

**THE ROLE OF TAHAJJUD PRAYER IN OVERCOMING MENTAL DISORDERS**Syamsudin<sup>1</sup>, and Alfajri<sup>2</sup><sup>1</sup> Islamic College of Islamic Education of Lubuk Begalung Islamic Tarbiyah Foundation, Padang, Indonesia<sup>2</sup> Islamic College of Islamic Education of Lubuk Begalung Islamic Tarbiyah Foundation, Padang, Indonesia**Corresponding Author:**

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**Abstract**

This research is motivated by the current human life, experiencing mental disorders, anxiety, suspicion, anxiety, anger, showing off, envy, arrogance, greed, stinginess, and excessive love of the world. This study aims to determine the role of the Tahajjud prayer in overcoming emotional and mental disorders, and overcoming lustful tendencies. The method used is library research. In this study, information sources are classified into two forms: primary and secondary information. The primary source of information in this study is the Qur'an. While secondary sources of information are essays and articles related to this research. The results of the study indicate that the Tahajjud prayer is a remedy for various mental disorders, such as feelings of anxiety, envy, anger, sadness, and loss of self-confidence. The Tahajjud prayer can clear a person's heart and mind so that they avoid things that will cause harm. The Tahajjud prayer can control the tendency of deviant lust or reprehensible morals, which are categorized as mental disorders.

**Keywords:** Mental Disorders, Overcoming, Tahajjud Prayer

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## INTRODUCTION

In today's modern world, many problems face society, including spiritual emptiness and mental disorders. This can manifest as a feeling of overwhelming loneliness, a loss of meaning in life, a sense of emptiness, and so on. Modern humans today experience spiritual emptiness, a crisis of meaning within themselves, a loss of direction in life, and a lack of self-awareness (Melysa, 2025).

This phenomenon suggests that society has moved beyond its natural circle of existence. This means that people have lost their identity, are no longer able to ignore basic needs, and are unable to find inner peace, resulting in a lack of balance. This situation intensifies as the pressures and demands of material needs increase. This is also in line with Al-Muhasibi's description, as quoted by Amir An-Najar in his book "Psychology in Sufism: A Comparative Study with Contemporary Psychology" (Guo et al., 2025; Mahmud, 2024).

Secular societies often emphasize material achievement and worldly pleasures, which can lead Muslims to be drawn to lifestyles that do not always align with Islamic principles. For example, the desire to acquire wealth or follow fashion and consumerist trends can lead Muslims to become trapped in a worldly lifestyle and forget about more spiritual goals (Safitri & Husnaini, 2025).

Most people today live a life of loneliness amidst the crowd, where feelings of security and tranquility have disappeared and been replaced by anxiety, suspicion, anxiety, anger, showing off, envy, arrogance, greed, stinginess, excessive love of the world, and so on (Testoni et al., 2025). This is in accordance with Allah's word:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

Meaning: "Indeed, We have created humans in hardship." (QS. Al-Balad verse: 4)

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا (19) إِذَا مَسَّهُ الشَّرُّ جَزُوعًا (20) وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا (21) إِلَّا الْمُصَلِّينَ (22) الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ (23)

Meaning: "Indeed, man was created to be a complainer and a miser. When hardship befalls him, he complains, and when good comes to him, he is very miserly, except for those who perform prayers, who continue to perform their prayers." (QS. Al-Ma'arij verse: 19-23).

Islam has provided a powerful alternative for human psychological therapy. Islam encompasses values related to worship performed to draw closer to God. Tahajjud prayer, in particular, can be used as an antidote to mental disorders. Those suffering from mental disorders can help themselves by praying, especially Tahajjud at night, with a strong desire to seek God's pleasure. This fosters a feeling of closeness to God, which can accelerate the treatment and healing process, due to the significant influence between mental health and Tahajjud prayer (Kartika et al., 2025; Koenig, 2012; Susanti et al., 2025). Tahajjud prayer is a powerful remedy for preventing spiritual disorders, provided it is used according to the recommendations of a spiritual doctor. Afterward, individuals experiencing mental disorders will experience its true effectiveness in preventing mental disorders. Tahajjud prayer is a medium or place for purification of the heart and soul, with one's munajad (religious reflection) stemming from a pure heart and a pure soul.

