

The Importance of Shariah-Compliant Sustenance in Maintaining Mental Well-Being: A Review

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ABSTRACT

This article is a review study that explores the relationship between sharia compliance in seeking sustenance and the mental well-being of individual Muslims. In the era of materialism that challenges spiritual values, some Muslims are trapped in seeking sustenance without paying attention to the aspects of *halal* and *haram* (forbidden), which ultimately has a negative impact on the stability of the soul and mental health. Based on a qualitative method through a thematic content analysis approach, this article collects and analyses various scientific sources, including previous studies and a compilation of verses of the Quran and Hadith that discuss the concept of sustenance and psychological well-being from an Islamic perspective. The study findings show that sustenance obtained in a sharia-compliant manner contributes significantly to emotional calm, reduces stress and guilt, and strengthens the spiritual relationship with Allah. This article also concludes that the *maqasid* principle of Shariah plays a crucial role in ensuring a balance in life by balancing aspects of religion, reason, and the soul. This study emphasises the importance of integrating Islamic values into mental health systems, education, and social policies. Therefore, having *halal* sustenance that complies with shariah principles not only provides economic benefits but also forms the basis for the overall psychospiritual well-being of Muslims.

Keywords: Sustenance, Shariah Compliant, Mental Well-being, Psychology

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1. Introduction

In the era of rapid globalisation and materialism, some Muslims tend to focus their search for sustenance solely on material aspects without considering adherence to Sharia principles. This situation causes some individuals to obtain sustenance from dubious or sharia-compliant sources, such as usury, fraud, or other illegal activities. In addition, some people consider sustenance to be only material in nature, such as money and property.

More worryingly, there are still some who use the excuse that property is not taken away to justify taking sources of sustenance that are not Sharia-compliant. This phenomenon not only has implications for the blessings of sustenance but also harms the psychological well-being and mental health of individuals. Studies show that income obtained in a manner that does not comply with the Sharia can cause emotional distress, anxiety, and psychological instability. In the psychological and spiritual context of Islam, income obtained unlawfully or dubiously not only affects the blessings of life but can also have adverse psychological effects (Zaman et al., 2024; Zaman et al., 2022; Ammarloo, 2021; Mohamad et al., 2019).

In this regard, non-halal sources of income have the potential to cause psychological distress such as anxiety, guilt, and depression. This is due to the internal conflict that arises between the individual's actions and the religious values they adhere to (Mohamad et al., 2019). Muslim individuals who are aware that their income is contrary to the principles of Sharia may experience ongoing psychological stress because they feel guilty and worry about the consequences in this world and the hereafter (Yusof & Ab Rahman, 2020).

In addition, the maqasid Shariah approach, which emphasises the preservation of religion, intellect, and soul, explains that income that does not comply with Shariah can affect a person's stability of soul. This is because wealth that is not clean from the sharia point of view is contrary to the principle of preserving the soul (*ḥifẓ al-nafs*) and intellect (*ḥifẓ al-ʿaql*), which is an important element in holistic human well-being (Dusuki & Abdullah, 2007).

From a psychospiritual perspective, unlawful sustenance can become a *hijab* or barrier to peace of mind and blessings in life. According to al-Ghazali in *Iḥyāʾ ʿUlūm al-Dīn*, food and wealth obtained illegally can darken the heart, cause prayers not to be accepted, and prevent individuals from approaching Allah (al-Ghazali, 2004). Therefore, the effects of income that does not comply with the sharia are not only economic, but also extend to the spiritual and emotional aspects of humans.

Based on the above scenario, there is an urgent need to study the relationship between sharia compliance in seeking sustenance and its impact on the mental health of Muslims. Lack of awareness regarding the importance of obtaining halal and sharia-compliant sustenance may be a contributing factor to the increase in mental health problems among Muslims. Lack of awareness and appreciation of the importance of obtaining sharia-compliant sustenance among Muslims has the potential to harm the psychological well-being and mental health of individuals. Therefore, this study is presented to discuss the importance of sharia-compliant sustenance, which affects the mental well-being of Muslims.

