

## The Role of the Mosque Institution in Promoting Mental Health and Achieving Behavioral Balance among Youth

Mehdaoui Dine\*, Nour Bachir University Center, El Bayadh- algeria

[d.mehdaoui@cu-elbayadh.dz](mailto:d.mehdaoui@cu-elbayadh.dz)



<https://orcid.org/0009-0002-4054-8567>

### Article history (leave this part):

Submission date: 17-01-2025

Acceptance date: 23-05-2025

Available online: 30 - 06- 2025

### Keywords:

behavioral deviation- mental

health -mosque -

personality- spiritual balan

### Funding:

This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

### Competing interest:

The author(s) have declared that no **competing interests** exist.

### Cite as (leave this part):

Ouafi , H. (2024). Artificial Intelligence and the Challenge of Protecting Personal Data in Light of European Directive EC/9/96 on the Legal Protection of Databases . Journal of Science and Knowledge Horizons, 4(01), 589-605. <https://doi.org/10.34118/jskp.v4i01.3888>



The authors (2025). This Open Access article is licensed under a Creative Commons Attribution-Non Commercial 4.0 International License (CC BY-NC 4.0) (<http://creativecommons.org/licenses/by-nc/4.0/>) . Non-commercial reuse, distribution, and reproduction are permitted with proper citation. For commercial use, please contact: [journals.admin@lagh-univ.dz](mailto:journals.admin@lagh-univ.dz)

### Abstract:

*This article explores the intersection of mental health practice and the mosque as spiritual and educational life. The aim is to find out how regular attendance at the mosque contributes to the development of personal behavior and the promotion of mental equilibrium—generally not requiring the help of expert psychological intervention. The study is based on the belief that Islamic teachings and principles have the ability to offer the foundation for the development of the entire person. Though the field of Islamic psychology remains in its nascent stage and much is unexploited, the potential for research here becomes increasingly obvious. It has a concrete application towards prevention and healing of various forms of deviant behavior. This is especially relevant in what has been termed the age of anxiety and psychic distress—a period of growing rates of depression, suicide, and affective disorders. The majority of these issues have their origin in spiritual bankruptcy and an inability to meet inner, spiritual needs within modern definitions of human development. Through its investigation, the article reaches the conclusion that the mosque plays a quiet but potent role in enhancing mental health. It supports attempts at treating deviant behavior by way of prevention, education, and spiritual guidance. Moreover, this role is not monolithic; it collaborates with educational and social institutions for the creation of a balanced and inclusive mental health care system.*

\*Mehdaoui Dine

**Résumé:**

*Cet article vise à révéler la relation entre les applications de la santé mentale et la mosquée en tant qu'institution sociale d'un spirituel, éducatif nature éducative et éducative qui vise à construire une personnalité ensemble selon les valeurs et les composantes islamiques, en connaissant le rôle que la fréquentation de la mosquée laisse dans le changement de comportement et la réalisation d'un équilibre psychologique approprié implicitement sans recourir à des spécialistes de divers traitements psychologiques, considérant que le matériel scientifique dans les domaines de soi-disant Je psychologie slamique est encore vierge, et à ses débuts, l'importance d'une telle recherche se manifeste dans la contribution réelle aux activités connexes à un espace qui a une réelle contribution à la prévention et même à l'hospitalisation de divers comportements déviants dans ce qui est devenu connu comme l'ère de l'anxiété et la dépression psychologique et les cas croissants de suicides et d'anomalies dus au vide spirituel et la prise en charge des exigences spirituelles négligées et oubliées dans les priorités de la construction humaine à l'ère moderne À travers les approches discutées, la recherche a conclu que la mosquée a un rôle implicite dans la réalisation de la santé mentale et la prise en charge de divers comportements déviants, d'autant plus qu'elle s'accompagne d'un rôle complémentaire et préventif en coopération et coordination avec diverses institutions éducatives et sociales.*

**Mots clés:** *déviations comportementales - l'équilibre spirituel - mosquée - personnalité - santé mentale*

**Introduction:**

We can all be fooled into believing that happiness is achieved through physical health alone. This typically leads to the extreme focus on doing everything in one's power to maintain the body. People visit doctors regularly, follow special diets, and engage in other health practices. These practices suggest that, for most of us, the body is regarded as the source of wellness.

