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## A Comparative Study of Paths to Tranquility in the Holy Qur'an and the Testaments

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### Abstract

Tranquility is a fundamental human need addressed in Abrahamic religions, including the Holy Qur'an and the Testaments. This research aims to identify paths to tranquility in the Holy Qur'an and the Testaments using a descriptive-analytical method with a comparative approach. The study reveals that the Holy Qur'an presents 21 methods, the Old Testament 11, and the New Testament 8 methods as tranquility-inducing factors. Faith in God, prayer and supplication, reliance on God, procreation, and benevolence are common themes emphasized in all three sources. The Qur'an specifically emphasizes returning to one's innate nature (*Fitrah*), devotion to God and divine guardians, following divine guidance, ritual prayer, piety, remembrance of God, repentance, proper nutrition, utilizing religious symbols and art, companionship with believers, and maintaining family ties. The Testaments uniquely mention justice and fairness, religious festivals, nature, trustworthiness, wine, and music as tranquility-inducing factors. In conclusion, the approaches presented in the Holy Qur'an for achieving tranquility are more comprehensive, aligned with human nature and intellect, and offer genuine tranquility in both this world and the hereafter.

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### Introduction

In the contemporary world, with increasing concerns and unrest, humans are more than ever in need of tranquility and are searching for new ways to achieve spiritual peace (Benson, 2007: 155, 87). Psychotherapy schools have all emerged with the goal of freeing humans from anxiety and creating a sense of security. Among the numerous efforts of psychologists, some new approaches point to the impact of religion and faith on mental health (James, 2008: 178). From the perspective of these psychologists, faith in God is full of tranquility and infinite spiritual power. Prominent psychologists such as William James and Carl Jung have addressed the profound effect of faith in Islam and believe that the issue of faith is abundant among Islamic teachings, introducing numerous psychological and behavioral methods for achieving spiritual tranquility.

On the other hand, Islamic scholars believe that just as tranquility descends upon the hearts of believers from divine angels and increases their faith, anxiety and worry also descend upon hearts filled with sin from Satan (Ibn Qayyim, 1996: 1, 256-257). In addition to the Holy Qur'an, the Old and New Testaments are also replete with content that God has recommended for freeing humans from pain and sorrow and achieving eternal peace and happiness in both worlds. One of the most important teachings of the prophets of Israel was the issue of "Glad tidings and salvation," which



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aimed at relieving individual and social suffering and anxiety (Bassim, 1991: 321-325).

This research aims to examine the concept of tranquility in the Qur'an and the Testaments and explore the paths to tranquility in these sources, providing an analysis of the similarities and differences between these books regarding tranquility.

Several works have been written on spiritual and psychological tranquility, social tranquility, political tranquility, economic tranquility, cultural tranquility, family tranquility, and tranquility from the Qur'anic perspective. For example, Haji Babaei (2017) examined monotheistic tranquility in the family as an educational strategy in the Qur'an. Baseri, Alavi Vafa, and Rezaei (2017) present eleven methods of creating tranquility in humans from the Qur'anic perspective. Haj Khalili (2014) seeks to conceptualize tranquility, factors of maternal tranquility, and its role in family tranquility from the perspective of the Qur'an and hadith, utilizing primary exegetical and narrative sources as well as primary and secondary psychological sources. Mousavi (2014) addresses factors that deprive tranquility and examines ways to achieve tranquility in the Qur'an and its effects. Given the importance of the subject and the gap observed in previous research, this article seeks to answer the question: "What are the paths to tranquility in the Holy Qur'an and the Testaments, and what are their points of difference and similarity in this matter?"

### **1. Conceptual Analysis**

In this section, two concepts of tranquility and anxiety are briefly defined:



