dissatisfaction and rejection of His truth and guidance.

Anxiety disorders often stem from prejudice, which is an attitude that is disliked by Allah. Based on the interpretation of the verses that have been presented, being prejudiced against things that have not yet happened shows complete distrust of Allah's provisions in the future. Allah commands us to fully surrender to Him so that our hearts remain calm and unaffected by unnecessary anxiety.

A servant may feel anxious, worried, or afraid of what will happen in the future. However, he must always put his trust and depend on Allah SWT to feel at ease. Tawakal includes asking for help in achieving benefits and rejecting harms that a servant may experience. When a person thinks positively (husnuzhon) it can help in improving the ability in the process of self-healing from physical illnesses and psychological problems. People who are able to apply the concept of husnuzhon will be better able to live a better life

together because of reduced fear and worry, as well as increased self-confidence and optimistic attitudes that make them able to continue a more prosperous life (Rahmah, 2021).

In surah Al Hujurat verse 12, "O you who believe, avoid many prejudices, Verily some prejudices are sins. Do not find fault with others and let none of you backbite another. Would any of you like to eat the flesh of his dead brother? Surely you feel disgusted. Fear Allah, surely Allah is Oft-returning, Most Merciful. Being prejudiced can hinder the cleanliness of the heart and the clarity of the mind. The negative impact is that the heart becomes easily disappointed and the chest feels tight when facing various realities of life that sometimes do not match what is expected. This disappointment will narrow one's way of thinking. Therefore, avoiding prejudice is very important to prevent the heart from becoming narrow and reduce the risk of anxiety disorders.

Third, patience. The concept of mental health in the Qur'an focuses on patience, which includes various aspects of adversity quotient, such as: control, origin and ownership, reach, and endurance. These concepts in the Qur'an are taught through optimistic behavior and reliance on Allah SWT. The substance and implications of this concept for adversity quotient and mental health can be seen in surah Al-Baqarah (2):153, surah Al-Baqarah (2):155, and surah Adh-Dhariyat (51):56 (Samain, 2020).

According to Dzunnun al-Mishri, one of the Sufi figures, patience is an effort to stay away from the prohibitions of Allah SWT and face various difficulties and grief calmly. Patience also reflects the ability to show the attitude of a rich person, despite the shortcomings or difficulties in daily life (al-Jauziyah, 2005, p. 7).

Allah is with those who are patient. The manifestation of Allah towards patient people is that Allah gives gifts and mercy in the form of a cold heart when believers face a problem. A cold heart is very important in facing calamities in order to be patient. A cold heart is only owned by people who return all unpleasant circumstances to Allah, so let the disaster return to Him. Through this attitude, man is ready to accept all forms of calamities and endure difficult times, and then Allah will give him something greater than the satisfaction that was delayed before. Therefore, patience is the key to obtaining Allah's more extraordinary grace (Ismail & Solahuddin, 2023).

Lack of patience or the inability to practice patience can contribute to the development or worsening of mental health problems. patience in Islam is not only considered an act of worship, but also a practical solution in dealing with mental disorders. By cultivating patience, individuals can develop self-control, self-acceptance, and resilience, which can be beneficial in managing and overcoming mental health challenges (Alfain et al., 2023).

If success in this world requires patience, then success in the hereafter requires more patience, because the road to heaven is not easy. Patience is one way to overcome the anxiety that surrounds a servant. Be patient in facing all challenges, including those who behave badly, without retaliating against them. As a person who obeys Allah, we must carry out His requirements, be patient in the face of distractions, and not allow ourselves to drown in sadness.

CONCLUSIONS

This study analyzes the concept of Narrowness of the Soul in the Qur'an, which is relevant to anxiety disorders in the perspective of modern psychology. Based on a thematic study of Qur'anic verses, it was found that mental distress is caused by spiritual, psychological, and social factors, such as a weak relationship with Allah, emotional imbalance, and external pressures. The study also revealed that the Qur' n offers spiritual-based solutions, such as tawakkal, dhikr, and a deep understanding of qadha and qadar, which

can contribute to the treatment of anxiety disorders. This study focused only on Qur'anic texts and did not include hadith or broader scholarly views related to mental constriction and anxiety. The approach to Qur'anic verses may have lacked consideration of the background of a thorough (the causes of the verse's revelation). This study has not fully integrated the interdisciplinary approach between tafsir, clinical psychology and psychiatry. *Asbabun Nuzul* Further research should include hadith commentaries and the views of classical and contemporary scholars to enrich perspectives on the narrowness of the soul. In-depth research that integrates Qur'anic exegesis with clinical psychology, neuroscience and modern therapies will provide a more holistic solution. Future research could develop technology-based applications that provide Qur'anic content as digital therapy to help individuals experiencing anxiety

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