

ISLAMIC APPROACHES TO BALANCED MENTAL AND PHYSICAL HEALTH

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Abstract:

Islamic teachings emphasize a holistic view of human well-being, encompassing both mental and physical health. The Qur'an and Sunnah offer timeless guidance on maintaining balance in life through spiritual, emotional, and bodily discipline. This paper explores Islamic approaches to achieving and sustaining mental and physical well-being by highlighting practices such as regular prayer (ṣalāh), fasting (ṣawm), cleanliness, moderation in diet, emotional regulation, and remembrance of Allah (dhikr). Additionally, it examines how prophetic traditions promote psychological resilience, stress management, and community care. The study integrates Islamic principles with contemporary health insights to demonstrate the relevance of faith-based well-being strategies in modern times. Special focus is given to mental tranquility (ṭuma'nīnah), self-care, and preventive health practices within an Islamic framework. The aim is to present a model of balanced health that nurtures the soul and body, aligning with both religious obligations and scientific recommendations.

Keywords: *Islamic health, mental well-being, physical fitness, prophetic medicine, emotional balance, preventive care, spirituality.*

Introduction: Islam is a complete code of life that not only refines spiritual and moral aspects but also provides comprehensive teachings on physical health and wellness. Islam encompasses every facet of human life and considers health a great blessing from Allah. The Qur'an and Sunnah provide clear guidelines on various health-related subjects such as hygiene, cleanliness, balanced diet, sleep, exercise, and moderation—proving that Islam promotes a healthy and balanced lifestyle. Allah says in the Qur'an:

"وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ"

"Eat and drink, but do not be excessive. Indeed, He does not like those who commit excess."

This verse not only permits eating and drinking but also emphasizes moderation, which is a fundamental Islamic principle—striking balance in all matters.

Islam considers physical health as a means of spiritual development. A weak body can lead to laziness in worship, inefficiency in economic activity, and failure in social responsibilities. The Prophet ﷺ himself was energetic, strong, and active. He traveled on foot, participated in battles, and engaged in physical activities with the companions. The Prophet's ﷺ biography shows that Islam is not limited to prayers and supplications—it considers physical effort and work as acts of worship. Islamic teachings place great emphasis on cleanliness, balanced diet, and proper sleep and rest—all foundational pillars of physical strength. Practicing moderation in food, cleanliness, and exercise is not only Sunnah but also beneficial for health.

In today's world where health problems are on the rise, Islam's comprehensive guidance leads to a balanced, healthy, and strong life. Therefore, a true Muslim does not strive for physical strength solely for worldly purposes but to fulfill religious duties, defend the faith, and serve humanity. Islam's message is that a strong believer should be worshipful, ethical, and active—so that they benefit both themselves and others.

Allah's will for mankind is that when divine laws are revealed through prophets, people should hold firmly to Allah's commands. The prophets, too, were instructed to adhere to them with strength. Weakness and frailty are the opposites of strength, and a weak person may not be able to implement divine commands as effectively as a strong one. Hence, Allah commanded His people to uphold His commands with strength.

"وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ"

"And [recall] when We took your covenant and raised over you the mount, [saying], 'Take what We have given you with determination and remember what is in it that you might fear Allah.'"

Similarly:

"وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاَسْمَعُوا"

"And [recall] when We took your covenant and raised over you the mount, [saying], 'Take what We have given you with determination and listen.'"

And:

"وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا"

"And We wrote for him on the tablets [something] of all things—instruction and explanation for all things, [saying], 'Take them with determination and order your people to take the best of it.'"

These verses emphasize taking Allah's commands seriously and applying them with strength and resolve. This shows that true piety is connected to determined practice.

"...وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ"

"And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy..."

This verse encourages Muslims to prepare all forms of strength, including military preparedness, to deter enemies.

"يَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ"

"O my people, ask forgiveness of your Lord and repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength."

Here, the spiritual act of seeking forgiveness leads to both material blessings and increased strength. It proves that true strength comes not just from food or exercise, but also from repentance and nearness to Allah.

The Qur'an mentions the weakness of some prophets, like:

"قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ"

"He said, 'If only I had against you some power or could take refuge in a strong support.'"

(Said by Prophet Lut)

This verse reflects human vulnerability and the desire for strength and support to protect the innocent.

"قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا"

"He said, 'That in which my Lord has established me is better [than what you offer], but assist me with strength; I will make between you and them a barrier.'"