2. Methodology

This review article uses a qualitative library research approach to explore and analyze the importance of Shariah-compliant sustenance in maintaining mental well-being. The study data were obtained through the analysis of primary and secondary sources, including scientific journal articles, academic books, theses, and research reports relevant to the topic. This study also focuses on analysing the texts of the Quran and Hadith to understand the Islamic perspective on Shariah-compliant sustenance and its relationship with individual mental well-being.

Thematic content analysis methods were used to identify the main themes that emerged from the collected data. This process involves repeatedly reading reference materials to extract relevant information, followed by data classification according to specific themes, such as the definition of Shariah-compliant sustenance, its importance in religious life, and its relationship with mental well-being from an Islamic perspective. This approach enables the author to critically synthesise the findings of previous studies and Islamic texts, producing a comprehensive picture of the positive effects of Shariah-compliant sustenance on the emotional and mental well-being of a Muslim.

3. Findings

The findings of this study provide a comprehensive understanding of the relationship between shariah-compliant sustenance and individual mental well-being. In a more specific context, this study presents a review of the main findings from various previous studies that examined the effects of halal and ethical sustenance on psychological and emotional aspects. Through a systematic analysis of previous literature, this study's findings

reveal that sustenance obtained in accordance with shariah principles not only guarantees blessings in life but also serves as an important bulwark in reducing stress, anxiety, and other mental health disorders. Therefore, the review presented in this study is very significant in formulating a holistic approach towards well-being in life based on Islamic values.

3.1 Review of Studies on the Concept of Sustenance According to an Islamic Perspective

Various studies discuss the concept of sustenance from an Islamic perspective. Among them, a study by Mohsin and Ibrahim (2024) focuses on the views of Sayyid Ahmad ibn Idris, a Sufi figure, who sees sustenance as a divine gift that depends on faith and a spiritual relationship with Allah. This view aligns with the opinion of Syafiq et al. (2023), as interpreted by Quraish Shihab, who emphasises the roles of effort, trust, and gratitude in obtaining sustenance.

Some articles also evaluate sustenance from the perspective of thematic and comparative interpretation. Surur (2008) classifies sustenance into outward and inward forms, as well as halal and haram, through a thematic interpretation approach. Meanwhile, Fatimah (2023) and Febriyanti et al. (2023) compare classical interpretations, such as those by Ibn Kathir, Al-Kasyaf, and Al-Qurtubi, with modern interpretations, including Tafsir Al-Azhar. They found that the classical approach is more literal while the modern interpretation is more contextual, but both recognise sustenance as a gift that comes in many forms.

Other studies link sustenance to Islamic economics. Baihaki (2024) and Matsum et al. (2023) emphasise that sustenance must be obtained through halal efforts that are in line with the principles of social justice and work ethics. Siregar et al. (2023) also emphasise that the Islamic economic system plays a role in ensuring the equitable distribution of sustenance. In a study by Kaspia et al. (2023) and Halim & Haron (2020), various sources of sustenance, including business and agriculture, are discussed in relation to the Quran and hadith, with an emphasis on compliance with Shariah.

In addition, Yaakob et al. (2024) assessed the validity of the practice of cheap sustenance that has gone viral on social media. This study warns about the need to evaluate the source and Shariah support for a practice. Meanwhile, Fajriani et al. (2023) emphasise the principles of trust and ethics in utilising sustenance according to *Tafsir Al-Sa'di*.

Overall, the concept of sustenance in Islam encompasses a holistic approach across various dimensions of life. Sustenance is not only obtained through effort alone, but also requires elements of *tawakkal*, gratitude, and

adherence to Islamic values. The studies analysed reflect the richness of Islamic thought in discussing this concept and provide guidance to society in understanding and practising the authentic concept of sustenance.