**Tranquility:** By referring to religious texts, including scripture and tradition, one can find that there are multiple terms related to the concept of tranquility. These words include: reassurance (*Iṭmi'nān*), serenity (*Sakīnah*), security (*Amn*), stability (*Qarār*), dignity (*Waqār*), connection (*Rabṭ*), steadfastness of heart (*Tathbīt fu'ād*), humility (*Ikhbāt*), intimacy (*Uns*), deliberation (*Ta'annī*), comfort (*Rāḥat*), peace (*Salāmat*), goodness (*Ṭīb*), truce (*Hudnah*), ease (*Da'ah*), gentleness (*Hawn*), hope (*Rajā'*), absence of fear and sorrow (*'Adam Khawf wa Huzn*), and lack of haste (*'Adam Tasarru'*). The word *Iṭmi'nān*, from the root "ṭ-m-n", has cognates such as *Muṭma'inn*, *Ṭuma'nīnah*, and *Raṭāmūn*. *Lisān al-'Arab* considers the meaning of *Ṭuma'nīnah* as tranquility and submission (Ibn Manẓūr, 1991 AD/1412 AH: 13, 268). The same meaning is found in *Jamharat al-Lughah* (Ibn Durayd, 1987), *Mu'jam al-Maqāyīs* (Ibn Fāris, 1983 AD/1404 AH: 3, 422), and *Kitāb al-Af'āl* (Ma'āfirī, 2002 AD/1423 AH: 3, 287). Therefore, the meaning of *Iṭmi'nān* is tranquility, familiarity, and submission. The word *Sakūnat*, from the root "s-k-n", has cognates such as *Sukūn*, *Sakīnah*, *Maskan*, *Miskīn*, *Sikkīn*, *Sukkān*, *Suknā*, *Maskanah*, *Taskīn*, and *Istikānah*. *Al-'Ayn* refers to the following meanings in this regard: "tranquility, cessation of movement, dwelling, abode, and *Sakīnah* meaning dignity." (Farāhīdī, 1988 AD/1409 AH: 5, 312)

**Anxiety (*Iḍṭirāb*):** *Iḍṭirāb* is an Arabic word and the verbal noun of the *Ifṭi'āl* form. Lexicons have defined *Iḍṭirāb* as being confused and perplexed (Muṣṭafawī, 2006: 7, 23); movement (Ibn Manẓūr, 1412 AH, 8: 35); frequent movement in different directions "coming and going" (Rāghib Iṣfahānī, 1991 AD/1412 AH: 304). In Persian, *Iḍṭirāb* is equivalent to



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becoming distressed, trembling, bewilderment, restlessness, worry, agitation, and concern (Mo'in, 1972: 1, 295).

In psychoanalysis, the concept of anxiety plays a prominent role. Freud called anxiety "Psychic pain," meaning that just as the first sign of the body after injury, inflammation, and illness manifests as fever, an individual also faces anxiety as the first sign after encountering a psychological problem (Azad, 1997: 30).

### **2. Paths to Tranquility in the Holy Qur'an**

According to the conducted studies, in the Qur'an, 21 methods are involved in helping humans achieve tranquility:

#### **2.1. Returning to One's Innate Nature (*Fiṭrah*)**

The first method of attaining tranquility from the perspective of the Holy Qur'an is returning to one's innate nature, which is the foundation of psychological peace. From the Qur'anic viewpoint, psychological deviations are rooted in deviating from one's innate nature. The basis of focusing on *Fiṭrah* in overcoming psychological pressures is attention to the divine straight path (*Ṣirāṭ al-Mustaqīm*) (Zukhruf/43) and applying all spiritual teachings in individual and social life (Baqarah/85). The collection of Qur'anic teachings in returning humans to their innate nature is presented as "Remembrance of Allah," (*Dhikr Allāh*) the attention to and application of which leads to tranquility, psychological assurance, and the creation of extensive psychological capacity and attainment of growth and divine proximity (Hosseini, 1981: 55-56). In contrast to this path, deviation from one's innate nature causes distress, as if the person wants to soar high,



ascending from earth to the heights of the sky  
(al-An'ām/125-126).

## 2.2. Faith and Righteous Deeds

Faith is the most important path to achieving tranquility. According to verse 82 of Surah *al-An'ām*, faith that is not mixed with any form of self-oppression or oppression of others leads to tranquility. In the very meaning of faith, there is inherent peace of mind and tranquility, because "A believer is one who submits to the truth and whose heart is assured, calm, and without anxiety in that submission." (Qarashī, 1992: 1, 123) "In a hadith from Imam *Ṣādiq* (AS) regarding the meaning of the verse that says: "He is the One Who sent down tranquility into the hearts of the believers," it is stated that he said: "(That tranquility) is faith itself." Also, Imam *Bāqir* (AS) considers tranquility as faith." (Kulaynī, 2008 AD/1429 AH: 2, 15) Lack of faith is a kind of deficiency that, in turn, creates imbalance, and imbalance brings about suffering. In faith, there is a quality of change and transformation; it transforms sorrow and suffering into pleasure and joy (Motahhari, 1998: 1, 103).

Continuing the discussion of faith, it is important to note that in the Holy Qur'an, wherever the attributes of believers are enumerated, righteous deeds are mentioned following faith; meaning these two together bring about human happiness and tranquility. This point is stated in many verses of the Qur'an (for example, cf. al-Baqarah/25 and 82; al-Ra'd: 28 and 29).