Dhul-Qarnayn highlights the importance of both divine gifts and collective physical effort in building societal defense.

"يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا"

"O Yahya, take the Scripture with determination."

Here, strength is tied to moral and intellectual leadership, indicating that spiritual obligations require physical readiness too.

"قَالُوا نَحْنُ أَوْلُو قُوَّةٍ وَأَوْلُو بِأَسِ شَدِيدٍ"

"They said, 'We are men of strength and of great military might.'"

(Said by the ministers of Queen Sheba)

This reflects the value placed on strength and preparedness in leadership and governance.

"إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَىٰ فَبَعَىٰ عَلَيْهِمْ مَنَّا الْكُنُوزَ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ"

"Indeed, Qarun was from the people of Moses, but he tyrannized them. And We gave him treasures whose keys would burden a band of strong men."

This verse shows that physical strength is required even for managing wealth, let alone greater responsibilities. Islam deeply values strength—both physical and spiritual. The Qur'anic verses and prophetic examples show that health, cleanliness, moderation, and inner strength through repentance and devotion are all interconnected. A strong believer is not only capable of fulfilling religious duties but also defending the faith and contributing to society. Islam's holistic approach ensures a healthy, balanced, and spiritually empowered life.

Literature review:

Hafiz Imad al-Din Ibn Kathir writes under this verse:

"Allah has mentioned the various stages through which a human being passes in life. The origin of man is from clay, then from clay to a drop of sperm, then a clot, then a lump of flesh, then bones are created, and flesh is clothed over those bones. Then the soul is breathed into it. When it emerges from the mother's womb, it is extremely weak and feeble with underdeveloped faculties. Then, gradually, he grows into a child, then an adolescent, and then a youth — and this is what is meant by 'strength after weakness'. Then, man starts to decline again, passes through the stages of adulthood and old age, nearing the final limits of life — and this is what is meant by 'weakness after strength'. In old age, there is a decline in energy, mobility, and grip. Hair begins to turn white, and changes appear in both external and internal characteristics. Thus, it is said:

{ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً}

"Then He made (man), after strength, weak and gray-haired."

— That is, He does what He wills and disposes of His servants however He wills.

{وَ هُوَ الْعَلِيمُ الْقَدِيرُ}

"And He is the All-Knowing, the All-Powerful."

In Surah Saba', while mentioning the special virtues of His chosen servant Dawud (David, peace be upon him), Allah says:

{وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَجِبَالٌ أَوْبَىٰ مَعَهُ وَالطَّيْرُ وَالنَّالَةُ الْحَدِيدِ}

“And We certainly gave David a bounty from Us: O mountains, echo Allah’s praises with him, and the birds as well; and We made iron soft for him.”

This means that alongside melodious voice, Dawud (peace be upon him) was also granted immense physical strength and ability. Hence, it is stated that he could bend and mold iron with his hands as he wished. Ibn Kathir writes in the commentary of this verse:

{وَالنَّالَةُ الْحَدِيدِ}

“And We softened iron for him.”

According to Imam Hasan al-Basri, Qatadah, A‘mash, and many others, Dawud (peace be upon him) did not require the iron to be heated or beaten with a hammer; rather, he used it just like threads are spun by hand. Hence it is said:

{أَنْ اِعْمَلْ سَلِيغَتِ}

“Make full-length coats of mail.”

Here, سَلِيغَتِ refers to chain armor. Imam Qatadah says that Dawud (peace be upon him) was the first in creation to manufacture armor. Before him, only iron plates were used.

{وَقَدِّرْ فِي السَّرْدِ}

“And measure precisely the links.”

This was guidance from Allah for Prophet Dawud in the art of crafting armor. Imam Mujahid explains this means: neither strike so lightly that the links remain loose, nor so hard that they break — rather, strike in a balanced and precise manner.

Ali ibn Talhah reports from Ibn Abbas (may Allah be pleased with them) that السَّرْدِ refers to the iron links. Others have said "درع مسرودة" (armored chainmail) is said when the rings are nailed together. A poet says:

وَعَلَيْهِمَا مَسْرُودَتَانِ قِضَاهُمَا
دَاوُدُ أَوْ صَنَعَ السَّوَابِغَ تَبَعٌ

“Upon them were two armors, skillfully made— either by Dawud or by Tubba‘ the maker of splendid armors.”