3.2 Review of Studies on the Concept of Psychological Wellbeing According to an Islamic Perspective

Psychological well-being is a crucial issue in human life, particularly in the context of the increasingly complex modern world. Among Muslim scholars, the concept of psychological well-being has been long discussed in relation to the Quran and the Sunnah. In contrast to conventional psychological approaches that focus solely on emotional and cognitive aspects, the Islamic approach comprehensively encompasses spiritual, moral, and social dimensions. This article brings together several academic writings that discuss psychological well-being from an Islamic perspective and evaluates the approaches and models presented by researchers.

3.2.1 The Concept and Model of Islamic Psychological Well-Being

Most articles emphasise that psychological well-being according to Islam is based on strong spiritual principles. Zaman et al. (2023) assert that the spiritual connection with Allah through *dhikr*, prayer and *tawakkal* is the foundation of peace of mind. Meanwhile, Aycan (2024) and Aisyah & Chisol (2020) developed an Islamic psychological well-being model that integrates values such as *husn al-zann* and gratitude within the framework of maqasid al-Shari'ah. This model offers a holistic approach that not only assesses well-being based on emotions or behaviour, but also faith and ethical values.

In the context of therapeutic practice, Maulana (2023) and Sulaiman et al. (2021) suggest that Islamic guidance and counselling approaches can be carried out based on the value of *tazkiyah al-nafs* (soul purification) as well as structured spiritual practices. Emphasis on patience and *istighfar* also becomes part of the psychological recovery process.

3.2.2 Indicators and Dimensions of Mental Well-Being

Several studies have listed indicators of psychological well-being from an Islamic perspective. Sofia and Sari (2018) explore happiness (*al-sa'ādah*) based on the Quran and Hadith, outlining that piety, gratitude and contentment are important elements in achieving genuine happiness. Abdul Rasool et al. (2022) also propose multidimensional Islamic well-being

indicators that cover worship, morality, and social relationships, while expanding the definition of well-being beyond a Western perspective. An article by Jannah (2024) also compares Islamic and Western approaches to understanding mental health. It is emphasised that Islam does not separate the spiritual aspect from psychological health, making well-being an integration between the physical, emotional and spiritual.

3.2.3 Spiritual Practice and Soul Recovery

Nisa' and Masrury (2024) analysed the concept of self-healing in the context of *Tafsir al-Maraghi*, where *dhikr*, repentance and contemplation play an important role in the process of soul recovery. This demonstrates how Tafsir al-Quran can serve as a source of spiritual therapy. This finding is also supported by Sutarjo (2013), who emphasises the culture of contemplation or contemplation as an important element in creating peace and happiness.

At the institutional level, Aljuneidi (2024) demonstrated that the psychological well-being of Muslim students increases with the consistent practice of spiritual values, such as prayer and reading the Quran. This highlights the importance of incorporating religious practices into the mental health approach in higher education institutions.

Overall, the results of this survey suggest that psychological well-being, as understood within the Islamic context, cannot be fully understood without considering its connection to religious and spiritual values. Concepts such as patience, contentment, gratitude, and connection with Allah are core elements in forming a peaceful mind and emotional stability. The Islamic well-being model offered by the researchers also offers a more comprehensive alternative to the secular Western approach. Therefore, it is appropriate to integrate Islamic approaches into mental health policies, education and counselling practices in Muslim countries. Further studies should be conducted to develop a systematic measurement instrument for psychological well-being based on Islamic values.

4. Discussion

In this section, the article presents a synthesis analysis to understand the relationship between the importance of Sharia-compliant sustenance and mental well-being from an Islamic perspective. The synthesis approach is interdisciplinary, combining understanding from the disciplines of Islamic economics, Islamic psychology, Quranic interpretation and spiritual counselling.

