

# Islamic Approach to Emotional Stability: A Comparative Study of the Textual Nuances of the Qur'an and Hadith

Mohamad Qamarulzaman Bin Mohamad Zani\*, Amran Abd Halim

Faculty of Quranic & Sunnah, Universiti Sains Islam Malaysia (USIM) , Bandar Baru Nilai 78100, Nilai Negeri Sembilan, Malaysia.

\*Corresponding Author; E-mail: [mohd.qamarulzaman@gmail.com](mailto:mohd.qamarulzaman@gmail.com)

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## ABSTRACT

Emotional stability is an essential aspect of modern human life, and Islam provides holistic guidance through the Qur'an and Hadith. This study compares these two sources in shaping approaches to emotional well-being. The Qur'an serves as a conceptual framework by emphasizing principles such as patience, gratitude, and remembrance of God, while the Hadith complements it with practical guidance, including anger management and supplications to overcome anxiety. Through content analysis of primary texts and contemporary literature, the study finds that both sources operate in a complementary manner: the Qur'an offers a transcendent spiritual foundation, while the Hadith provides direct and applicable practices. Consequently, Islam is shown to offer a comprehensive and balanced psychospiritual approach suited to the challenges of modern life. The study concludes that emotional stability in Islam is not merely an abstract ideal but a practical discipline achievable through the integration of divine principles and prophetic practices.

**Keywords:** Emotional stability, Qur'an, Hadith, Islamic psychology, spiritual intelligence

## INTRODUCTION

Emotional stability plays a critical role in modern human life; it helps individuals manage stress, make sound decisions, and sustain healthy interpersonal relationships (Yucel, 2024; Mastura Wahab, 2022; Bdoor & Nuseirat, 2024). From an Islamic perspective, emotional stability is not merely a psychological response, but rather a manifestation of inner tranquility derived from a deep understanding of the Divine will (Yucel, 2024). Through tazkiyah al-nafs (purification of the soul), Muslims are taught to control negative tendencies and focus on spiritual refinement. This concept is reinforced in the work of Mastura Wahab (2022), who discusses the interconnection between spiritual intelligence and emotional intelligence as well as the role of worship in attaining eternal happiness. Similarly, Bdoor & Nuseirat (2024) highlight the principles of emotional stability embedded in Qur'anic verses and Prophetic traditions, alongside the need to strengthen spiritual education among Muslim youth.

The relationship between emotion and spirituality in Islam is profound: emotions such as anger, anxiety, or sadness are considered part of human nature, but Islam teaches that they should be managed through spiritual awareness and inner strength. Mastura Wahab (2022) explains that spiritual intelligence forms the foundation of emotional

intelligence, leading to genuine well-being of the soul. This view aligns with Said Nursi's perspective, as examined by Salih Yucel (2024), who states that emotions are a divine gift that achieve balance when harmonized with the purpose of human creation. The pedagogical approach based on the story of Prophet Yusuf (Joseph, peace be upon him) also demonstrates how faith and wisdom enhance emotional resilience, making him a role model in emotional self-control during trials (Bdoor & Nuseirat, 2024).

In exploring the significance of emotional stability, contemporary Muslim scholars such as Said Nursi emphasize that spiritual practices serve as sources of tranquility and healing, providing structured means of processing emotions when facing life's challenges (Yucel, 2024). This perspective resonates with the etymology of the word emotion, derived from the Latin *motere* meaning "to move," with the prefix *e-* meaning "move away." This indicates that every emotion carries an impulse toward action, making it a primary source of human energy, aspiration, and motivation. In this sense, emotions are not merely internal responses but dynamic forces shaping human purpose and values (Chaturvedi & Chande, 2010). Likewise, modern psychologists such as Salovey and Mayer (1990) argue that emotional stability is the ability to understand, regulate, and influence one's own emotions and those of others. It is considered a fundamental skill for success, not only in personal relationships but also in professional life. This demonstrates the intersection between the Islamic perspective—which emphasizes *zikr* and worship as healing practices—and modern psychological frameworks, which highlight emotional intelligence as the basis of mental resilience.

The concept of inner peace in Islam is clearly outlined in the Qur'an, where Allah says:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

*"Those who believe and whose hearts find tranquility in the remembrance of Allah. Verily, in the remembrance of Allah do hearts find rest."*  
(Surah al-Ra'd 13:28).

This verse emphasizes that *zikrullah* is not only a verbal act of devotion but also a psycho-spiritual strategy that connects the human heart with a transcendent source of strength. Modern studies indicate that *zikrullah* has a direct impact on reducing stress and promoting emotional stability through the cultivation of *tawakkul* (trust in God) and *rida* (contentment) (Mastura Wahab, 2022). As such, *zikrullah* becomes a remedy for restless hearts, offering inner relief and psychological stability in the face of life's trials (Yucel, 2024). Islam, therefore, offers not only a theoretical framework but also practical guidance for attaining emotional balance through spiritual connection with Allah SWT (Bdoor & Nuseirat, 2024).