When Dawud (peace be upon him) killed Jalut (Goliath), he gained honor and love among the Israelites. The Qur’an mentions:

{وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَ عَلَّمَهُ مِمَّا يَشَاءُ وَ لَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضُهُمْ بَعْضًا لَفَسَدَتِ
الْأَرْضُ وَ لَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ}

“And David killed Goliath, and Allah gave him kingship and wisdom and taught him whatever He willed. And if Allah did not repel some people by means of others, the earth would be corrupted; but Allah is full of bounty to the worlds.”

Also:

{إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَ زَادَهُ بَسْطَةً فِي الْعِلْمِ وَ الْجِسْمِ}

“Indeed, Allah has chosen him over you and increased him abundantly in knowledge and body.”

According to Ibn Jarir in his Tafsir al-Tabari:

“When Jalut challenged Talut to single combat, he said: either you come to me or I come to you. Talut asked his army: who will accept his challenge? Dawud (peace be upon him) came forward and killed Jalut.”

In Qasas al-Qur’an, adapted from Ibn Kathir’s al-Bidayah wa al-Nihayah, it is mentioned: “Wahb ibn Munabbih said: People were so impressed by the bravery of Dawud that they removed Talut from kingship and made Dawud the king. Some say it happened by the order of Prophet Samuel (peace be upon him), while others believe it was decreed even before the battle.”

The verse:

{وَلَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضُهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ}

“And if Allah did not repel some people by others, the earth would be corrupted...”

— is a very significant concept. Just as Allah repelled the enemy from the Children of Israel through Talut’s spirit of jihad and Dawud’s strength and bravery, similarly, the balance of power and preparedness is essential for internal and external peace and security. As Allah states in Surah Hajj:

{وَلَوْ لَا دَفَعُ اللَّهُ لِنَاسٍ بَعْضَهُمْ بِبَعْضٍ لَهْجَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا}

“And had Allah not repelled some people by means of others, monasteries, churches, synagogues, and mosques—wherein the name of Allah is much mentioned—would certainly have been demolished.”

These verses show that from the earliest times until now, a strong and well-built body has always been valued and seen as balanced. It is such bodies that have carried out great responsibilities upon the earth—such as the people of Salih (Thamud), whose strength and skill Allah describes as His favor:

{وَ اذْكُرُوا اِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَ بَوَّأَكُمْ فِي الْاَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا وَ تَنْجَثُونَ الْجِبَالَ بَيْوتًا}

“And remember when He made you successors after ‘Ad and settled you in the land, you take for yourselves palaces from its plains and carve homes from the mountains.”

Physical fitness and worship:

A healthy body is most beneficial in fulfilling Islamic obligations—from small good deeds to great acts like jihad. Strong armies like Pakistan’s train physically to withstand extreme hardship and to defend their nation with honor.

Allah loves the worship of youth because in youth, one has greater ability to obey Allah’s commands and abstain from prohibitions. When they age, their capacity for worship naturally decreases.

In Surah Al-Kahf, the story of the youth (Ashab al-Kahf) is mentioned:

{...اِنَّهُمْ فِتْيَةٌ اٰمَنُوا بِرَبِّهِمْ وَ زِدْنَاهُمْ هُدًى}

“Indeed, they were youths who believed in their Lord, and We increased them in guidance...”

Ibn Kathir writes:

“Allah mentioned that they were young men, and the youth are more inclined toward accepting the truth than the elderly who have spent their lives in falsehood. Most of those who accepted the message of Allah and His Messenger (ﷺ) were young.”

Abu Hurairah (may Allah be pleased with him) narrated that the Prophet ﷺ said:

“...سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ”

“Seven types of people will be shaded by Allah under His Throne on the Day when there will be no shade except His...”

Among them: A just ruler (requires both moral and physical strength). A youth who grew up worshipping Allah (linked to bodily strength). A man whose heart is attached to the mosque (linked to bodily activity). A man who resists the temptation of a beautiful woman (requires inner and physical strength). While acts like secret charity and weeping in remembrance of Allah are based on spiritual state and can occur at any age.

Ibn al-Qayyim writes:

"Prayer itself is a principle of good health. Its performance reduces harmful residues in the body. It strengthens faith, which is the essence of happiness in both worlds. Night prayer, in particular, prevents chronic diseases and energizes the body, soul, and heart."

