

The Synergistic Relationship between the Psychology of "Dhikr and Peace"
and the Epistemological Approach of the Verses of the Holy Qur'an

MohammadRahim Evazi^{1*}, Hassan Saeedi²

1. Professor of Political Sciences, Shahed University, Iran

2. Ph.D. Candidate of Revolution Studies, Shahed University, Iran

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محمد رحیم عیوضی^۱، حسن سعیدی^۲

۱. استاد علوم سیاسی دانشگاه شاهد، تهران، ایران

۲. دانشجوی دکتری رشته مطالعات انقلاب دانشگاه شاهد، تهران، ایران

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Abstract

Throughout history, humanity has always suffered from all kinds of terrible anxieties, insecurities, stresses, fears, and sorrows. In order to escape from all fears and sorrows and to reach peace, they believe in all kinds of rituals and dhikr in rituals, rites, emerging mystics, etc., and they have been completely loyal to such phrases. And the result for the tendency to repeat such dhikr has not only caused peace, but has caused more uneasiness. In this article, we are answering the question of how the Holy Qur'an analyzes the psychology of dhikr and what kind of dhikr it introduces as a factor of peace? Also, the peace caused by the mention of God, according to the Holy Qur'an, is a temporary peace or a permanent peace? What is the psychological relationship between the word dhikr and peace? The findings of the research show that only the "Remembrance of God" causes peace; and eternal peace is in the shadow of constant remembrance of God. Whenever the peace caused by dhikr is combined with faith in God and righteous deeds, causes more confidence and more peace. The research method in this research is qualitative and the studies are based on library research and based on Qur'anic verses.

Keywords: Faith, Peace, Tranquility, Assurance, Dhikr

چکیده

بشریت در طول تاریخ همیشه دچار انواع اضطراب‌ها، ناآرامی‌ها، استرس‌ها، ترس‌ها و غم‌های وحشتناک بوده است. برای فرار و نجات از همه ترس‌ها و غم‌ها و ناآرامی‌ها و رسیدن به آرامش به انواع اوراد و اذکار در مناسک، آئین‌ها، عرفان‌های نوظهور و غیره ایمان آورده و کاملاً به آن وفادار شده هست و نتیجه گرایش به چنین اذکاری و اورادی نه تنها باعث آرامش نشده، بلکه سبب ناآرامی بیشتر شده است. در این مقاله در پاسخ به این سؤال هستیم که قران کریم چگونه به تجزیه و تحلیل روانشناسی ذکر می‌پردازد و چه ذکری را به عنوان عامل آرامش معرفی می‌کند؟ همچنین آرامش ناشی از ذکر خدا از نظر قران کریم به صورت موقتی هست یا همیشگی؟ چه رابطه روانشناسانه‌ای بین واژه ذکر و آرامش وجود دارد؟ یافته‌های تحقیق نشان می‌دهد که فقط "ذکر خدا" سبب آرامش می‌گردد و آرامش همیشگی و جاویدان در سایه مداومت بر این است. این آرامش ناشی از ذکر هر وقت با ایمان به خدا و عمل صالح توأم گردد، سبب اطمینان بیشتر و آرامش بیشتر می‌شود. روش تحقیق در این پژوهش به صورت کیفی و مطالعات بر اساس تحقیق کتابخانه‌ای و استفاده از آیات قران است.

کلمات کلیدی: ایمان، آرامش، سکینه، اطمینان، جامعه مطلوب.

Introduction

Undoubtedly, only under the shadow of the Almighty God, man can ensure the comfort of his heart and peace of mind, and the meaning of happiness is nothing but this. The peace of the soul is realized with the remembrance of God.

Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest! (Ra'd/28)

The word dhikr, which means remembrance in Farsi, has been mentioned in several cases in the Holy Qur'an. Even the Holy Qur'an is called by this name.

The word dhikr has different meanings, and its highest meaning according to mystics and scientists is the remembrance of God. Anxieties, worries and unhappiness disappear with the remembrance of God, and man continues to live in peace.

Many materialists have not been able to understand this meaning, but the simple interpretation of this matter is that if we remember God, we will never commit crimes and sins. Committing a crime puts the human mind in a state of anxiety and discomfort. Following the carnal desires and being tied to lusts keeps the whole human existence in a state of anxiety and worry.