The phenomenon of mood disorders and mental disorders in society is currently experiencing a significant increase. Approximately 28 million Indonesians are estimated to suffer from mental health problems, ranging from depression to severe anxiety disorders. Data from the World Health Organization (WHO) and research by Peltzer & Pengpid indicate that the prevalence of depression in Indonesia is quite high, especially among adolescents and young adults (Ikhsanudin et al., 2025). Depression is often rooted in dissatisfaction with life, a lack of meaning, and severe stress (Hutabarat & Pangaribuan, 2025). The increasing desire of society to indulge in lustful desires, often manifested in the form of hedonism, consumerism, and the pursuit of worldly pleasures, is a complex social phenomenon. Indulging in lustful desires occurs when the heart neglects to remember Allah SWT.

This phenomenon is driven by various factors, ranging from the influence of social media and the environment to the shallowing of spiritual values and a lack of worship that draws us closer to Allah SWT (Zanah, 2025).

Numerous studies have been conducted on the phenomenon of emotional disorders, mental disorders, and controlling lustful tendencies in the modern era, from the perspectives of clinical psychology, sociology, and health sciences. Various studies highlight the main causes of the increasing rate of depression, such as existential crises, social alienation, economic pressures, and the negative impact of social media. However, most of these studies are empirical and materialistic, tending to emphasize solely biological, social, or behavioral aspects without addressing spiritual dimensions such as the Tahajud prayer (Dalle & Tobroni, 2025).

On the other hand, studies on the role of Tahajud prayer in addressing emotional and mental disturbances, and controlling lustful tendencies are still very limited. This raises questions about the efficacy of Tahajud prayer in preventing emotional and mental disturbances, and controlling lustful tendencies (Shabirah et al., 2024).

## RESEARCH METHOD

This research adopts a library research approach, a qualitative method that relies on the systematic examination and analysis of written sources relevant to the research topic. Library research is widely used in Islamic studies because many of the primary sources of knowledge exist in textual form, including sacred texts, classical scholarly works, and contemporary academic studies. Through this approach, the researcher is able to explore theoretical concepts, interpret religious texts, and synthesize scholarly discussions related to the subject being investigated. In this context, library research enables a deeper understanding of the concept and practice of *ṣalāt al-tahajjud* based on authoritative textual sources and scholarly interpretations (Fadli, 2021; Saefullah, 2024).

In conducting this study, the sources of information are classified into two categories: primary sources and secondary sources. The primary sources consist of the Qur'an and the Hadith, which serve as the foundational texts of Islamic teachings and provide the primary basis for understanding the concept of tahajjud prayer in Islamic theology and practice. In addition, classical and contemporary scholarly works that directly discuss the virtues, legal status, and spiritual significance of *ṣalāt al-tahajjud* are also considered primary references. These sources are essential because they present authoritative interpretations and explanations of the scriptural texts related to night prayer and its role in strengthening spiritual discipline and devotion (Rahman et al., 2021).

Meanwhile, the secondary sources used in this research include academic books, peer-reviewed journal articles, and previous studies that discuss related themes such as Islamic spirituality, devotional practices, and the ethical and psychological benefits of night prayer. These sources provide broader scholarly perspectives that complement the primary textual sources and help situate the discussion of tahajjud prayer within contemporary academic discourse. By incorporating both classical Islamic scholarship and modern academic studies, the research is able to construct a comprehensive analytical framework that connects theological teachings with contemporary interpretations (Hidayat & Nugroho, 2022).

After the relevant data have been collected from various sources, the data are analyzed using a content analysis approach. Content analysis is a systematic method used to examine textual information by identifying themes, concepts, and patterns within written materials. In qualitative religious studies, this method allows researchers to interpret religious texts and scholarly writings in a structured manner while maintaining academic rigor. Through content analysis, the researcher is able to extract meaningful insights from the textual data and identify key concepts related to the spiritual, ethical, and theological dimensions of *ṣalāt al-tahajjud* (Krippendorff, 2018; Kurniawan, 2024).