## 2.3. Devotion to Allah and His Divine Guardians

Lexicographers have enumerated many meanings for "*Walī*" (guardian), but the principle in its meaning is the removal of intermediaries between two



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things, such that there is no intermediary between them that is not of their kind (Tabātabā'ī, 1996: 10, 89). Therefore, a guardian of Allah is someone between whom and Allah there is no veil or distance, and who is closer to Allah than all other creatures. Such a person is full of true security and tranquility. Among the examples of divine guardians, one can name the prophets and impeccable Imams (AS). According to the Holy Qur'an (al-An'ām: 82), they possess security and are guided. The Almighty Allah also explicitly emphasizes that the divine guardians have no fear nor do they grieve (Yūnus/62).

### **2.4. Following Divine Guidance**

In the noble verse (al-Baqarah/38), Allah the Exalted speaks of divine guidance. This guidance includes the direction of intellect, followed by sending prophets, revealing heavenly books, establishing and explaining rules, duties, and human responsibilities, and guiding towards moral virtues and the like, each of which has come from Allah for human guidance at its appropriate time and to the necessary extent. The mere arrival of divine guidance does not cause security from fear and grief; rather, the condition is following divine guidance. One aspect is from the Master, who must make all means of guidance available to His servants, and the other is from the servant, who must follow divine guidance and strive in acquiring knowledge and understanding, perfecting morals, performing obligations, and abandoning prohibitions to attain happiness." (Ṭayyib, 1999: 2, 4) Based on this verse, whoever follows divine guidance will have no fear or grief and will experience true tranquility.

### **2.5. Prayer (ṣalāh)**



Prayer, which is one of the manifestations of remembering Allah, is another way to attain tranquility (al-Baqarah/277). "*Ṣalāh*" means prayer, which is one of the special acts of worship. Its root is supplication, and the reason for naming this worship as *ṣalāh* is like naming something after some of its contents that encompass it." (Tabātabā'ī, 1996: 2, 417) The word *ṣalāh* and its derivatives (meaning prayer) appear about 104 times in the Holy Qur'an, and it is commanded in 15 instances. This emphasis on prayer is not due to the Creator's need, but for the creature's need, because the correct establishment of prayer, apart from its worship aspect, gives the human spirit exhilaration and passionate joy, elevates it with the ladder of divine verses, and brings the soul to a glorious ascension. Prayer (especially if performed with attention and presence of heart) has a special place, as there is no better support for reducing anxieties and tensions than the absolute existence of God and the source of being (Adib Haj Bagheri, 2000: 101-102).

Allah the Exalted calls upon believers to seek help through patience and prayer (al-Baqarah/153) in all matters and to take refuge in prayer to avoid sin and wrongdoing (al-'Ankabūt/45), which are sources of stress and problems.

## 2.6. Piety (*Taqwā*)

Piety and faith in Allah play a significant role in the tranquility of individuals, having a healthy society, and reducing anxiety. Piety is one of the most important moral values that will have a profound impact on human individual and social ethics (Nasr et al., 2014: 123).



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Another Qur'anic term that is very important in achieving tranquility is piety. Piety facilitates affairs (al-Ṭalāq/4) and leads to deliverance from deadlocks and attainment of unexpected provisions (al-Ṭalāq/2-3); moreover, as explicitly stated in the Holy Qur'an, the pious are in a secure position (al-Dukhān/51).

### **2.7. Remembrance of Allah (*Dhikr Allāh*)**

Remembrance and invocation of Allah is one of the most important acts of worship that plays a significant role in bringing humans closer to Allah. For this reason, remembrance of Allah is of great importance in the Qur'an, to the extent that it is considered a source of tranquility for hearts (al-Ra'd/28). In the Qur'an, Allah considers the remembrance of Himself greater than anything conceivable to human thought and mind, and also places it on par with establishing prayer, indicating the importance of remembrance among other acts of worship (al-ʿAnkabūt/45). In the verses of the Holy Qur'an, believers are asked to constantly remember Allah and make His remembrance their perpetual practice (Āli ʿImrān/191).

The result of neglecting the remembrance of Allah is a life full of hardship and abundant difficulties (Ṭāhā/124). Remembrance has a very broad status with various ranks and degrees:

A) Verbal remembrance: When one who remembers Allah turns to Him with the intention of seeking closeness; they utter specific invocations without necessarily paying attention to their meanings.