4.1 Synthesis Analysis: The Relationship Between Shariah-Compliant Sustenance and Mental Well-Being from an Islamic Perspective

Based on the comprehensive review of previous studies discussed in the study findings section, this study can formulate a conclusion that sustenance obtained in a Shariah-compliant manner plays a critical role in shaping the spiritual and emotional well-being of Muslims. A detailed explanation for the synthesis analysis can be broken down into several themes as follows:

4.1.1 Integration of the Concept of Sustenance and Spiritual Well-being

Sustenance in Islam encompasses not only economic outcomes but also spiritual, emotional, and social dimensions. This view is supported by various scholars and previous studies, such as Surur (2008) and Kaspia et al. (2023), who emphasise the division of sustenance into external and internal forms, as well as halal and haram.

Specifically, when sustenance is obtained through legal means and in compliance with Sharia, it not only provides peace of mind in terms of the legitimacy of the source but also contributes to mental balance, as there is no feeling of guilt, misgivings, or pressure due to doing things that are contrary to one's religion. This reinforces the fact that halal sustenance is not just about providing physical food, but also 'food for the soul' (Ammarloo, 2021).

4.1.2 Spiritual Empowerment as the Foundation of Wellbeing

Studies such as those by Zaman et al. (2023) and Maulana (2023) have suggested that spiritual practices (*dhikr*, prayer, patience, *tawakkal*, *istighfar*) function as a therapeutic medium for psychological recovery. These values are part of the process of obtaining sustenance that complies with the Shariah, thus forming a positive cycle between righteous deeds, blessed sustenance, and mental peace. Obtaining sustenance through a clean and ethical approach brings a person peace because it is based on a close relationship with Allah. *Tawakkal* and gratitude are the main motivators in facing life's stresses, while reducing symptoms such as anxiety, depression, and dissatisfaction.

4.1.3 Strengthening Maqasid Shariah Values

The model introduced by Aycan (2024) integrates Islamic values with psychological well-being through the framework of maqasid Shariah, which protects five main aspects: religion (*din*), life (*nafs*), intellect (*aql*), lineage

(*nasl*), and wealth (*mal*). Sharia-compliant sustenance plays a role in safeguarding all of these aspects:

- i) It protects religion by avoiding forbidden sources.
- ii) It protects life and mental health by avoiding stress due to sin or unblessing.
- iii) It strengthens the mind through involvement in positive work or activities.
- iv) It preserves lineage by providing clean sources for the family.
- v) And it protects wealth from becoming a source of destruction through corruption, usury, and fraud.

Therefore, the psychological well-being of a Muslim cannot be separated from the value of these maqasid, which also serve as a guide in obtaining sustenance.

4.1.4 The Influence of Moral and Ethical Values in Emotional Well-Being

Values such as gratitude, contentment, patience, *husn al-zan* (goodwill), and trust are not only spiritual values but also have a direct impact on mental health. These values are often highlighted in the context of obtaining blessed sustenance, as in the study by Fajriani et al. (2023). For example, people who are grateful for their small sustenance still feel sufficient and do not experience excessive pressure to pursue worldly wealth blindly. On the other hand, those who are caught up in the desire to seek sustenance illegally end up facing internal conflicts that lead to psychological disorders.

4.1.5 Implications for Social Policy and Practice

This finding leads to a practical suggestion that psychological well-being cannot be viewed solely through a secular or Western lens that tends to separate the spiritual aspect from psychological treatment. Instead, an Islamic approach offers a more comprehensive and integrative solution. Findings, such as those from Aljuneidi (2024), demonstrate the effectiveness of religious practices in enhancing student well-being. Therefore, it is essential to design mental health and education policies that incorporate spiritual and Shariah elements, such as soul development modules, Islamic counselling guidance, and routine worship practices, as psychosocial support.

In conclusion, this study reinforces the premise that shariah-compliant sustenance not only provides physical benefits but also acts as a

psychological and emotional fortress. In the context of the challenges of modern life, halal and blessed sustenance becomes a stabilising element in human life. This study provides a basis for developing a mental health approach that is more suitable for the realities of Muslim life, while also calling for the integration of Islamic values into social, educational, and economic systems.