It is an undeniable fact that people with weak faith always resort to those weaker than themselves in accidents and anxiety, because they, due to their intellectual insufficiency and weak faith, cannot understand that God is able to remove all accidents and save people. And if God wills to overthrow a person even if he is placed in strong palaces, he will not have peace of mind at all. The Qur'an says about the palaces of the pharaoh and the pharaohs: The luxurious palaces they

built were destroyed and those palaces never brought them peace.

Ahl al-Bayt (AS), who always remembered God, were so calm and steadfast in all events that they amazed the enemy. For example, when Ibn Ziyad said to Hazrat Zainab (AS), did you see what God did to your family, Zainab (AS) answered calmly: "We saw nothing but beauty."

Avoiding the remembrance of God makes life terrifying. If a person wastes his life with any love and beloved other than the Almighty God, he will eventually be disappointed, because other than God is completely mortal and impermanent and will never relieve the anxiety of the heart and the anxiety of the mind.

In fact, a true believer and real happy is the one who has faith in all types of dhikr and does not object to any of them and does not deviate from the commands of God, the Prophet, Imams, and the Qur'an. A person who has reached this stage, according to the example of the honorable verse, "and men who remember Allah much and women who remember - Allah", becomes a completely legitimate man and acts as he should in the duty of humanity.

Creation of man from earth like clay!

God deals with the formation of human creation in several verses. The human creation is made of very worthless matter. In verse 14 of Surah Al-Raḥmān, He deals with the basic core of human creation: He created man of clay like the potter's.

After mentioning the blessings of the past, including the creation of man, in the first discussed verses, God explains the creation of human and jinn, a description that is both a sign of

His great power and contains lessons for everyone.

He says: He created man of clay like the potter's. (Al-Raḥmān/14)

"ṢalṢāl" originally means "the movement of sound in dry objects", and then the dry soil that makes a sound when touched is called "ṢalṢāl", and the remaining water in the container is also called "ṢalṢah" because it makes noises when moving here and there.

Some have also said that "ṢalṢāl" means "Smelly Flower" (sludge), but the first meaning is more famous.

"Fakhhār" is derived from the word "Fakhr" and means someone who is very proud, and since such people are empty and noisy people, this word refers to any kind of "Pottery" because it has a lot of noise and sound!

The different verses of the Qur'an and the various expressions about the origin of the creation of man shows that in the beginning man was dust (Surah Ḥajj verse 5) then he was mixed with water and turned into a clay (An'ām/2). And then he turned into "Smelly Mud" (sludge) (Hijr/28), then it became "Sticky" (Ṣāffāt/11), and later it turned into "Dry" and took the form of "Clay like Pottery".

How long did these steps take in terms of time? And how long did man stop at each stage? And under what factors did these transitional states appear? These are issues that are hidden from our science and knowledge, and only God knows and that's it.

What is certain is that the aforementioned expressions express a reality that has an important connection with human educational issues, and that is that the first material of man has been very worthless and one of the lowest materials on earth, but the great God created such a valuable creation

from a worthless material that became the flagship of the creation world.

And at the same time, it is a reference to the meaning that the real value of a human being is formed by the same "Divine Spirit" and the breath of the Lord that is mentioned in other verses of the Qur'an (such as verse 25 of Surah Ḥijr), so that by knowing this fact, he can find the path of self-development and his true worth in the world of existence. (Makarem Shirazi, 1995: 23/118)

Man is the caliph of God

The commentators of the Holy Qur'an have presented detailed discussions about caliphate and human succession under verses 30 to 39 of Surah Al-Baqarah, as well as verse 39 of Surah Fāṭir, etc.

They say: "Caliph" in the words of Almighty God: thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth; it means someone who is in another position (Mustafawi, 2010: 91)

But there are different opinions on whom and what is meant here.

Some have said that it means the successors of the angels who used to live on earth. Some people believe that it means the successors of other humans or other creatures that have lived on earth before, and some have considered it to refer to the succession of human generations from each other. Finally, a group also believes in the succession and caliphate of God (Ṭabaraī. 1993: 172)

Allameh Tabataba'i says in this regard: the word "Khalā'if" is the plural of caliph, and the caliphate of the people on the earth means that each of them succeeds the previous one and has the authority and ability to occupy and benefit from the land, as the former had

the ability and mastery over this work. And if humans reach this caliphate, it is due to the type of their creation, which is a creation through birth and reproduction; because it is this type of creation that divides the creation into two groups, the former and the latter (Tabataba'i, 1414: 52).