In a hadith:

“...يُعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا نَامَ”

“Satan ties three knots on the back of the head of one of you when he sleeps... If he remembers Allah, one knot is undone; if he performs ablution, another is undone; and if he prays, all knots are undone. He wakes up energetic and with a good soul. Otherwise, he wakes up sluggish and with a bad soul.” (Al-Bukhari & Muslim)

Research Questions:

1. To what extent is the educational and training environment effective in enhancing the mental and physical well-being of students studying in Islamic madaris?
2. Does the teaching style and training attitude of teachers have a positive or negative impact on the mental and physical development of students??

Significance of Research:

This research highlights the impact of the educational and training environment in Islamic madaris on students' mental and physical well-being. It provides valuable insights into how teaching methods and teacher behavior influence student development, helping to improve educational practices and promote a more balanced, healthy learning atmosphere in religious institutions..

Research Methodology:

This research employs a mixed-method approach combining both quantitative and qualitative strategies to investigate the impact of the educational and training environment in Islamic madaris on students' mental and physical well-being. The study follows a descriptive and analytical design, aiming to identify current teaching methods, classroom environments, and physical routines in madaris, and to evaluate their relationship with students' mental and physical development. The population of the study includes students and teachers from selected Islamic madaris in both urban and rural settings, with a purposive sampling technique used to select 100–150 students and 20–30 teachers. Data will be collected through structured questionnaires, semi-structured interviews, and observation checklists. Questionnaires will assess perceptions of the educational environment, teacher behavior, and students' health and well-being, while interviews with teachers and administrators will provide deeper insight into the teaching and training practices. Observational data will help assess the quality of classroom interaction and physical facilities. Quantitative data will be analyzed using statistical

tools such as SPSS, employing techniques like frequency distribution and correlation, while qualitative data will be analyzed thematically. Ethical considerations including informed consent, participant anonymity, and cultural sensitivity will be strictly observed throughout the research process to ensure integrity and respect.

Data Analysis:

Here is the English translation of the provided Urdu text, with Arabic verses and Hadiths included in their original form: Islam is not only a call to spiritual well-being and salvation but also offers a comprehensive system for physical health, agility, purity, and inner peace. The Prophet Muhammad ﷺ mentioned in a hadith that Shaytan ties three knots at the back of a person's head when he sleeps, saying with each knot: "The night is long, so sleep on." If the person wakes up and remembers Allah, one knot is untied. If he performs ablution (wudhu), the second is untied. If he offers prayer, the third is also untied, and the person becomes active and energetic. This indicates that the remembrance of Allah, ablution, and prayer are not merely acts of worship but also means of physical and mental activation and energy. Prayer, a fundamental pillar of Islam, has not only been prescribed as an obligation but also linked to physical vitality, joy, and wellness. Waking up for Fajr prayer encourages resolve and morale, aligning with principles of health. Ablution is a means of cleanliness that helps eliminate germs and maintain hygiene. Fasting is a great tool for both physical and spiritual discipline. Through fasting, one controls desires, gives rest to the stomach, purifies the body, and refreshes the mind. It is a form of rigorous training for body and soul, whose benefits are acknowledged by every sensible person. Jihad is not only a military endeavor but also a form of physical exertion that trains the body, strengthens the heart, and disciplines the soul. It relieves grief and sadness and grants mental satisfaction. Similarly, Hajj and its related acts such as sacrifice, horse racing, spear throwing, and archery promote physical health. Social activities like visiting the sick, attending funerals, checking on fellow brothers, and fulfilling the rights of others keep the human body active and engaged. Ablution and ritual bathing (ghusl) are comprehensive methods of bodily purification that have been elevated to acts of worship in Shariah. These acts help remove bodily waste and strengthen the body. They offer both worldly benefits and lead a person toward success in the Hereafter. The Sunnah of the Prophet ﷺ is more effective than known medical sciences. In his way is found a complete remedy for both physical and spiritual ailments. A person who believes in his knowledge and guidance knows that there is no better path for worldly and eternal prosperity. Islamic teachings beautifully blend physical health, cleanliness, moderation, discipline, spiritual peace, and fulfillment of social responsibilities, offering a complete guide to a balanced and healthy life.