But what is sometimes neglected is the significance of mental and emotional health. The human mind is an integral component of our existence. Taking care of it is equally significant—and sometimes more

significant—than taking care of the body. Mental health fortifies one's personality and cannot be distinguished from spiritual well-being.

A person's quest for mental well-being begins with his or her effort to connect with his or her Creator. This includes taking care of one's emotional well-being, being sensitive to feelings, and developing faith. This spiritual relationship encourages personal responsibility, creating equilibrium between physical needs and spiritual values.

As this perspective is viewed, there has been a greater concern for religiously motivated behavioral therapies driven by ethical and moral values based on religion. This is in response to the deficits of Western psychology, which has been critical of the very significant contribution that spiritual values can make to human existence. Western models have instead focused on the observable and the behavioral in their description of psychological experience.

By an investigation of the daily life approximately 29 of young people who are going to mosques in the city of El Bayadh, and by studying the effect that these visits have on their behavior and mental state, the grounds for this research were laid. Such preliminary observations created a scientific curiosity to investigate the role played by mosque visits in shaping behavior and maintaining mental balance—perhaps without resort to specialist psychological treatment.

## **1. The mosque and its functions in the prophetic and contemporary era**

Its Arabic linguistic meaning as "the place where one prostrates" bears witness to its focal role in Islamic prayer. Terminologically, however, the mosque is a spiritual, educational, and societal social institution designed to mold the personality of the individual upon Islamic principles (Daoudi, 1988, p. 113).

### **1.1 The Mosque: Its Definition, Function, and Role in the Prophetic Covenant**

When the Prophet Muhammad (peace and blessings of Allah be upon him) migrated from Mecca to Medina, he embarked on establishing the new society. The mosque was the initial significant step towards the new order. The mosque was established by the Prophet (peace be upon him)

as a place of worship but also as a community center for the new Muslim community. Located in an open space, the mosque was a hub of varied activities, including collective worship, education, consultation, war strategy, and social interactions. It was the place where Muslims gathered for prayer, guidance, learning, social matters, and war affairs.

The functions of the mosque in this period were multifaceted. It served as:

- A place of worship, e.g., Itikaf (spirit retreat), congregational prayer, and Friday prayer.
- A centre of learning, moral and social guidance, and religious instruction.
- A forum for Muslims to discuss and advise on religious and secular matters.
- A military base for planning jihad and spreading Islam.
- A place of law and judgment for arbitration of cases, the completion of marriage contracts, and the administration of justice.

Ever since the time of the Prophet (peace be upon him), the mosque was no longer a building; it was part and parcel of the Islamic society. It was passionate about people's affairs and issues, ever seeking solutions to their problems. The mosque therefore represented the focal point of social, educational, political, and military life in the early Muslim society.

But with time, particularly with the Umayyads and Abbasids, the mosque started playing otherwise. Leaving most of its activities to other institutions and organs resulted in a constricted role of the mosque as such:

- Worship and Itikaf.
- Teaching and morals.
- Lectureing and religious instructions (Daoudi, 1988, p. 71).

## **1.2 The Mosque's Functions and Tasks in Contemporary Societies**

With the expansion of Islam to the East and the West, due to the series of conquests by the Muslims, the construction of mosques increased tremendously. Mosque was still the focal point from which many of the social activities branched off, often serving as the nexus around which the social and political activities were grouped. According to Daoudi (1988), "the true role of the mosque in Islam is to render the Muslim integrated and constructive in his creation, work, and worship, in his relationship with God, himself, his Muslim brothers, and mankind." The mosque is thus considered an essential institution for a Muslim's character building and interactions with the world.