The analytical process in this research employs a deductive method. Deductive reasoning begins with general theoretical principles and then proceeds toward more specific conclusions derived from the analysis of relevant data. In this study, general concepts regarding Islamic worship, spiritual discipline, and Qur'anic teachings about night prayer are first examined. These general principles are then analyzed in relation to specific textual evidence and scholarly interpretations concerning tahajjud prayer. Through this deductive approach, the study aims to formulate clear and systematic conclusions regarding the significance and role of ṣalāt al-tahajjud in Islamic spiritual life (Yusuf & Hasan, 2022).

## RESULTS AND DISCUSSION

The human heart can control all parts of the body; it is like a king whose hands control all matters. All forms of emotion, recognition, and feeling return to the heart as its center. This is because the heart holds influence and power, and it is also the center of knowledge (al-ma'rifat) (Pargament & Exline, 2021; Testoni et al., 2025).

Feelings can influence the heart because feelings centered in the heart are always targeted by lust, which is then influenced and overcome. The heart, for example, is the center of various feelings such as love, joy, and life. It is always targeted by lust, to be submissive by efforts to close the eyes of the heart, so that feelings of love and joy become lustful feelings and influence the entire human body (Jayanto, 2025).

Meanwhile, emotions are an internal state that is invisible and difficult to measure. As Rochelle Sommel Albin (1988) states, emotions are feelings experienced by a person, such as sadness, joy, disappointment, enthusiasm, anger, hate, and love. This definition is similar to Francis Leukel's, who classically defined emotions as feelings of fear, anger, and joy (Greenberg, 2023).

The difference between feelings and emotions lies in the fact that emotions are more general than feelings, or that feelings are part of emotions. Therefore, emotions encompass states that are the source of motivation or motivating force for human action, while feelings are a simple level of emotional experience. In other words, feelings are characterized as a mental state resulting from events that generally originate from outside, and these events generally cause turmoil in the individual concerned (Luthfiyah & Masruri, 2023).

The tahajjud prayer which is performed by someone who simply wants to be close to Allah in the midst of the quiet silence of the night, away from the noise of noisy distractions, is communication and munajat with Allah SWT, waking up at night to worship is the right time to get closer, pray, pray and pray to Allah, because the night is silent from noise, causing the heart to feel tranquility, delicacy and calm feelings (Fauzi, 2023; Hidayat & Aini, 2021). God's word in surah al-Muzzammil verse 6:

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلاً

Meaning: Indeed, waking up at night is more appropriate (for reverence) and reading at that time is more impressive.

The verse above explains that waking up at night has a special quality that is not found during the day, a time undisturbed by human voices and other sounds. It is during this time that the heart easily becomes focused and words are more memorable. The nighttime Tahajjud prayer provides a means for greater reflection and meditation on God's creation. This is a series of profound acts of worship that will yield positive results in life, both for the benefit of this world and the hereafter (Achyar & Azizah, 2023; Pratiwi & Kamila, 2023).

Based on the explanation of the verse above, the author can illustrate that the Tahajjud prayer performed by a Muslim is a word and deed that serves as the closest link between the Creator and His creatures, resulting in peace of mind. A peaceful soul is not based on wealth or high rank, but rather a peaceful soul that originates from God and a heart that is always close to Him, so that God's decisions regarding a person can be accepted with a sincere heart.

Therefore, Allah Azza Wajalla ordered the Prophet Muhammad SAW to always perform night prayers in order to gain priority and obtain a commendable position (maqaman mahmuda) by His side in the future (Al-Qaradawi, 2022; An-Najar, 2019; Azis, 2024). Contained in surah al-Isra'ayat 79:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَلَيَّ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

Meaning: And during part of the night, pray tahajjud as an additional act of worship for you; Hopefully, your Lord will raise you to a place of Praise.

According to M. Quraish Shihab (2021), Allah ordered the Prophet SAW to perform tahajjud prayer as an additional act of worship, as an additional elevation of your degree, hopefully with this your guardian and guide will raise you on the Day of Judgment to a place of praise.