In Tafsīr Nimūnah, although it is stated in the interpretation of verse 30 of Surah Al-Baqarah: the justice is that, as many scholars have accepted, it refers to the divine caliphate and the representation of God on earth, but in another place, the succession of previous humans is closer to the truth. It has been stated: "Khalā'if" here means the successors and representatives of God on earth, or the successors of previous nations (although the second meaning seems closer here).

However, the difference in the views of the commentators on the issue of succession doesn't contradict the main topic i.e. the succession of God on earth. Because man can be the successor of the previous creations (ordinary humans) and the successor of God, the common point is the divine prophets and saints, or perfect human beings. That God says to David in particular; We made you the caliph on earth, so judge righteously among the people. It expresses the same meaning and this concern lies in that I appointed you as my successor, and otherwise, if he was supposed to be the caliph of the predecessors, there would be no need for a separate statement.

Therefore, verses and hadiths are the proofs of commentators and scholars regarding the succession of man on earth and his status as the divine caliph. These verses, as stated at the beginning of this article, were stated in different surahs on the subject of human

creation, and the narrations that are mentioned in the interpretation of the verses, of which we state a few examples here:

1. Remember the time when your Lord said to the angels: I will appoint a successor [representative] on earth. (Al-Baqarah, 30)

2. And He is the one who made you successors (and representatives) on earth, and made some of you higher than others.

3. He is the one who made you successors on earth (Fāṭir, 39)

4. Oh David! We have appointed you as our caliph and (representative) on earth, so judge righteously among the people (Ṣād, 26)

Allah made the world with all that is in it for His caliph, where He says to the angels: "I will place a successor [representative] on the earth, so the world with all that is in it was assigned to Adam and after him to the good people from his descendants and successors... (Kulaynī, 1989: 538)

Terminology of Ārāmish

Ārāmish is the infinitive noun of Āramīdan (Dehkhodā, 1998: 1/98) and literally means stillness, immobility, silence, ease, security, heaviness, dignity, and tranquility. This concept is against anxiety and apprehension and it is said to be a special mental and emotional state and quality (satisfaction with the past, feeling happy about the present and hope for the future) which is accompanied by comfort and stability.

To achieve peace, it is enough to refer to the principle and rule of defining things with their opposites and pay attention to its opposite words; apprehension, restlessness, anxiety, fear, anxiety, stress, sadness, grief, or

terror, which are discussed a lot in existing psychology. In the Qur'an, words such as assurance: (Ra'd/28), confirmation of heart (Hūd/120), stability (Anfāl/11), Sobāt (Furqān/47), Linking the heart (Kahf/14), Sakan (Tawbah/103 and An'ām/96), tranquility (Fath/4), Safe (An'ām/82), Silm and Salam (Al-Baqarah/208, Yūnus/25 and Mā'idah/16) and the soul (Wāqī'ah/82), it is used in the meaning of peace.

Sukūn

Ibn Fāris considers the origin of this word to mean the opposite of anxiety and movement. Based on this, a house is called a house because when its owner looks at it, he finds peace and stops moving and traveling in it. A knife is called Sikkīn in Arabic; because it stops the victim from moving. The rudder of the ship is called Sikkān because it prevents the ship from anxiety, and a poor person is also called Miskīn, because poverty has stopped him from moving (Mohammed ibn Mukarram, 1987: 211).

The word Sakīnah is used six times in the Qur'an: (Baqarah/248, Fath/4, 26, 18, Tawbah/40, 26)

The meaning of "Sakīnah" and its descent on the hearts of the believers

He it is Who sent down peace of reassurance into the hearts of the believers that they might add faith unto their faith. (Fath/4)

Apparently, the meaning of "Sakīnat" is the peace and tranquility of the soul and its stability and confidence in the beliefs. And therefore, they have considered the reason for the descent of Sakīnat to be: they might add faith unto their faith. Under the verse: There shall

come unto you the ark wherein there is peace of reassurance from your Lord. (Baqarah/248)

This Sakīnat i.e. tranquility is consistent with the spirit of faith that is mentioned in the verse "And hath strengthened them with a Spirit from Him" (Mujādilah, verse 22). (Tabataba'i, 1417: 18/387)

Some have said: Sakīnat means mercy. Others have said: It is wisdom. Some have interpreted it as dignity and infallibility that is in God and His Messenger. Some have interpreted it as a tendency towards the religion that the Messenger of God (PBUH) brought.