In religious reform and education, the mosque has formed the foundation of what would come to be the university system. The term "university" itself is a borrowing from the mosque, and education was not divorced from the mosque physically until the fourth century AH when the first schools began to emerge. The reform and educational mission within the mosque likewise grew and strengthened in its import, and became of paramount importance to the intellectual and moral life of Muslim society (Daoudi, 1988, pp. 82-83).

Thus, the mosque has always evolved, maintaining its original worship purpose and reacting to the needs of the community, whether social, educational, or political. Its purpose is still central to the lives of Muslims, not just as a location of spiritual identification, but also as an institution shaping the moral and intellectual fabric of society.

The mosque, open doors to men, women, and children alike, has an important function of maintaining the fabric and integrity of the family unit. It provides a suitable place for all family members to go, which enhances cohesion and support. Part of the mosque's primary functions is to maintain the moral fibre of society through offering ethical guidance that forms the core of Islamic teachings. Inside the mosque, the Quran is read and studied, and monetary support is provided to poor families. This is intended to guard individuals, particularly those vulnerable to immoral behavior, by encouraging good morals and ethics. The mosque is an institution where entry requires adherence to certain moral and ethical standards.

These include calmness, respectfulness, humility, competence, close listening, and saluting other believers. These practices are not ritualistic; they constitute the foundation of the mosque's function in molding the

moral character of individuals. Furthermore, the mosque attempts to project its moral influence beyond its walls, attempting to spread its influence to other social institutions. It attempts to stem the tide of political tyranny and to ensure that the rights and responsibilities of individuals and groups are protected. The mosque also adheres to the principles of Shura (consultation), conflict resolution, and equitable resolution of disputes, all grounded in an educational syllabus that responds to local and international experiences. Within the military and economic arenas, the mosque has played an important role in societal development and resistance efforts.

For instance, the Egyptian men of Al-Azhar mosque were instrumental in resisting Napoleon Bonaparte's invasion in the late 18th century and later resisting the British occupation in 1882. Similarly, during French colonization of Algeria, mosques were the centers for mobilizing the masses and psychologically preparing them to resist colonial rule by the Association of Algerian Muslim Scholars. These cases bear witness to the mosque's significant role as a center of social, political, and intellectual activity. In the economic sphere, the mosque provides counsel on legal (halal) means of earning a living and promotes saving and fiscal responsibility. It provides justice and fairness in economic relations between employers and employees. Additionally, the mosque promotes community action against poverty through various initiatives, such as Zakat funds and charity programs. All these initiatives are part of the mosque's broader vision of enhancing the moral and social well-being of the community.

- 2. Behavioral Psychological Care Practices at the Mosque Institution** The concept of mental health has evolved over time to reflect a growing knowledge of human psychological well-being. Mental health was initially thought of in terms of the absence of psychological illness, with the mind clear of conflict that could lead to anxiety or stress. The goal was to feel reassured and secure. Nevertheless, in the recent past, the discipline of mental health has grown in breadth, particularly with growing interest in psychological development and human growth of human beings. The growing interest has also been accompanied by a growth in research and studies aimed at comprehending the many facets of mental wellness not only clinically but also socially and spiritually. One of the turning points in the development of this realization occurred at the Luxor Conference, organized by the World



Federation for Mental Health in January 1989. The conference led to a milestone paper that had a very significant impact on modern mental health models. The second argument of this paper reads as follows: "Psychological care is one of the most important missions of government and non-governmental organizations, especially during periods of crisis, based on World Health Organization definition that health is not just a lack of disease. The spiritual values program must also be directed towards the promotion and enrichment of spiritual values" (An-Nafs Al-Mutma'inna, 1989, p. 7). This proclamation indicates a pivotal step towards a more holistic approach to mental health—a one that brings together the development of spiritual health with psychological care.