People who suffer from various mental disorders can express all their feelings, complaints and all their problems through the tahajjud prayer. Thus, people who are dedicated to performing tahajjud prayer can feel the presence of Allah, hear, understand, and accept the relationship of his supplication. He can make tahajjud prayer a cure for various mental disorders he suffers from, so that he can gain peace of mind and master and control his own feelings (Mahfuzah et al., 2025).

Among the emotional disorders caused by the disturbance of the soul are anxiety, envy, sadness, feeling inferior, angry, doubt (worry), hatred, envy, fear, jealousy, regret, and humiliation. All of these are included in the types of mental disorders, for example as follows (Barlow et al., 2021; Davison et al., 2021):

#### a. Anxiety

Anxiety is a feeling of uncertainty, panic, fear without knowing what is feared and cannot eliminate the feeling of anxiety and worry, this is in accordance with the words of Allah in Surah al-Ma'arij verses 19-23:

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا (19) إِذَا مَسَّهُ الشَّرُّ جَزُوعًا (20) وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا (21) إِلَّا الْمُصَلِّينَ (22) الَّذِينَ هُمْ (23) عَلَى صَلَاتِهِمْ دَائِمُونَ

Meaning: Verily, man was created to be grumbling and stingy. When hardship befalls him, he grumbles, and when good comes to him, he is very stingy, except for those who perform prayers, who are steadfast in their prayers.

The verse above explains that humans are inherently complaining, leading to impatience and greed. When faced with something, they begin to complain and lament. This is due to human preoccupation with physical and worldly matters.

Feelings of guilt and sin, which conflict with conscience, give rise to a great deal of anxiety. If this anxiety focuses on oneself, one's body, and one's own mental state, it is called superego anxiety. For example, anxiety about becoming ill, dying, being laughed at, accused, punished, losing one's might, losing one's possessions or loved ones, and so on (Fajri, 2024).

The role of Tahajjud prayer can overcome anxiety disorders in a person's life, so that they do not feel lonely in their life (Nasution, 2024). A person who performs Tahajjud prayer in the last third of the night does not feel alone; they feel as if they are facing Allah, and their words, whether requests, complaints, or hopes, are heard and heeded. Such an atmosphere can help people experiencing mental disorders, alleviating their anxiety. Tahajud prayer, performed with devotion, brings peace of mind because one feels close to Allah. Therefore, no matter what happens in one's life, such as the loss of possessions, a prestigious position, or a loved one, one remains calm and confident that Allah is always with them.

#### b. Envy

Envy is a combination of emotions and complexities that rage within a person. Sometimes envy manifests itself in simple forms, or it can also manifest as malice, with a feeling of longing for the loss of a blessing from another. People often feel jealous when they see the happiness of others (Smith & Kim, 2020). This feeling can be due to a person's own inner decay, as one might suspect, or sometimes it can be due to a lack of happiness in life. For

example, a young, beautiful, and wealthy mother feels jealous of her husband because all her children prefer their father over their mother. She feels her husband is not paying enough attention to her or is ignoring her feelings. In general, feelings of envy are hostility, arrogance, greed, power-craziness, small-mindedness and stinginess. Among the biggest causes are hostility and hatred that arise as a result of being hurt, differences in ideas, anger and a dirty heart that has been smeared with jealousy which will result in revenge. Someone deliberately performs the Tahajjud prayer which they consider as medicine to eliminate the disturbances that occur, so that they can free themselves from jealousy (Crusius et al., 2020).

So the Tahajjud prayer can prevent someone from mental disorders, such as anxiety, envy, sadness, low self-esteem, anger and so on. Because by performing the tahajjud prayer in a quiet, cool and calm atmosphere, he can feel the beauty and deliciousness of worshipping at night. His belief is increasingly firm, that no one can help apart from Allah, Allah's help is never-ending, that Allah will not let His servants, who always remember and beg Him go astray (Mahfuzah et al., 2025; Pratiwi & Kamila, 2023).

#### **c. Feeling Sad**

Feelings of unreasonable sadness, or too many sad things, so that a person's face always reflects sadness, even though he is someone who is capable, has a rank, is respected by people and so on. Such sadness is not caused by one thing or problem directly, but because mental health is disturbed (Braam & Koenig, 2019; Hawwa, 2021).