Some have said: Sakīnat is the name of an angel who resides in the heart of a believer. Some have said:

It is something that has a head like a cat's head. And all these are sayings without reason. (Ālūsī, 1415: 2/92)

What is meant by "Descending the tranquility in the hearts of the believers" is the creation of it after they lacked it, because there is many times that the Holy Qur'an calls creation as descending, for example, it says:

And He hath provided for you of cattle eight kinds. (Zumar/6)

And also: and We revealed iron. (Hadīd/25)

And there is not a thing but with Us are the stores thereof. And we send it not down save in appointed measure. (Hijr/21)

And if creation is called Inzāl, it is for the purpose of pointing to its origin. Some have said: The meaning of "Inzāl" is accommodation and placement. That is, he left his cargo there.

But this is a meaning that is not common in the words of God Almighty, or the fact that there are

many cases of using the mentioned word in the words of God; it does not come with this meaning anywhere. Maybe the reason that forced the scholars to choose this meaning was that they saw the word "Inzāl" in the verse is transitive with the letter "fi". But they should know that bringing the word "Fi" was for a theological purpose, that is, in the word, the meaning is observed that Sakīnat is related to the hearts, and it resides in the hearts. As well as observing the realization of Sakīnat in the hearts, it is interpreted as "Inzāl", both in the discussed verse and in the verse: Then Allah sent His peace of reassurance down upon His messenger and upon the believers. (Tawbah/26)

He interpreted such an occurrence as Inzāl. And what he meant by saying: In order to increase one's faith, is to intensify faith in something, because faith in something consists of knowledge about it plus commitment to it. So that its effects appear in his actions, and it is clear that each of the mentioned knowledge and commitment are things that get stronger and weaker. So faith, which is a combination of knowledge and commitment, also gets stronger and weaker, so the meaning of the verse is: God is the one who placed stability and assurance, which is a requirement of the ranks of the soul, in the heart of the believer, so that the faith that he had before the descent of tranquility will be more and more complete. (Tabataba'ī, 1419: 18/388)

Terminology of confidence

The word Ṭuma'nīnah and Itmīnān means peace and calmness of the soul after discomfort and anxiety, and this word has its roots from where they say: the earth became secure, or they say: a secure earth, it means a safe earth, and

they mean the earth, in which there is a hole, and during the rain, the water collects there, and the rock also flows towards it.

This word is rooted from Ṭamana, meaning peace and stability of the soul after worry and distress. Itmīnān means peace and tranquility, and confidence in something is to encourage a person with it.

The benefits of believing in God and remembering Him

Before stating the effects and benefits of faith, it is necessary to mention two points.

First point: "Faith" is not just a "Word", but it is a "Belief of the heart" that gives "Direction" to human life and plays an important role in "How to live" and it is the focus of valuing people's thoughts and actions.

In the Holy Qur'an, whenever Allah the Exalted mentions faith, He also mentions "Action" to highlight the concrete manifestation of faith in action.

Therefore, linguistic faith or mere belief is not the true faith unless we commit to the essentials of what we believe in and accept its effects.

As a result, understanding the benefits of faith becomes meaningful when a person, in addition to what he says and believes in his heart, also acts on what God has ordered, not that he is satisfied only with verbal faith or heart belief and on the other hand, he should be waiting to taste the benefits of faith.

The second point: Faith has levels that everyone can reach based on their beliefs and actions. Therefore, the criteria for knowing the benefits of faith in God are not individuals and persons, because there may be people who profess faith, but they are actually

placed in the lowest ranks of faith and are not really faithful.

Therefore, after stating the fruits of faith, don't have such a question in your mind that if the things that will be said are the fruits of faith, then why are all these benefits not included for those who claim faith?