## **2.1 The Experiences of Psychologists in Using the Mosque Space for Prevention and Psychological Treatment**

In recent years, there has been a keen revival of interest in the mental health of people and populations. Scholars in the fields of therapy and psychological counseling have accelerated research on the complex aspects of the human mind, particularly in relation to ethical standards and spiritual well-being. One prominent research study conducted by Jamal Madi Abu al-Azayem analyzed the mosque's involvement in psychological rehabilitation of opium addiction. Abu al-Azayem divided his sample of 218 users of opium into two groups: 138 who received medical treatment alone, and 80 who received medical treatment combined with socio-religious psychotherapy at the Abu al-Azayem mosque. Having followed up on the two sets of cases for five years, the research indicated an incredible difference between the two groups of patients. The group receiving medical care supplemented by socio-religious treatment at the mosque exhibited a remarkably better recovery rate from addiction since 70% of the subjects under test had abandoned opium use, resumed their ordinary occupation and domestic life, and interacted constructively with society. In contrast, 30% of the sample being treated medically only had the same success rate (Abu al-Azayem, 1985, p. 133). The most significant key to the success, Abu al-Azayem continues, was the building of faith among the sample which visited the mosque regularly, read the Quran, and prayed and supplicated. This repeated spiritual practice not only aided them in their recovery but also rendered them more psychologically robust. In a similar study, Dr. Muhammad Sharif, a psychologist from Pakistan, studied the impact of religious activities on depressed patients. His study involved 64 patients, split into two equal groups of 32. One group was treated medically alone, and the other group was treated medically and participated in spiritual activities at the

mosque, such as reciting the night prayer (Tahajjud), saying Allah, reading the Quran, and performing supplication and seeking forgiveness between 1 a.m. and 4 a.m. In a span of four weeks, 78% of the individuals in the second group, who regularly practiced these spiritual exercises, showed dramatic improvement and were successful in overcoming their depression. These studies show the growing interest in incorporating religious and spiritual practice into psychological therapy. The findings show that the mosque, as a center of worship and spiritual development, can be a significant venue for prevention and treatment of mental illness. This is consistent with the growing recognition of the religious aspect as a key component in achieving mental well-being. These programs not only enjoy support from local institutions but are being increasingly acknowledged on the global front too. For instance, the World Health Organization (WHO) and World Federation for Mental Health have come to appreciate the place of spiritual practices within mental health care. This is supported by the educational research conducted by institutions such as the International Islamic Society for Mental Health. In summary, the blending of psychological treatment with religious practices at the mosque is proving to be an effective method of prevention and treatment of many psychological issues, including addiction and depression. As research becomes increasingly available, it is reasonable to assume that the role of religious institutions, particularly the mosque, will be viewed as an integral component in the promotion of mental health.

## **2.2 Analyzing and Explaining the Mechanisms of Behavioral Change in Mosque Attendance**

The research on how the mosque impacts behavioral change must first clarify that the mosque is not a psychological treatment center nor an institution concerned with treating psychological diseases or deviant behavior. However, the significance of the mosque, particularly in contemporary times, is due to its ability to address moral and ethical issues that are seen to be contributing factors to the psychological crises of depression and anxiety besetting society globally. Alexis Carrel, in his book *The Unknown Man*, believes that the supreme scientific successes of humanity have far too often disregarded the importance of human moral and mental health, warning that the climate brought about by modern life can prove injurious to body and soul. He draws attention to



the fact that civilizations most advanced in industrial civilization tend to be more prone to suffer from moral breakdown and collapse than others.

Modern psychologists, while at times focusing on empirical, objective methods at times overlook the spiritual dimension of human experience. This has led to lacunae in the understanding and treatment of personality disorders. Eric Fromm, a psychoanalyst, condemned modern psychology for sometimes being concerned with trifles while overlooking core human experiences such as love, reason, and the moral of life.

A study by Dr. Abdul Rahman Issawi of 481 English teenagers in Nottingham found that adolescents do have a natural inclination towards religious and moral questions. The study shows that religion is human nature. Here, if individuals are left without guidance, they will still tend to be naturally religious, and not being able to address moral and spiritual matters in today's world might lead individuals astray. Deviant behavior, however, can be corrected with religious activities, especially within the mosque setting. Repentance is a principal one. Repentance is the key step in reversing deviant behavior and puts the individual on the path to embracing the therapeutic religious approach that the mosque has to offer. Often enough, the repentance process precedes the individual committing to attending the mosque, as it is where they begin going down the path of moral renewal. Repentance allows individuals to confront their wrongdoing, wiping out the feeling of guilt and shame and reviving the feeling of optimism and hope.