In addition to the Qur'an, the Hadith of the Prophet ﷺ provides more practical guidelines on emotional control. The Prophet said:

ليس الشديد بالصرعة، إنما الشديد الذي يملك نفسه عند الغضب

*"The strong person is not the one who can overpower others, but the one who controls himself when angry."*  
(al-Bukhari, Kitab al-Adab, Hadith no. 6114).

This hadith shifts the paradigm of strength from physical dominance to emotional mastery. One who restrains anger demonstrates greater inner strength, as it requires spiritual discipline and moral maturity. In modern psychology, anger regulation is linked to self-regulation, a key component of emotional intelligence (Salovey & Mayer, 1990). Islam laid this foundation much earlier through Prophetic teachings that recommend ablution, remembrance of Allah, or changing physical posture to manage anger. Thus, the hadith complements the Qur’anic framework by offering practical applications for emotional stability in daily life.

Said Nursi further asserts that a purpose-driven life, grounded in religious and spiritual principles, is the foundation of emotional stability. A person who understands the meaning of his creation will perceive life’s challenges as opportunities to strengthen faith rather than as debilitating pressures (Yucel, 2024). A clear sense of purpose imbues human experience with deeper meaning, orienting emotions toward inner peace and patience. Nursi also distinguishes between intellectual pleasures, which are enduring, and sensual pleasures, which are fleeting—arguing that intellectual joys align with human nature because they stem from meaning, knowledge, and purposeful living (Yucel, 2024). In this context, emotions governed by reason and spirituality have a lasting impact on inner balance.

Similarly, Kenneth I. Pargament views religion as a multifunctional phenomenon that encompasses physical, psychological, and spiritual purposes (Pargament & Abu, 2007). In Islam, this is reflected in the very meaning of al-Islam as submission to God’s will, as Allah states:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

*“Indeed, the religion in the sight of Allah is Islam.”*  
(Surah Āli ‘Imrān 3:19).

The Qur’an also employs terms such as qalb, fu’ād, sadr, and lubb to describe human beings as agents of thought, feeling, and will, entrusted to ascend spiritually through the path of Shari’ah (Yaman, 2008). This illustrates Islam’s comprehensive approach in encompassing the entirety of the human self, making emotional stability an integral part of its broader spiritual mission.

The aim of this article is to systematically examine how the Qur’an and Hadith shape the Islamic approach to emotional stability. Contemporary studies suggest that a purpose-driven life strengthens the emotional resilience of Muslims (Yucel, 2024). This aligns with Mastura Wahab’s (2022) argument that spiritual intelligence is a prerequisite for building strong emotional intelligence. Hence, this article compares the Qur’an as a source of concepts and principles with Hadith as a source of practical directives and moral exemplars in the development of emotional stability in daily life.

## LITERATURE REVIEW

Modern studies that integrate both sources (the Qur’an and Hadith) clearly demonstrate that emotional stability can be achieved through the combination of divine principles with contemporary psychological methods. Accordingly, this review examines several significant studies that highlight the role of the Qur’an and Hadith within this context.

Yucel (2024) emphasizes Said Nursi's perspective on the purpose-driven life as the foundation of emotional stability. In this view, the Qur'an provides a conceptual framework by highlighting *zikrullah* as a source of tranquility (Surah al-Ra'd: 28), while the Hadith presents a practical dimension by teaching believers to control anger through physical actions such as performing ablution. Yucel stresses that emotions are a divine gift that attain stability only when aligned with the purpose of creation. This perspective aligns with Ibn Sina's theory of pleasure, which distinguishes between enduring intellectual pleasure and temporary sensual gratification. In the educational context, Sholikhah (2018) developed psychodrama techniques based on the Qur'an and Hadith. The Qur'an serves as a source of values and inspiration for emotional reflection, while the Hadith provides practical guidance in student conflict management. This model illustrates how Islamic texts can be adapted into modern interventions, thereby reinforcing that the two sources of revelation serve complementary functions—conceptual and practical—in enhancing emotional stability.

Aycan S. (2024) highlights the construction of an integrated model of psychological well-being by examining classical works such as those of Abu Zayd al-Balkhi and Imam al-Birgivi. The Qur'an provides the spiritual and philosophical foundation for inner balance, while the Hadith supports its practical form through the Prophet's guidance on ethics and self-control in daily life. Aycan's emphasis on the balance between physical, emotional, intellectual, and spiritual dimensions reflects the holistic continuity of Qur'anic principles. Zaharuddin (2017), meanwhile, discusses Islamic psychology according to Malik Badri, who criticized Western theories for detaching themselves from revelation. Within Badri's framework, the Qur'an is seen as the conceptual foundation for shaping a Muslim worldview, while the Hadith serves as an applicative reference for addressing psychological problems. This synthesis produces a holistic approach that is not confined to modern psychology but firmly rooted in authentic revelatory guidance. Both studies demonstrate that emotional stability in Islam is the outcome of integrating Qur'anic conceptual theory with the practical applications of the Hadith.