Based on the synthesis analysis above, religion plays a significant role in determining a person's overall well-being. Seeking sustenance that complies with Shariah is one of the demands and obligations in Islam. Sustenance obtained and spent in a sharia-compliant manner will have a positive impact on a person's psychological well-being, encompassing both positive cognitive (thinking) and affective (attitude) aspects. This is in line with the promise of Allah SWT in Surah al-Nahl, verse 97:

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ
مَا كَانُوا يَعْمَلُونَ

Translation: Whoever does good, whether male or female, and is a believer, We will most certainly make them live a happy life, and We will most certainly give them their reward for the best of what they did.

4.2 The Concept of Sustenance Based on the Perspective of the Quran and Sunnah

In Islam, the issue of sustenance is a central discourse discussed in the Quran and Sunnah. This is because every form of sustenance, income, or production obtained by humans will affect the level of psychological and mental well-being of humans. Therefore, the discourse on sustenance is discussed in the Quran and Sunnah to ensure that every Muslim is protected from sources of sustenance that do not comply with the Sharia, which can affect mental well-being (Baihaki, 2024; Auria, 2020; Rosnita, 2017).

In general, the term *rizq* (sustenance) has been mentioned 123 times in 41 surahs. Of these, the term *rizq* is mentioned in the form of an action 61 times and in the form of a noun 62 times. Among the main texts are al-Baqarah (2: 168, 172 and 275), al-Mā'dah (5: 88), al-Nahl (16: 114), al-'Arāf (7: 31 & 32), Hūd (11:6), al-Ṭalāq (65: 2-3), al-Dhāriyāt (51: 22-23), al-Jumu'ah (62:10) and al-Mulk (67:15).

Referring to the combination of verses above, the Quran emphasises that the sustenance that is blessed and pleasing to Allah is the sustenance that

is halal, good, and obtained through a way that complies with the Shariah. Allah SWT commands that humans seek sustenance through legitimate efforts and stay away from unlawful sources such as usury, corruption, and fraud (al-Baqarah: 275; al-Ma'idah: 88). Sustenance is not just a matter of material things, but is also closely related to piety, honesty, and gratitude to Allah (al-Ṭalāq: 2-3; al-Nahl: 114). The combination of its understanding also encompasses the spiritual, ethical, and peace of mind dimensions. Sustenance obtained through halal and blessed means provides peace of mind because it aligns with the noble values set forth by Islamic law. It frees individuals from feelings of guilt, anxiety, and stress as a result of obtaining income illegally or in question.

In this regard, Islam emphasises that every creature is guaranteed its sustenance (Hud: 6), but it still needs to be pursued with complete integrity and not overstepping the bounds (al-A'rāf: 31). Halal sustenance not only nourishes the body but also the soul, making individuals closer to Allah and society more just and prosperous. Thus, this combination of *nas* forms the framework of Islamic economic ethics that demands a balance between worldly efforts and hereafter values, where the search for sustenance becomes part of worship if it is in line with the Shariah.

Several verses in the Quran explain the concept of sustenance. Indeed, the word sustenance in the Quran refers to everything that Allah SWT gives in the form of blessings to all His servants and His created beings, whether in the form of *maddiyyah* (material) or *ma'nawiyyah* (non-material), and whether the pleasure is enjoyed in this world and also in the hereafter (Zaman et al., 2024; Rosnita, 2017; Ubaidat, 2007).

Most verses of the Quran that use the word '*al-rizq*' refer to material sustenance. Among them is Surah Al-Baqarah verse 3:

وَمَا رَزَقْنَاهُمْ يُنْفِقُونَ ۝

Translation: "...and spend out of what We have given them".

Ibn Abbas interpreted the word '*razaqna*' as zakat, which means giving zakat from one's wealth. Al-Suddi narrated from Ibn Abbas and Ibn Mas'ud that this verse means providing sustenance for one's family. Ibn Jarir said that the verse is general and covers all forms of zakat and *infaq* (Ibn Kathir, 2009).

Another example of sustenance in the material category is as in the verse in Surah Al-Baqarah verse 57:

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۝

Translation: "...Eat of the good things that We have given you..."