Repentance, as defined by Imam Abu Hamid Al-Ghazali, is comprised of three fundamental components: knowledge (awareness of the evil of sin), emotion (grief), and action (the promise not to return to sinful behavior). These three elements bring about the cultivation of self-consciousness, making people stronger in reasserting control over their behaviors on the basis of moral and divine criteria. Repentance thus strengthens the individual's relationship with God and ethical relationships with other individuals.

Prayer, the core of worship at the mosque, is a key instrument in altering the attitude of an individual. Regardless of the quality or frequency of prayer, its sheer function as a means of contact with God has tremendous psychological dividends. Prayer permits an individual to step aside from the worldly pursuits and focus all his attention on the divine instant, which proves to be emotionally and mentally curative.

Dr. Thomas Haselup, a physician, mentioned the benefits of prayer in relaxing the nervous system, similar to the effect of relaxation therapy. He added that prayer, when repeated, induces a state of relaxation, which is capable of reducing stress and anxiety. The repetitive movement in prayer—kneeling and prostration—induces a bodily state of relaxation, which is comparable to therapeutic techniques utilized in behavioral psychology, including progressive relaxation. Therefore, the spiritual activity of the mosque gives a similar effect as the traditional modes of treatment in producing relaxation and eliminating psychological stress.

The connection between prayer and decreased anxiety is a fine example of how Islamic activities in the mosque can act as a means of behavioral change. The continual repetition of prayer throughout the day generates a constant sense of relaxation, enabling individuals to cope with the pressures of daily life. This therapeutic effect is supplemented by the synergy of emotional release, cognitive focus, and physical relaxation, which all together provide relief for mental well-being.

Besides, religious activities are more than just emotional or mental exercises; they are well deep in the moral and ethical frameworks that enable individuals to get along with other people. As individuals acquire knowledge from the Islamic teaching and practice the law of repentance and prayer, they attain gradually the self-control and moral uniqueness needed to shatter deviant action. The mosque is therefore pivotal in the development of moral and spiritual awareness, leading individuals towards higher psychological resilience and moral living.

In conclusion, the mosque is a site where spiritual and psychological elements converge, providing a venue for individuals to engage in self-reflection, moral development, and behavioral adjustment. By repentance, prayer, and spiritual guidance, the mosque offers an all-encompassing way of personal transformation, addressing both the internal emotional suffering and the outer manifestations of psychological distress. Thus, the mosque offers more than a place of worship; it is a sanctuary for those who seek to find their moral compass again and inner peace.

Immediately after prayer, the worshipper does actions of glorification, remembrance, and supplication to Allah, which lead to relaxation and psychological peace. With these supplications, the individual is conversing with his Lord, offering before him his problems and

challenges in life, and seeking His help in resolving problems and fulfilling his needs. This act dispels worry. Simply narrating one's troubles to another individual provides psychological relief. Assume, then, how much more at ease one can be when one gives his or her worries over to Allah, the Almighty.

Furthermore, even if the prayer is not answered at once, the inner faith of the believer that Allah may answer his or her prayer removes anxiety, awakens latent spiritual energy, and makes the act of prayer a soothing and comforting spiritual nourishment that wipes away bad thoughts. The ablution process before prayer is not merely washing away dirt and filth but also purifying the soul of its sores and weights. When done correctly, ablution makes the believer feel physically and spiritually clean. Bathing with water five times a day at specific timings throughout daily business helps to loosen up muscles and reduce physical and mental tension.