Furthermore, Taviana (2025) explores spiritual approaches in mental health by emphasizing Qur'anic values such as patience (*sabr*), trust in God (*tawakkul*), sincerity (*ikhlas*), and remembrance (*zikr*) as foundations for emotional regulation. The Qur'an provides the conceptual basis for instilling spiritual strength, while the Hadith offers practical guidance, including the Prophet's encouragement for believers to seek peace through *zikrullah* and supplication during times of distress. Taviana shows that these Qur'anic practices have demonstrable therapeutic effects in alleviating stress and anxiety when combined with modern psychological interventions. Overall, this literature review highlights diverse approaches: Yucel emphasizes life purpose, Sholikhah offers practical interventions, Aycan and Zaharuddin reinforce Islamic psychological theory, while Taviana outlines the therapeutic dimension of Qur'anic values. Collectively, these studies affirm that emotional stability in Islam is established through two interdependent dimensions: the Qur'an as the source of concepts and principles, and the Hadith as a practical guide applicable to daily life.

## METHODOLOGY

This study employs a qualitative approach with content analysis as the primary research design. The main instrument for data collection is document analysis, which enables the researcher to examine in depth the relevant written sources. The documents analyzed include Qur'anic verses, selected hadiths, classical works, books, conference proceedings, and contemporary scholarly articles related to emotional stability from an Islamic perspective. The selection of sources was based on their level of authenticity, credibility, and contribution to the research objectives.

## RESULTS AND DISCUSSION

The Qur'an is the holy scripture that serves as the guiding framework for Muslims, containing comprehensive instructions for shaping faith, morality, and inner stability. It is not only revered as a linguistic miracle and source of law but also recognized as a primary reference for understanding emotions and managing them both spiritually and psychologically. In the context of emotional stability, the Qur'an offers a unique dimension because each verse is not merely recitation but a source of inner tranquility that connects humans to their Creator. Research has shown that consistent recitation or listening to the Qur'an can reduce anxiety, stress, and other negative emotional symptoms, thereby strengthening psychological resilience and granting peace to the heart (Nur Hidayah & Sharifah, 2021). Systematic studies further confirm that Qur'anic recitation functions as a non-pharmacological intervention that is both accessible and effective in alleviating psychological distress such as anxiety, stress, and depression (Khadijeh Moulei et al., 2023). Therefore, this discussion explores how the Qur'an provides the conceptual framework for emotional stability and its application in modern life.

The Qur'an has become the subject of intensive study in the fields of linguistics and psychospirituality, with modern scholars increasingly exploring how its linguistic structure and aesthetic recitation bring significant emotional benefits. Literature reviews indicate that linguistic aspects such as phonology, morphology, and semantics not only convey spiritual messages but also enhance the effectiveness of psychospiritual therapy. The Qur'an has even been described as a superior medium of "psychospiritual therapy" through its sound, word structure, and deep semantic resonance (Wan Mohammad et al., 2025). Neurotherapeutic studies further demonstrate that listening to rhythmic Qur'anic verses activates brain waves such as alpha and theta, which are associated with deep relaxation similar to the effects of music therapy, making the Qur'an a form of sound therapy that influences psychological, emotional, and neurological well-being (Abdalla Kannan et al., 2022).

In the context of the Qur'an as a "healing for the soul," the scripture itself explicitly states its role:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

*"And We send down in the Qur'an that which is a healing and a mercy for the believers."*  
(Surah al-Isra', 17:82)

This reflects the belief that the Qur'an is not merely a text but also a source of spiritual and psychological healing (Oualid Hechhouche et al., 2020). Engagement with such verses can be deepened through interpretive approaches such as tadabbur (reflection), asbab al-nuzul (context of revelation), and ibrah (moral lessons), which allow for a profound understanding of historical context, moral teachings, and practical applications in daily life. These approaches strengthen contemporary interpretations, making the Qur'an a contextual, reflective, and applicable system of therapy for restoring emotional stability.