But in response to you, dear friend, we must say that the benefits of faith in God in human life can be examined from various dimensions, which we examine in this article from the physical, spiritual, material and social dimensions.

A: The physical benefits and effects of faith in God in human life, one of the most important benefits of faith is ensuring physical health. Because the person who believes in the Almighty God will follow the many orders that He has given for the health of His servants in their daily life.

B: Spiritual and intellectual benefits of faith in God in human life:

The effect that faith in God has on the human mind and soul has many benefits, some of which include the following.

1. The spiritual peace

The spiritual peace of a believer does not mean that those who believe in God do not face problems or that these people easily go through all the stages of life; because human life is always full of problems, ups and downs and obstacles. But those who have true faith in God, in spite of all the problems that face in their way, they remove the problems from their path with complete peace of mind and without any fear or discomfort, and go through the ups and downs of life to reach their destination. And for this reason, such people will never suffer from the mental illnesses that unbelievers usually suffer from.

Almighty God says in verse 62 of Surah Al-Baqarah regarding the peace of those who believe in God: whoever believeth in Allah and the Last Day and doeth right - surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve.

But what is the relationship between faith in God and human peace, it should be looked for in the characteristics of believers, which we will limit ourselves to only a few things here.

First: those who believe in God; they consider Him as their unlimited power, friend and helper, even though God Almighty promised in verse 257 of Surah Al-Baqarah: "Allah is the Protecting Guardian of those who believe. He bringeth them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein."

Second: Those who believe in God put their trust in Him because the Qur'an, Surah Talāq/3 says: And will provide for him from (a quarter) whence he hath no expectation. And whosoever putteth his trust in Allah, He will suffice him. Lo! Allah bringeth His command to pass. Allah hath set a measure for all things.

Third: Those who believe in God leave the results of affairs to Him.

People who believe in God rely on God and entrust the results of their work to Him after doing their work, and if that work does not reach the desired result, they are sure that God, who is their friend and helper, will not do this for the good of His servant. Therefore, they are at peace because even though they have not obtained their desired result, they were not harmed because surely God did not

consider this to be in the best interest of the individual.

Fourth: Those who believe in God are satisfied with God's judgment.

Fifth: Those who believe in God submit to God's order.

2. Belief in God raises the level of human desires

Belief in God takes from us our goals, ideals, and desires which are based on individuality and selfishness according to nature and instinct, and instead gives us goals based on spiritual love and interest. It helps people to reach their goals and ideals and to travel towards those goals and objectives.

3. Optimism

One of the effects of faith in God is optimism towards the world of creation and existence. Faith gives a special shape to man's perception of the world, in such a way that it introduces creation as purposeful and the goal as good, evolution and happiness. Naturally, this way of perceiving the world makes a person optimistic about the general system of existence and its governing laws.

The state of a faithful person in the world is like the state of a person who lives in a country that considers the laws and orders of that country to be correct and just. He believes in the good intentions of the main leaders of the country, and forcibly sees the ground for advancement and exaltation of himself and all other people as available. And he believes that the only thing that may cause him to fall behind is the laziness and inexperience of him and of people who are obligated and responsible like him.

From the point of view of such a person, he is responsible for his backwardness, not the country's organization, and every defect is due to the fact that he and other people like him have not fulfilled their duties and responsibilities. This thought naturally makes him move with optimism and hope, and he does not give up on any effort to overcome problems.

But an unbeliever in the world is like a person who lives in a country that considers the country's laws to be corrupt and oppressive and has no choice but to follow them.

Inside such a person is always full of confusion, hatred and anxiety. He never thinks of reforming himself. Such a person never enjoys the world and the world is always like a horrible prison for him and causes anxiety in his existence. The Holy Qur'an says: But he who turneth away from remembrance of Me, his will be a narrow life, and I shall bring him blind to the assembly on the Day of Resurrection. (Ṭā Hā/124)

Life will be hard and full of pressure. Yes, it is faith that makes life and its difficult and winding conditions easier in our lives and for us, and prevents the pressure of mental and anxiety-provoking factors.

4. Hope

A faithful person hopes for the favorable outcome of his efforts with the tools of optimism. In the logic of a believer, the world is not neutral and indifferent to his efforts, but the system of creation supports people who strive in the way of truth, righteousness, justice and benevolence:

A faithful person hopes for God's help and this hope in God prevents anxiety.