Insofar as the influence of prayer upon psychosomatic health is concerned, Alexis Carrel says: "A certain spiritual activity is capable of causing anatomical and functional changes in tissues and organs. These physiologic facts are noted in a variety of circumstances, such as states of worship. Prayer, as should be interpreted, is not an automatus reproduction of ritualistic phrases, but an indefinable elevation of the soul toward a realm of being that exists beyond our earth. Such psychologic states are not purely cerebral." Carrel continues that today's belief that prayer can have an influence upon diseased conditions is born of observation among patients who, after instantaneous recuperation from peritoneal tuberculosis, cold abscesses, osteomyelitis, septic wounds, tissue tuberculosis, and even carcinoma, were relieved. These results have significant implications that there exist psychological and physiological processes that are coupled and as yet unknown. They point out the significance of spiritual activity—something that scientists, doctors, teachers, and social leaders have too often taken for granted in their investigations.

Overall, prayer offers human beings a new horizon. Its effect may vary from person to person, some learning the practice of prayer from congregations in mosques, instructed by their friends, while others learn the practice from their parents, especially their family.

If we conceive of psychotherapy as a procedure with the intention primarily of rehabilitating erroneous past learning—patients have

learned falsities or illusions regarding themselves, others, existence, and problems facing them which cause anxiety—then much of what is conducted at the mosque, such as lessons, seminars, lectures, and imam responses to questions from worshipers, are done to change illusory thought and erroneous attitude. Such activities help everyday mosque-goers form a clear idea about such basic things as man's nature, his purpose, his role in life, his destiny after death, and his capabilities and limitations.

The psychoanalyst Carl Jung observed: "In the past thirty years, patients from all civilized nations have come to see me, and I have treated hundreds of patients. In those in the second half of life—beyond the age of thirty-five—I have not met a single patient whose problem did not, at its origin, stem from the absence of a religious perspective of life. I can say without hesitation that each of them fell prey to illness because they had lost the sense of purpose which religions through the ages confer upon their believers. None of them actually recovered until they regained a religious perspective of life

." (Dr. Izzat Abdel Azim, 1985, p. 44)

The source of this belief, or creed, is divine revelation (the Qur'an and Sunnah). Biblical evidence instructs us that man is a unique creation, unlike angels and animals, with high potentiality and responsibility. They possess positive strengths, original weaknesses, and a twofold nature—material and spiritual. Their mission in life is to be God's representatives on earth. This true and real belief in Allah gives individuals a feeling of security and frees them from unreasonable fears, i.e., fear of provision or death (since provision is in Allah's hands, and the length of an individual's life is predetermined). The believers are also free from fears of worldly tragedies due to belief in divine decree and fate.

Furthermore, people of faith do not suppress their sense of guilt but, on the contrary, accept sin and seek forgiveness in Allah. Belief-driven faith has a physiological and biochemical influence: the more strong and true the belief is, the stronger its impact on behavior and stimulation of nervous system chemical compounds excretion. The compounds calm down muscles and evoke neuromuscular accord. These purposeful, belief-driven exercises also transform various mechanisms such as:

- Contentment and not being discontented: Not being complacent or scornful of abundance when one has the capacity, but eschewing greed and wishing for additional goodness.
- Optimism instead of pessimism
- Patience instead of restlessness
- Love instead of hatred
- Forgiveness instead of revenge
- Truthfulness instead of lies

Particularly in the domain of veracity, studies have found that lying—even if joking—that produces biological and physiological changes which affect the body and can be measured by lie detectors. Researchers such as Parsell in his studies of psychoneuroimmunology corroborated that honesty is health-promoting and lying a disease-producing variable. According to Parsell,

"Be sincere even if it appears to instill risk, as its consequences are always better in every instance.

" (Dr. Muhammad Osman Najati, p. 248)

Reference to Allah and avoiding forgetfulness (remembering Allah in everything), fulfillment of responsibilities, and avoiding deviancy, and recitation, reading, and reflection of the Qur'an are all significant components. When we examine these processes and activities in light of mosque-based practice, we find that these activate the psychological immune system and work to alter behavior according to the Qur'anic method, which is that of incremental growth (e.g., the Qur'anic method of dealing with the consumption of alcohol), encouragement and deterrence as a method of motivation, narration, and lessons from modern affairs.