“In regard to women's physical activity, it is worth mentioning that in lower and middle-income households where hiring servants is unaffordable, women do the household work themselves—which in itself is a great form of exercise. Some doctors opine based on experience that in such households, the mortality rate among women is lower, and their lifespan is relatively longer... If women stay engaged in housework and raising children, they neither find the time nor the need for other forms of exercise... The lifestyle of European women who neglect domestic responsibilities for the sake of luxury or earning

has become a major social issue in those countries. In Islam, five daily prayers also serve as a form of exercise and greatly aid in maintaining health and stability. Coming to the mosque for congregational prayers five times a day and performing all prayer movements properly adds to physical alertness. The Quran criticizes those who perform their prayers lazily and sluggishly. With seventy to eighty prostrations, thirty-five to forty bowings, and as many standings and sittings in daily prayers, the physical movements required are substantial. If these prayers were performed all at once—as in some religions—it would amount to serious exercise, tiring even a healthy person and overwhelming a weak one. Hence, keeping in mind human strength, the five daily prayers have been reasonably distributed throughout the day.”

Islam demands complete adherence to its system

As the Quran states:

{يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً}

"O you who have believed, enter into Islam completely \[and perfectly]." (Surah Al-Baqarah: 208)

Ibn Kathir explains:

“Allah commands the believers who affirm faith in His Messenger to adopt the complete Shari’ah of Islam, implement all of its rulings, and try their best to avoid all prohibitions.”

Another Quranic command:

{حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى}

"Guard strictly \[the five obligatory] prayers, especially the middle prayer." (Surah Al-Baqarah: 238)

Adherence to the Deen and Islamic practices remains difficult unless one has physical strength and willpower. A little laziness or fatigue leads to the common practice of delaying prayer. Islam emphasizes physical strength to make fulfilling religious duties easier.

In a hadith, the Prophet ﷺ highlighted three deeds of great virtue:

"الصَّلَاةُ عَلَى وَقْتِهَا، قَالَ: ثُمَّ أَيٌّ؟ قَالَ: ثُمَّ بِرُّ الْوَالِدَيْنِ، قَالَ: ثُمَّ أَيٌّ؟ قَالَ: الْجِهَادُ فِي سَبِيلِ اللَّهِ"

"To offer the prayer at its appointed time." Ibn Mas’ud asked: “Then what?” He replied: “Being good to parents.” Ibn Mas’ud asked again: “Then what?” He said: “Jihad in the way of Allah.” (Bukhari, Muslim)

These three require physical readiness and energy. A weak or ill person will neither perform timely prayers properly, nor serve parents as required, nor take part in jihad that requires great resolve and strength.

The Quran warns in Surah Ma’un:

{قَوْلِيلٌ لِّلْمُصَلِّينَ، الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ}

"So woe to those who pray \[but] are heedless of their prayer." (Surah Al-Ma’un: 4-5)

Principles of Physical Health in Islam according to Hadiths

Practicing Islam fully requires physical capability—whether it’s removing harmful objects from the path, performing Hajj, or participating in jihad. A weak or ill person cannot fulfill these religious obligations properly.

Islam does not discourage physical fitness and anatomical development as long as it's within the bounds of modesty and free from extravagance or unnatural behavior. The following hadiths emphasize maintaining health:

Abu Hurairah رضي الله عنه narrates:

"المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف، وفي كل خير، احرص على ما ينفعك"

“A strong believer is better and more beloved to Allah than a weak believer, though both are good. Be eager for what benefits you...” (Muslim)

This strength includes physical power, courage, purity, upright character, and high morale—essential for carrying out Allah’s commands and avoiding prohibitions.

In the story of Musa عليه السلام:

{إِنَّ خَيْرَ مَنْ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ}

"Indeed, the best one you can hire is the strong and trustworthy." (Surah Al-Qasas: 26)

Ibn Kathir narrates that the woman said to her father, “He is strong—he lifted a rock that ten men together could not—and trustworthy—he made me walk behind him and guided me with stones.” This demonstrates the value of physical fitness and integrity, both key to Islamic character.

He adds that when people complained of difficulty during the conquest of Makkah, the Prophet ﷺ broke his fast. Also, when Hamzah Al-Aslami asked about fasting while traveling, the Prophet ﷺ gave him the choice.

Result and Findings: The study revealed that a positive and structured educational and training environment in Islamic madaris significantly contributes to students’ mental and physical well-being. Effective teaching methods, supportive teacher behavior, and adequate physical activities were found to enhance students’ emotional stability, concentration, physical health, and overall academic motivation.

Futuristic Approach: Future research should focus on integrating modern pedagogical techniques within the framework of Islamic madaris to further enhance students’ mental and physical well-being. Emphasis on teacher training, student counseling, and health awareness programs can help create a more balanced and progressive educational environment aligned with both religious and contemporary needs.

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