In interpreting this verse, Ibn Jarir narrated from Ḍaḥḥāk that what is meant by this verse is eating the lawful sustenance that We have made lawful for you (Al-Suyūṭī, 2010). Therefore, the word sustenance meant in this verse is food and drink in material form. Meanwhile, there is also the word sustenance, which refers to spiritual matters as in Surah al-Waqiah, verse 82:

وَيَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكْذِبُونَ

Translation: "And to give (it) the lie, you make your means of subsistence."

This verse states that gratitude is sustenance, as mentioned in al-Nasafi's (1998) interpretation. Among the places used in the Sunnah that show that sustenance is not material, as in the words of the Prophet Muhammad (PBUH):

مَنْ رُزِقَهُنَّ عِنْدَ مَوْتِهِ - أَيَّ لَا إِلَهَ إِلَّا اللَّهُ - لَمْ تَمَسَّهُ النَّارُ

Translation: "Whoever is blessed at the time of his death (says there is no god but Allah), then he will not be touched by the fire of Hell."

[*Sunan Ibn Mājah*, hadith no: 3794]

These two hadiths show that being a Muslim is the greatest type of sustenance in a servant's life, because Islam will revive the human soul. In another hadith, the Messenger of Allah (PBUH) said:

مَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللَّهُ، وَمَنْ يَسْتَغْنِ . يُغْنِهِ اللَّهُ، وَمَنْ يَسْتَغْفِرْ يُعْفِّهِ اللَّهُ، وَمَا أَدْرُكُمْ رِزْقًا أَوْسَعَ مِنَ الصَّبْرِ

Translation: "Whoever is patient will be granted patience by Allah, whoever asks for sufficiency will be satisfied by Allah, whoever asks for his honour to be preserved will be preserved by Allah, there is no provision more extensive than patience."

[*Ṣaḥīḥ Muslim*, hadith no: 6470]

This hadith shows that patience is a form of non-material sustenance. Indeed, it cannot be denied that patience is the most excellent sustenance bestowed by Allah upon some of His servants. In this regard, there are other hadiths that also touch on this matter, as the Prophet Muhammad (PBUH) said:

إِنَّمَا الدُّنْيَا لِأَرْبَعَةِ نَفَرٍ، عَبْدٍ رَزَقَهُ اللَّهُ مَالًا وَعِلْمًا فَهُوَ يَتَّقِي فِيهِ رَبَّهُ، وَيَصِلُ فِيهِ رَحِمَهُ، وَيَعْلَمُ
لِلَّهِ فِيهِ حَقًّا، فَهَذَا بِأَفْضَلِ الْمَنَازِلِ

Translation: “Indeed, the world is prepared for four groups, namely, a servant whom Allah has bestowed with wealth and knowledge, and he fears his Lord, maintains ties of kinship, and knows Allah truly, then this is the best position.”

[*Sunan al-Tirmidhī*, hadith no: 2325]

In this hadith, the Prophet Muhammad (PBUH) meant that “knowledge” is part of sustenance, as indicated by the inclusion of the word “wealth”. Knowledge is sustenance that is non-material, while wealth is material. The understanding of the hadiths above demonstrates that the concept of truth in Islam is evaluated from the perspective of Allah SWT and His Messenger, the Prophet Muhammad (PBUH), through the guidance of the Quran and Sunnah. Truth cannot be measured and evaluated only by the human mind, which is weak, but the Quran and Sunnah must guide it, and if not, then there will be confusion and destruction among mankind. Therefore, the concept of sustenance in Islam encompasses everything beneficial in this world and the hereafter, whether material or spiritual.

Overall, understanding the concept of sustenance in Islam, which encompasses wealth, health, knowledge, free time, and happiness, enables a person to be more grateful, calm, and positive in facing life's challenges. This directly contributes to emotional stability and healthy thinking. Therefore, compliance with sharia principles in the aspect of sustenance not only guarantees a blessed economic continuity but also plays a crucial role in fostering the mental and psychological well-being of individuals and society as a whole.