The interviews of some young men from urban regions of Al-Bayadh, who used to go to mosques regularly following an incidence of loss, bewilderment, and deviant behavior, revealed that they passed through essential stages of unconscious therapy (implicit and free). These were repentance, realization, correcting misconceptions, saying the prayers,

gaining knowledge, visiting mosques, and benefiting from its practical day-to-day activities. Their behavior changed, making them good people who fit in with their environment, without going through formal psychotherapy by experts. Despite the difficulty of quantifying the effect of the mosque in changing deviant behavior—and the heterogeneity of this effect across individuals, mosques, and situations—obvious evidence attests to the theory that it is effective. These are largely the results of prayer's psychosomatic effects, especially when combined with other pursuits in the mosque.

For example, people who pray since childhood are usually less likely to slip. Nevertheless, ceasing or not adhering to the conditions and the intention of prayer leads to slippage. The collective performance of prayer in a mosque—where people of different races, ages, social classes, and occupations stand shoulder to shoulder in concert movements (bending, prostrating, standing)—helps to correct negative self-concepts. An individual who might be concerned with social or economic differences finds himself in prayer with someone wealthier, better educated, poorer, shorter, or darker in complexion. Doing so on a regular basis gives rise to positive self-concepts and positive attitudes.

Furthermore, Friday prayer plays a vital therapeutic role. During the Friday sermon, the imam tends to address social and life challenges in the community and their origins, as well as their remedies. The sermon tends to address deviant or aberrant actions, their origins, and how to overcome them. Muslims who attend Friday prayers weekly since they were children learn religious knowledge and practical solutions that affect their conduct positively. This is the preventive role of Friday prayer.

The therapeutic role results from the sermon's capacity to heighten individuals' consciousness about themselves and problems in life. Some seek direct advice from the imam after prayer or in the form of letters describing problems, to which the imam offers replies. General congregational prayers as well as Friday prayers specifically contribute towards reshaping individuals' personalities and resolving psychological issues through a mix of collective psychotherapy and teaching.

These congregations help to promote a sense of community, instill altruism, and reinforce goodwill bonds. Frequent attendance at the mosque reaffirms one's sense of belonging to the community. Muslims



consider the mosque to be the "House of Allah," nobody's property. The unique feature of most run-of-the-mill mosques is that their counsel is often provided voluntarily by youth themselves. Group interaction and socialization resulting from mosque activities provide some relaxation to feelings of isolation and loneliness that exist with many victims of psychological distress.

Being part of a group and being an active member of society is crucial for mental well-being. The sense of belonging provided by daily contact in the mosque is a unifying factor, providing individuals with a psychological feeling of security and reminding them of their role as important members of their society.

(Dr. Jamal Madi Abu al-Azayem, 1990, pp. 2-3)

Accordingly, it may be said that there is a positive effect between what is being learned in the mosque and positive interaction with it by the person, and a negative effect between frequent mosque attendance and deviant behavior declining gradually. While these effects are reasonably specific in their coverage, they are nonetheless highly significant. Psychological comfort is possible after spending some time in the mosque, as it induces a sense of peace, happiness, and inner peace. One of the indications of such feelings is remorse over previous actions and deviating before repentance.

The connection between these emotions and the attainment of psychological comfort using the mosque can be understood in terms of what may be termed the psychology of self-discipline, which contains two general processes:

- Activating ideas and emotions relating to performing social duties (such as visiting the sick, comforting those in need, and assisting those in distress) and conditioning oneself to perform them.
- Decreasing ideas and emotions relating to performing deviant behavior.

These processes are based on the following principles:

- **Self-awareness:** Understanding oneself and recognizing one's strengths and weaknesses.

- **Sincerity in fulfilling obligations:** Performing duties with genuine intent.

**Effort evaluation and self-accountability:** Continuously assessing one's actions and avoiding persistence in mistakes by acknowledging and correcting them.

Observance and implementation of the Islamic daily agenda contribute significantly to achieving psychological comfort. This involves the effective use of the teachings of the mosque and their transferability to other social institutions, extending the mosque's influence to the street and the house.