Sadness grows and develops from bitter or very sad journeys experienced in living life, including the death of someone who is very loved, being cheated or abused by a close friend or one's own friend, and sad journeys which occur repeatedly so that one can no longer live and adapt to these unpleasant changes (Andrews et al., 2020; Crespi, 2020).

#### **d. Low self-esteem or loss of self-confidence**

This is caused by a person being easily offended, which is why someone with low self-esteem or a loss of self-confidence is so common. They may experience socializing with others, realizing they don't dare to express their opinions (for fear of being wrong), or they don't dare to act or take initiative for fear of being accepted. This gradually leads to a loss of self-confidence, which then leads to a lack of trust in others, resulting in apathy and pessimism (Sowislo & Orth, 2020).

#### **e. Anger**

Anger is a demonic force sent down by God into humans, while anger external to humans is caused by encountering obstacles or danger. Therefore, the essence of anger itself is a change that occurs when the blood boils in the heart to obtain whatever satisfaction it can (Ahmad, 2025). So in terms of nature, anger basically has many causes, namely: because of arrogance, pride in oneself, joking, humiliation, not being able to keep promises, coercion and injustice and demanding issues that can provide pleasure in which there is very fierce competition, between one and another there are mutually passionate feelings. So anger is an expression of feeling unhappy, resulting in disappointment, dissatisfaction, desires not being achieved (Fridayanti & Fitriah, 2021; Zuhdi & Nuqul, 2022).

Therefore, the tahajjud prayer which is performed sincerely will obtain inner relief, because a servant truly feels close to Allah, and feels that Allah hears, pays attention to and grants his prayers when he prays, accepts repentance when he repents, and accepts forgiveness when he asks for forgiveness. Thus, Tahajjud prayer performed wholeheartedly can be a remedy for a disturbed soul, bringing peace and tranquility (Pratiwi & Kamila, 2023).

Speaking of the mind, it encompasses intelligence, consideration, and objectivity. The mind is influenced by strong attention to the object of thought. This means there is a close relationship between the object of thought and the mind, where a person can examine the object objectively, respectfully, and attentively. Meanwhile, the conscience can serve as a guide for internal and individual behavior (Rahmasari & Aminullah, 2025).

A patient and trusting person's behavior aligns with what fully functions, revealing their entire personality and behavior, generating a sense of inner approval and happiness. Thus, it becomes increasingly clear that this mental aspect is crucial. Islamic teachings strongly encourage humans to think and reason. Islam requires that thinking be directed toward understanding the truth behind life and the function of the universe so that humans can live their lives in harmony with their natural disposition (Saputra & Lubis, 2025).

Thinking positively about an event can have incredibly positive effects. Conversely, being preoccupied with negative thoughts can be self-destructive and susceptible to mental disorders. This is because the human mind possesses extraordinary power, even surpassing physical strength.

Perform the Tahajjud prayer in the stillness of the night. When the night is over, there is still dawn approaching. This serves as a consolation, as the end of sadness is the beginning of happiness. Time never stands still in one condition, but is constantly changing. Those who always use their minds toward goodness, despite trials and obstacles, still draw wisdom from them.

Tahajjud is an effort to cleanse the heart; the heart serves as a filter in determining attitudes, including in thinking. When a person's heart is pure, their thoughts are pure. When performing the tahajjud prayer, a believer feels everything that is said through prayer, including prayers to clear the mind (Ansari, 2022).

The tahajjud prayer is performed with full sincerity and sincerity continuously, precisely reading the words of Allah, bowing down, standing and sitting. It is carried out at night which is full of silence which makes the soul peaceful and serene in the darkness of the night, because the expressions and requests that are uttered are not just phrases that are repeated as entertainment for the soul, but reading the verses of Allah, dhikr is a substantive awareness and universal recognition of the presence of Allah Azza Wajalla. Dhikr causes ghaib (disappearance) apart from Allah in consciousness and feelings which can indirectly clear a person's thoughts and avoid things that will damage the value of worship in the eyes of Allah SWT (Burhanuddin, 2020; Latif, 2022).