5. Reassurance

Another benefit of believing in God is reassurance. Man by nature is a seeker of his own happiness, and he is overwhelmed with the thought of attaining happiness, and his body trembles with the thought of an ominous future that leads to deprivation, and then suffers from anxiety and fear. What make a person happy are two things: 1- effort 2- confidence in the conditions of the environment. The success of a disabled student is due to two things: 1- his own effort and 2- assistance and preparation of the environment. Regarding the school and the encouragement, persuasion and appreciation of the school parents, if a hardworking and diligent student does not trust the environment where he studies and the teacher who grades at the end of the year and is worried about an unfair treatment, all the days of the year he is full of apprehension and anxiety. Religious faith, as it gives confidence and assurance to a human being, who is one side of the transaction, it gives confidence and assurance towards the world, which is the other side of the transaction. It removes the apprehension and worry about the world's behavior against man and gives him peace of mind instead.

6. Having a purpose in life and saving from emptiness

Another blessed effect of faith in God is being purposeful in one's work. Because the believer knows that he did not come into being on his own, but that a wise God brought him to the world, and that he was created for a very great purpose, which is to worship and serve God and to be his successor on earth. And he knows that he must be accountable for his behavior and

speech before the day of reckoning comes and he knows that he should work to live and not lives to work. Because the reckoning is on the way and one day the wise and the fool and the small and the big will be asked, so he should be careful in all stages of life and not do anything that will bring him shame in the presence of the Lord.

7. Feeling of dignity and dominance

A person whose heart is connected with the Almighty, it is not possible for him to be afraid. Because he is dealing with everything in the world, so what should he be afraid of?

A believer always considers himself to be superior, because he is connected with a God to whom all worlds are subject.

In the verses of the Qur'an, the adjective "Dignity" is used exclusively for the believer. Dignity is a state for the soul that sees itself as superior. Who is afraid? He who considers himself defeated. When he is defeated by the internal enemies of the soul, he is afraid of all external beings as well.

Imam Şādiq (AS) has said in this context:

Indeed, all creatures are afraid of a believer, because he is honored by religion (that is, he is not condemned by carnal whims) and he is not afraid of anything, and this is the sign of every believer. (Majlisi, nd: 64/305)

8. Punctuality and order

One of the other benefits of believing in God is that it makes a person punctual and orderly. Those who believe in God take advantage of their time to better worship God and make more use of life's moments and speed up doing righteous deeds. They are very diligent. They don't give up any minute on the way to achieving their

great goals and they pay attention to planning their hours. Amir al-Mu'minin Ali (AS) in his last commandments, first advises all people to piety to God and then to order their affairs and this shows the importance of orderliness.

Also, Amir al-Mu'minin Ali (AS) in Hikmat 382 (Nahj al-Balāghah, Fayz al-Islam), in the description of the believers, says: there are three hours for the believers: The hour in which he says prayers and talks to his Lord, the hour in which he corrects his livelihood, and the hour in which he spends his time on a pleasure that is lawful and halal.

9. Not fearing anything other than God

Since a believing person is connected with God, who has all possibilities and powers, through faith, he is not afraid of any creature other than God, and on the contrary, all creatures are strained in front of him. In another narration, the same theme has been mentioned with another interpretation.

Imam Ṣādiq (AS) said: Indeed, all creatures are humble before the believer, even beasts and birds (Ibid.: 64/71).

10. Influence of perspective and attitude in all aspects of life

A person who believes in God does not summarize everything in this world, but in addition to this world, he also believes in a world beyond the universe, and adjusts all his actions and behavior accordingly. As an example, the look of death in the eyes of a believer is replaced by what the unbeliever sees. From the point of view of such a person, death is not annihilation, but death is a transfer from a mortal and transitory world to a

lasting and stable world and from a smaller world to a bigger world. Therefore, such a person removes his worries about death by doing good deeds, which are called "Righteous Deeds" in the language of religion.