To this end, systematic self-accountability techniques have been developed. These are a series of standardized questions for people to reflect on a day for the purpose of assessment and self-evaluation. Some of these questions include:

- Did I perform the five daily prayers today?
- Was my prayer humble and focused?
- Have I treated my living and dead parents well?
- Have I truly repented to my Lord today?

These and similar questions invite daily reflection and involvement, encouraging the feeling of closer identification with one's belief and reinforcing desirable conduct.

## Conclusion

By no means can it be asserted that tasks performed by the mosque are entwined with societal issues and concerns, as well as its most fundamental role in the dissemination of right Islamic thinking and offering devotional exercises in their broadest sense. Although not a re-education facility or a psychiatric clinic per se, the mosque has increasingly found itself pertinent and sought after in both Western and Arab environments. This research paper examines the unstated role of the mosque in promoting mental health, deviant behavior, and preventive interventions through collaborative efforts with educational and social institutions. These include such as school, families, social clubs, media,

peer groups, political education activities, and scout movements, among others.

The study is an attempt to answer questions raised by observations over time and by analysis in the real world, namely, of young people who were once considered deviant or "lost" by society. These youth, once alienated, have undergone tremendous positive transformations, becoming regular mosque attenders and showing evidence of commitment to reform—all without having received professional psychological therapy or rehabilitation from professional agencies such as psychologists or re-education centers.

Despite the explanations given above, the relationship between the mosque and mental health remains a research field still to be fully explored. There is a compelling need for additional systematic studies on how mental health intersects with ethical and religious schemata and the religious character of faith. This work identifies the worth of Islamic theory of psychology on the basis of the Holy Quran and the Sunnah in achieving psychological recuperation and wellbeing.

### **Recommendations and Suggestions**

1. Research of Arab-Islamic Heritage in Psychology: We advise the need to accord weight to the research of the Arab-Islamic heritage in the field of psychology and initiate psychological research associated with the research of Algerian reality.
2. Imam Training and Preparation: There is a need to rework the training program for mosque imams and equip them adequately to address issues of their era, such as mental health as well as social issues.
3. Expanding the Psychotherapeutic Team: Enriching and strengthening the psychotherapeutic team through the role of Islamic preachers and educators as drivers taking people towards good mental health.
4. Modern Mosque Architecture: Designing mosques to serve modern needs by offering extra facilities and services, particularly for psychological treatment and coverage of social problems.

5. Collaboration with Scientific Institutions: Establishing bridges of collaboration between various scientific institutions and societies to benefit from their research on mental health and how to achieve it, e.g., in collaboration with the International Islamic Mental Health Association.

### References :

1. Abou El Azayer, M. (1985). *Comparative evaluation of the voluntary treatment of opium dependents*. World Islamic Association for Mental Health.
2. Abou El Azayim, M. J. (1987). *A tour with mental health*. Al-Nafs Al- Mutma'ina Magazine, 5(20), 2–3.
- 3- Carrel, A. (1985). *L'homme, cet inconnu* (Sh. A. Farid, Trans.). Maktabat Al-Maarif. (Original work published 1935)
- 4( Dawoodi, M. (1988). *Al-Masjid fi al-Kitab wa al-Sunnah wa Aqwal al- 'Ulama'* (p. 113). Diwan Al-Matbouat Al-Jami'iyya.
- 5- Dawoodi, M. (1988). *Al-Masjid fi al-Kitab wa al-Sunnah wa Aqwal al- 'Ulama'* (pp. 71, 82–83, 88). Diwan Al-Matbouat Al-Jami'iyya.
- 6- El-Azayer, G. M. (1985). *Tahajjud (pre-dawn prayers) therapy in depression illness*. In *First International Congress of the World Islamic Association for Mental Health* (pp. 47–50).
- 7- Najati, M. U. (1987). *The Qur'an and psychology* (8th ed., pp. 22, 248, 265–267).
- 8- Zahran, H. A. (1987). *Mental Health and Psychotherapy* (2nd ed.). Alam Al- Kutub.
- 9- Zenaty, A. R. (1987). *How to raise spiritually correct generations?* Islamic Intellectual Forum 21, Wilaya of Mascara, pp. 4–6.