Lust or soul must be guarded and maintained well, because lust is always the target of Satan, according to the word of Allah SWT in the letter al-Nazi'at, verses 40-41:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۖ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

Meaning: And as for those who fear the greatness of their Lord and refrain from the desires of their lusts, then verily heaven is their abode.

The ability and willingness to control themselves are very necessary in facing various impulses and needs that arise in a person, especially the impulses of lust (Athallah et al., 2025; Khairunisa et al., 2025). Usually people who are unable to control themselves experience mental disorders such as regret, sadness, stress and an uneasy soul. If someone is unable to control their soul well, they will often face various difficulties, and the behavior that arises is also not good, for example violating religious rules, legal provisions, the rights of others and harming themselves (Zahroh & A'yun, 2024).

In Islam, self-control is very necessary, one of the media that can be done is the tahajjud prayer, a person who is able to perform the tahajjud prayer correctly and with devotion (Mahmudah et al., 2024). Because the tahajjud prayer performed requires strong mental readiness and high awareness. In the tahajjud prayer he can complain, to be free from various bad behaviors, which are caused by the impulses of lust, which have a very strong attraction to do bad deeds. In accordance with the understanding of the verse above, that people who are able to control themselves, paradise is their abode, where they fear the very painful punishment of Allah.

To be more clear about the quality of this lust, it is necessary to see its levels explicitly, which are contained in the Qur'an, there are four types of lust, namely: zakiyyah lust, anger lust, lawwamah lust, and muthamainnah lust.

### a. Zakiyyah lust

This lust is a pure lust, mentioned in the Qur'an, towards children who are not yet mukallaf, contained in Surah al-Kahfi verses: 73-74: *قَالَ لَا تُؤَاخِذِي بِمَا نَسِيتُ وَلَا تُرْهِقِي مِنِّ امْرِي عُسْرًا: 73-74: فَانطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَنِي شَيْئًا نُكْرًا*

Meaning: Moses said: "Do not punish me because of my forgetfulness and do not burden me with any difficulties in my affairs." So both of them walked; until when the two of them met a child, Khidhr killed him. Musa said: "Why do you kill a pure soul, not because he killed another person? Surely you have done something wrong."

The verse above explains that when humans are children, their souls are still in a pure state. According to Ibn Kathir, what is meant by zakiyyah lust is the souls of young children, who never break the rules and do not sin. In this case, the passion described in it is of a soul that is still pure, which has not yet advanced, and has not been tainted by things that pollute it (Septemiarti, 2023).

### b. Lust Anger

Anger is the lowest passion, this passion has not been cleansed, and this passion is the source of all evil, which always coexists with Satan, tempting and influencing humans with false promises. Inviting people to commit falsehood and disobedience, which is hinted at in Surah Yusuf verse 53:

*وَمَا أَبْرَأُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ*

Meaning: And I do not absolve myself (from error), for indeed, the lust always inclines to evil, except for lust upon which my Lord has bestowed mercy. Indeed, my Lord is Oft-Forgiving, Most Merciful.

In this context, the lust of anger has sexual urges, both in men and women. In fact, these urges are natural and have become part of human nature. For example, the Prophet Yusuf was a handsome young man, as was Zulaikha, a beautiful woman. Although she had a husband, according to some commentators, her husband was old and impotent, so it was legitimate for them to be attracted to each other (Hasanah, 2021).

In addition to being interpreted as sexual arousal, the word al-su' also has the meaning of several bad things such as: a bad path, a bad burden, a bad return, a bad punishment, a bad reckoning, a bad beginning, and also referred to various kinds of heart diseases. It can be concluded that the passion for anger is a passion that tends to lead to bad behavior and very low morals (Daradjat, 2019; Ghazali, 2020).

Seeing the explanation above, in performing the tahajjud prayer, a person gets a lot of the grace of Allah SWT, because he always remembers and is close to his khaliq, what's more, his request to be protected from various kinds of temptations, (O Allah, protect this servant, from a heart that is never humble, with many temptations that come and go) will be granted by Allah, because of his obedience and belief in Allah, so that he is free from all tendencies to deviant desires or despicable morals, which is categorized as a mental disorder (Fitriani, 2024; Putra, 2023).