11. Creating mental health and removing mental and emotional discomforts

Like it or not, human life, as it has joys, sweets, achievements and successes, it also has sufferings, problems, failures, bitterness and failures, many of which can be prevented or resolved. It is obvious that human being is obliged to fight with nature and turn bitterness into sweetness. However, some of the events in the world cannot be prevented or resolved, for example, aging. Humans will step towards old age whether they like it or not, and the light of their life will go out. In addition, the thought of death and nothingness also makes man suffer in a way. Belief in God makes bitterness sweet for man. A believer knows that everything in the world has a specific account and if his reaction to the bitterness is favorable, even if these failures themselves are irreparable, he will be compensated in another way by the Almighty God. Old age is not the end of work and besides, a believer always fills his free time with worship and remembrance of God, so he becomes pleasant and lovely.

From the point of view of a believer, death is not annihilation, but a transition from a mortal and passing world to a permanent and lasting world, and from a smaller world to a larger world. Therefore, such a person removes his worries about death by doing good deeds, which in the language of religion is called "Righteous Deeds".

From the point of view of psychologists, it is certain that most of the mental diseases that are caused by mental discomfort and bitterness of life are seen among non-religious people. Religious people are safer against these diseases bases on their faith. Therefore, one of the complications of our modern life, which has arisen due to the weakness of religious beliefs, is the increase in mental and nervous illnesses and discomforts.

12. Creating patience and tolerance against problems

Belief in God creates resistance in man and makes bitterness sweet. Patience is the fruit of certainty, since anyone who believes in the justice of Almighty God knows that every calamity will be replaced by a reward. And any wise person who weighs them together will be satisfied with that calamity in order to achieve that reward, and he knows that patience will double his reward, and impatience will cause it to fail or prevent it, and by knowing these matters, of course, he will choose patience.

In Wisdom 109, the Prophet (PBUH) considers modesty and patience to be the highest qualities of a believer, and he says: "There is no faith like shame and patience (because faith is completed by these two)

Imam Ali (AS) says in a hadith: Patience is like the head for the body of faith.

We also observed that Imam Ali (AS) considered patience to be the first foundation of faith, and this is because of the great importance of patience. As faith without patience is of no use, so it can be said that the most essential and most valuable attribute of believers is their patience.

13. Faith produces desire

Desire is the product of faith. It is a believer who has more wishes than all people and is farthest from giving good news and taking good omens, and is farthest from despair and taking bad omens than all people. Because the meaning of faith is to believe in a higher power that arranges the system of existence and nothing is hidden from Him and no power will make Him weak or powerless, His power is not limited and His mercy is inexhaustible. Because God is almighty and merciful, who severely punishes the unbelievers and accepts the repentance of sinners day and night.

14. Ease of conscience

Someone who believes in God; for the sake of God and out of fear of the dire consequences of disobedience and sin, he acts thoughtfully and does not do anything to anger God and God's people. Everything he does is for God's sake and everything he does not do is also for God's sake. He takes the dos and don'ts from the religion and the command of God and the Messenger. So, he has an easy and comfortable conscience.

Conclusion

Humanity today and yesterday struggles with the void of soul, spirituality, and peace, and to reach this lost, he uses any means and quickly believes in everything. The growth of faith in humanistic schools and emerging false mystics, the increasing consumption of narcotics and psychoactive pills, the production and proliferation of psychological books and software, are all clear reasons for this confusion and the feeling of poverty and the need for it. Peace is the missing thing of yesterday and today.

In religious texts, especially the Qur'an and the traditions of the Ahl al-Bayt (AS), this matter has an important place. In such a way that the faith has been taken from the root of security, which means peace and it has an inextricable link with peace. Anxiety, stress, and worry have been and are one of the biggest calamities in human life. The complications and consequences arising from it are completely noticeable in individual and social life. The Holy Qur'an presents itself as a cure for pain in order to cure human pains and anxieties.

And We reveal of the Qur'an that which is a healing and a mercy for believers though it increase the evil-doers in naught save ruin. (Isrā'/82)

And He announces to everyone that believe in God and ask Him for peace: Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest! (Ra'd/28)

By considering the above verse, it can be concluded that for true peace, one must believe in God, who is always with him, "And He is with you wherever you are" and He is capable of anything, including the establishment of peace, "Those who believe and obscure not their belief by wrongdoing, theirs is safety; and they are rightly guided." (An'ām/82)

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