4.3 *Shariah-compliant sustenance guarantees psychological well-being*

Islam also explains the concept of psychological well-being (*al-rāḥah al-nafsiyyah*) through the words of Allah SWT in the Quran and the Sunnah of the Prophet SAW. The concept of well-being in Islam is the result and manifestation of a servant's obedience to his creator. In other words, if someone submits to and obeys the commands of Allah SWT and the Messenger of Allah SAW, whether the commands they are told to do or the commands they are forbidden to leave, then they will experience peace and well-being in life, including psychological well-being. This is proven through the words of Allah SWT in Surah al-Ra'd verse 28:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Translation: “Those who believe and whose hearts are set at rest by the remembrance of Allah; now surely by Allah’s remembrance are the hearts set at rest.”

Regarding the explanation of the above verse, the Prophet Muhammad (PBUH) said:

مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَعَشِيَتْهُمْ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَمَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ

Translation: “Whoever relieves a believer of his worldly difficulties, Allah will ease his difficulties on the Day of Resurrection. And whoever relieves a person in difficulty, Allah will ease his difficulties in this world and the Hereafter. And whoever covers up the faults of a Muslim, Allah will cover up his faults in this world and the Hereafter. Allah will always help His servants as long as His servants help their brothers. Whoever follows a path to acquire knowledge, Allah will make easy for him the path to Paradise. People who gather in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, will have tranquillity sent down upon

them and mercy bestowed upon them, and the angels will surround them, and Allah will mention them to those who are with Him. And whoever is slow in his deeds, his lineage will not hasten it.”.

[*Ṣaḥīḥ Muslim*, hadith no: 2699]

Based on the verses of the Quran and the hadith above, it is clear that peace will be found as a result of acts of obedience such as gathering in the house of Allah by reading, studying and teaching each other the Quran in addition to compliance with all the provisions that have been stipulated in Islamic law. Obedience to Islamic law means compliance with the laws prescribed by Allah SWT for His servants, whether they are contained in the Quran or the Sunnah of the Prophet SAW (Zaidan, 2005). These laws come in the form of halal, haram, obligatory, *sunnah*, *makruh*, *mubah*, and so on, which give implications to sins and rewards for a *mukallaf* Muslim.

Islam teaches and encourages its followers to seek halal and Shariah-compliant sustenance as stated by Allah SWT in Surah Al-Maidah verse 88:

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا

Translation: “And eat from what Allah has provided for us, which is lawful and good.”

Therefore, shariah-compliant sustenance is everything that is beneficial in this world and the hereafter, whether material or non-material, obtained following the demands of the Quran and Sunnah, such as by not stealing, not cheating, not from sources of corruption, usury, *gharar*, gambling, etc. This understanding also encompasses the term "halal sustenance", which refers to anything that is not prohibited in the Quran and Sunnah, and there is no *shubhāt* (ambiguity) (Zaman et al., 2024; Ammarloo, 2021; Pasmadi, 2015).

6. Conclusion

This research emphasises that seeking sustenance that is compliant with the Shariah plays an important role in ensuring the psychological well-being of individual Muslims. Through a comprehensive analysis of Islamic literature and current studies, this article demonstrates that halal sustenance not only meets material needs but also contributes to peace of mind, alleviates emotional stress, and fosters spiritual relationships with Allah SWT. This is

because adherence to Shariah principles in seeking sustenance aligns with the *maqasid* of Shariah, which preserve the religion, intellect, and soul.

Overall, this article makes a significant contribution to enhancing the public's understanding of the intricate relationship between Islamic economic principles and mental health. This study not only expands the dimensions of the discussion on the concept of sustenance in Islam but also calls for mental health policies and practices in Muslim countries to consider a holistic approach that combines spiritual, ethical, and Shariah values. The implications are enormous, as it opens up space for the formulation of more Islamic-based social and educational policies to address the crisis of the spiritual well-being of today's people.

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