Hadith, the Prophetic tradition, is the second most important source after the Qur'an, encompassing the words, actions, approvals, and character of Prophet Muhammad (peace be upon him). It serves to clarify Qur'anic meanings, provide practical explanations of law, and offer moral exemplars for religious life. Methodologically, hadith were preserved through rigorous chains of transmission (sanad) and textual reports (matan). Scholars developed the science of hadith to assess the reliability of transmitters, continuity of chains, and textual integrity, resulting in their classification as sahih, hasan, or da'if. This system ensures that hadith are authentic and reliable as a foundation for law and guidance. The strength of hadith lies in its dynamic and applicative nature, as it offers clear instructions on how Qur'anic principles should be lived out in practice. Thus, hadith not only provides a basis for understanding law and ethics but also serves as a practical framework for cultivating emotional stability, grounded in the example of the Prophet himself.

Hadith complements the Qur'an, ensuring that Muslims have clear guidance in shaping morality, law, and emotional balance. The Prophet (peace be upon him) said:

تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا إِن تَمَسَّكْتُمَا بِهَمَّا: كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ

*"I have left behind two matters; you will never go astray as long as you hold firmly to them: the Book of Allah and the Sunnah of His Prophet."*

(al-Muwatta', Kitab al-Qadar, no. 1594)

This hadith underscores the distinct but complementary functions of the Qur'an and hadith. The Qur'an establishes foundational principles such as remembrance of Allah (zikrullah), patience, and trust in God (tawakkul) as the basis of inner peace. Hadith, on the other hand, details practical applications such as strategies for anger management and specific supplications during anxiety. This complementarity ensures that emotional stability in Islam is not only a theoretical framework but also a practical discipline that can be implemented in everyday life.

The Prophet also provided specific guidance for emotional regulation. He said:

لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

*"The strong person is not the one who overcomes others, but the one who controls himself when angry."*

(al-Bukhari, Kitab al-Adab, no. 6114)

This hadith shows that true strength is measured by self-control, aligning with the Qur'anic principle of zikrullah as a path to tranquility. Another hadith teaches a supplication for overcoming anxiety:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ،

وَأَعُوذُ بِكَ مِنَ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

*"O Allah, I seek refuge in You from anxiety and sorrow, from weakness and laziness, from cowardice and miserliness, and from the burden of debt and the oppression of men."*

(al-Bukhari, Kitab al-Da'awat, no. 6369)



Together, these narrations illustrate the Sunnah's function as a practical guide for achieving emotional stability. If the Qur'an sets out universal principles, the hadith provides specific applications, such as controlling anger and reciting supplications. Emotional stability in Islam thus emerges through the synergy of spiritual principles and practical guidance.

The nuanced differences between the Qur'an and hadith regarding emotional stability are evident in their respective roles and modes of expression. The Qur'an frequently conveys messages that are macro, universal, and transcendent, emphasizing that peace of mind is attained when spiritual connection with Allah is preserved. Its verses instill values such as patience during trials, trust in God, and inner calm through *zikrullah* as a long-term formula for stability. Hadith, however, operates at a micro level, offering immediate strategies for daily practice—such as performing ablution when angry, reciting supplications when anxious, or changing physical posture during heightened emotion. These differences illustrate that the Qur'an provides a conceptual spiritual framework, while the hadith supplies a detailed life manual. In today's world, marked by widespread mental and social pressures, the integration of these two sources makes emotional stability not only an abstract aspiration but also an attainable reality through the harmonization of transcendent values and concrete practices. This dual dimension is what makes Islam distinctive in offering a holistic psychospiritual approach.

## CONCLUSION

The need to clearly understand the differences between the Qur'an and Hadith in shaping emotional stability arises from the fact that both sources operate on distinct yet complementary levels. The Qur'an provides a conceptual foundation and universal principles regarding emotions, such as patience, gratitude, and remembrance of Allah, which form the theoretical framework for addressing internal human experiences. In contrast, the Hadith details the application of these principles in daily practice through the Sunnah of the Prophet ﷺ. By highlighting these differences, it becomes evident that emotional stability in Islam is not merely an idealistic notion but a practical discipline that can be achieved through the integration of Qur'anic theory and Prophetic practice.

Furthermore, this comparison is significant in revealing the nuanced roles of each source. The Qur'an emphasizes the transcendent relationship between humans and Allah, while the Hadith often reflects the human dimension of the Prophet ﷺ as a concrete model of emotional regulation and moral conduct. For instance, the Qur'an underscores *zikrullah* as the key to inner tranquility (13:28), whereas the Hadith emphasizes strategies for controlling anger through both physical and spiritual means. This comparison demonstrates that emotional stability in Islam is comprehensive, encompassing spiritual, moral, social, and practical aspects.

Ultimately, comparing these two sources reinforces the argument that Islam offers a holistic and balanced framework. Without such comparison, one might perceive only a single dimension—either abstract concepts without practical application, or practical actions without theoretical grounding. Hence, the comparison serves not to separate but to highlight the deep interconnectedness of the Qur'an and Hadith, showing how their integration forms a more complete Islamic approach to emotional stability.

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