B) Meaningful remembrance: "A person who recites invocations with the intention of seeking closeness also brings their meanings to mind and allows them to penetrate the heart, affecting it."



C) Heart-centered remembrance: "At this level, the tongue follows the heart in invocation, and inwardly, one believes in the concepts of the invocations, with the tongue engaging in remembrance by following the heart. This remembrance has the deepest spiritual and moral effects on a person." (Mostafapour, 2008: 7)

### 2.8. Repentance (*Tawbah*)

One of the ways to achieve tranquility is repentance. Among the benefits of repentance is keeping the spirit of hope alive in the hearts of sinners, so that they never fall into despair, lethargy, or stagnation (al-Zumar/53-54). Hopelessness is a form of anxiety. Repentance is the sole and unique remedy for this ailment; through repentance, humans can always keep their hearts calm and alive, and pull their hearts back from the brink of destruction. Therefore, repentance is one of the great divine blessings that calms the human heart only through recognizing its virtue, dispelling anxiety and hopelessness, and consequently striving to act upon it, resulting in a sense of lightness and tranquility after its performance (Kitay, 2017: 38).

### 2.9. Supplication and Intimate Conversation (*Du'ā* and *Munājāt*)

The topic of supplication and prayer is one of the important teachings that Islam recommends to people. Supplication is a means of drawing closer to Allah and connecting with Him, which springs from the heart and flows on the tongue. In supplication and intimate conversation with the Lord, one confides in Him and expresses their problems to attain tranquility, face difficulties and problems with strength and high spirits, and continue life with hope. Today in psychology, faith in Allah is introduced as a factor in



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preventing mental and psychological illnesses, thus filling humans with tranquility and hope for life (Nassaji Zavareh, 2007).

Allah the Exalted advises the Prophet (PBUH) in the Holy Qur'an that whenever servants ask about Him, they should say that He is near and responds to the supplication of the supplicant (al-Baqarah/186). Elsewhere (al-Naml/62), it is stated that the healer and responder to the supplications and pains of the helpless is Allah. Therefore, supplication can remove grief and sorrow and bring about calmness and tranquility for humans.

#### **2.10. Reliance on Allah (*Tawakkul*)**

From the perspective of the Holy Qur'an, reliance on Allah is a characteristic of the faithful (al-Tawbah/51; al-Mā'idah/23). One of the benefits of reliance is inner peace and heart assurance. A person who relies on Allah has no worry or fear due to their faith in Allah's support and benevolence. An anxious person worries about what the future holds; this state can be treated with reliance on Allah and perseverance. A person who relies on Allah enjoys complete mental tranquility and has no anxiety or worry when facing life's hardships and problems. The Qur'an also refers to this type of tranquility when facing danger (al-Shu'arā'/60-66). Therefore, when a person who relies on Allah perceives the presence and support of the Lord of the worlds, they will always be in a state of tranquility.

#### **2.11. Patience and Forbearance (*Ṣabr*)**

"Patience means restraining the soul from anxiety and distress through calmness, tranquility, and assurance" (Mostafavi, 2006: 6, 181) and is a sign of spiritual peace (Modarresi, 1998: 10, 362). With the help of patience,



human anxiety and stress are reduced, and one becomes powerful and resistant to life's adversities. Therefore, in the verses of the Holy Qur'an, seeking help from patience for better tranquility and comfort is recommended (al-Baqarah/45). A patient person considers everything that happens in life as a result of Allah's will and does not experience "tension" when facing difficulties and problems. Instead, by practicing patience, they provide tranquility for themselves (Razavi Doost, 2015: 140-141).

### 2.12. Charity (*Infāq*)

Allah has addressed the individual and social effects, conditions of proper charity, its knowledge, motivating factors, obstacles, and the effects of neglecting it. For example, in Surah *al-Baqarah*, verse 262, we read that those who spend in the way of Allah will have no fear in their hearts and will not grieve. Studies show that kindness to Allah's creation and attention to people lead to the Lord's pleasure and increase feelings of satisfaction and happiness in human existence (Khakpour, 2016: 152).

### 2.13. Marriage and Procreation

The feeling of need for a spouse is instinctively and innately ingrained in all humans, and tranquility is hidden within the realization of this need. The Holy Qur'an also considers marriage a source of tranquility (al-Rūm/21). When a person steps from the stage of being single into family life, they find a new personality in themselves and feel more responsibility, and this is the meaning of feeling tranquility in the shadow of marriage (Makarem Shirazi, 2001: 16, 392).