### c. Lawwamah's Lust

Lawwamah's lust is one that is very sorry for oneself, found in Surah al-Qiyamah verse 2: *وَلَا أُفْسِدُ بِالنَّفْسِ اللَّوَّامَةِ*

Meaning: And I swear with a very repentant soul (himself)

Hasan al-Basri's statement, quoted by Ibn Qayyim, that lawwamah lust is the characteristic of believers, whose souls are drawn into sin, then they criticize themselves, this reproach is part of faith. It is the believer who has awareness and regrets himself, who wants to repent and try to fight his desires (Rahman, 2020).

This expression suggests that the lust that criticizes is a passion that has self-awareness and tries to improve its quality, aided by the light of the heart (Amelia et al., 2023). In the midst of this awareness, sometimes he experiences doubts about whether to continue doing bad deeds or hear the whispers of his heart that have been illuminated by the light of the qalb.

However, if he is attracted to the *nur qalb*, then he is disappointed, complains and regrets that he has committed a sin, tries to reach the divine light and asks Allah for forgiveness, it means that he has improved the quality of his angry passion towards the quality of self-awareness and regret. So the characteristic of *lawwamah's* lust is always complaining, being disappointed, and feeling sorry for oneself.

#### **d. Muthmainnah's lust**

This desire always leads to the heart to reach a level of purity and eliminate all existing impurities, so that the heart becomes peaceful and calm. Once this passion calmed down, he finally received pleasure and a direct call from Allah in accordance with what is contained in the Qur'an, surah al-Fajar verses 27-30:

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّاتِي

Meaning: "O tranquil soul! Return to your Lord, contented and pleasing to Him. So enter among My servants; enter My Paradise."

Al-Maraghi (2021) interprets the desire for peace as a sign of righteousness, unshaken by desires and pleasures. It can be concluded that this desire for peace is intended to call believers who possess a firm and strong faith and who consistently act with sincerity and contentment. This brings serenity in all their activities.

The desire for peace is always in a state of tranquility. Peace and happiness are caused by firm faith and belief in Allah alone (Yati, 2018). As a result, the heart does not experience inner conflicts, and there is no fear, anxiety, tension, or doubt that plagues the soul. A person with a pure and content soul is always content, contented, sincere, and grateful to Allah. Their mind and heart are always close to Allah, believing that He is the One who always provides help and mercy for humanity.

Prayer is the greatest means of purifying the soul. From an Islamic perspective, prayer is linked to psychological well-being. Through prayer, an individual's psychological well-being is improved, avoiding anxiety and sadness, reducing depression and sadness (Prameswari et al., 2025). This is especially true for the Tahajud prayer, as its practice heightens one's devotion, while devotion in prayer is the highest manifestation of a healthy heart and mind.

## **CONCLUSION**

The tahajjud prayer, which is performed with the intention of getting closer to Allah SWT in the midst of the quiet silence of the night, is communication and *munajat* with Allah SWT, praying and contemplating Allah, because the night is silent from noise, causing the heart to feel peace, delight and calm feelings. as a medicine for various mental disorders that he suffers, so that he can gain mental peace and master and control his own feelings. The tahajjud prayer which is performed continuously at night which is full of silence makes the soul peaceful and serene in the darkness of the night, reading the verses of Allah, praying and reciting *dhikr*. *Zikr* results in the occultation (disappearance) of anything other than Allah in consciousness and feelings which can indirectly clear the mind.

Tahajjud prayer is considered one of the most significant spiritual practices in Islam for purifying the soul and strengthening inner discipline. Performed during the quiet hours of the night, this voluntary prayer provides a unique opportunity for believers to engage in deep reflection, remembrance of God, and sincere supplication. Through this act of devotion, individuals cultivate spiritual awareness (*taqwa*) and develop a stronger connection with the Divine. Such spiritual engagement helps believers purify their hearts from negative emotions such as arrogance, envy, anger, and excessive attachment to worldly desires.

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