Also, among other blessings of Allah for parents are children, which are also explicitly mentioned in the Qur'an (al-Nahl/72). According to this verse,



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having a child who is on the path of human excellence and becoming godly is a high value and blessing for which one should be grateful. This is why the Prophet Muhammad (PBUH) considers children as the light of the eyes and the fragrance of the heart (cf. Majlisī, 1982 AD/1403 AH: 101, 84).

### **2.14. Lack of Attachment to the World**

The Holy Qur'an considers one of the most important reasons for the decline of past societies and civilizations to be excessive attention to the world and worldliness, and worldliness was one of the reasons for people's rejection of the prophets' invitations (al-Ḥadīd/20). In the Qur'an's view, the benefit of this world is little (al-Nisā'/77), and the Prophet (PBUH) considers love for the world as a cause of anxiety and sorrow, while lack of attachment to the world brings comfort to the soul and body (Majlisī, 1982 AD/1403 AH: 70, 91).

One interesting point is that psychologists believe that a sign of transcendent growth is that a person has less attachment to the world and, conversely, more attachment to the hereafter (Kaviani, 2014: 135). Allah will also give more blessings to this attachment and cultivation of the hereafter. This concept can be found in verses of the Holy Qur'an (al-Shurā/20).

### **2.15. Proper Nutrition**

Naming the fifth surah of the Qur'an as *Mā'idah* (table spread), Allah's attributes as the Provider (*Razzāq*) and Feeder (*Muṭ'im*), Allah's oath by food (*Wa al-tīn wa al-zaytūn*), the request for a heavenly table by Prophet Jesus, and the request for food by Prophet Moses each affirm the importance of food and nutrition. In Surah *al-Baqarah*, it is stated: "And We shaded you



with clouds and sent down to you *manna* and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not - but they were [only] wronging themselves." (al-Baqarah/57) The word "*Salwā*" means tranquility, which commentators have interpreted in this noble verse as a type of food (Fakhr al-Dīn al-Rāzī, 1999 AD/1420 AH: 22, 83).

### 2.16. Utilizing Religious Symbols

From the beginning of human history, the symbols of each nation and people have been a distinguishing factor from other groups. These symbols include customs and traditions, slogans, flags, or wearing special clothing, through which they kept their goals, possessions, and aspirations alive. For example, in the Holy Qur'an, the "Ark" (*Tābūt*), which was a symbol of the Israelites, is mentioned as a source of tranquility for them (al-Baqarah/248). The tranquility mentioned in this noble verse is expressed with the word "*Sakīnah*". The symbol of the Israelites, which functioned like a flag and was their slogan, belief, and source of encouragement, tranquility, and assurance, and was moved ahead of them in battles and other situations, was the Ark or chest (Balaghi Najafi, 1999 AD/1420 AH: 1, 222). Thus, symbols can also be effective in providing individual and group tranquility.

### 2.17. Utilizing Art

One of the beautiful and magnificent aspects of the Qur'an is that it creates many of its phenomena, truths, and teachings in the form of beautiful and novel artistic images, embodying abstract and intellectual meanings as tangible and material symbols for humans. In this way, the Qur'an, with this innovative method, brings its lofty and profound teachings to the level of



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human understanding and, by accurately depicting truths in vivid images and scenes, makes the intelligible tangible, the hidden apparent, the absent present, the distant near, and the ambiguous clear (Mohammad Qasemi, 2008: 7-8). For example, considering the noble verse (Hūd/120), it can be said that from the Qur'an's perspective, stories and narratives should be tranquilizing (*Nuthabbit bihi Fu'ādaka*), real (*Jā'aka fī Hādhihi al-Ḥaqq*), and instructive (*Wa Maw'izah wa Dhikrā*) to assist humans in reaching their lofty human goals and provide the necessary tranquility to traverse these paths.

### **2.18. Companionship with Believers and Respecting Them**

Imam *Ṣādiq* (AS) considers the tranquility of a believer to be in companionship with the pure and pious, saying: "Indeed, the believer has assurance and tranquility of heart towards another believer, just as a thirsty person has tranquility of heart from cold water." (Kulaynī, 2008 AD/1429 AH: 5, 69) One of the results of companionship with believers is the growth and advancement of morals and human perfections, which causes a person to be on the divine path and not forget the remembrance of Allah. The consequences of abandoning this act are harm and loss for the individual, with the greatest loss being the loss of the soul (al-Zumar/15). By keeping company with believers, a person is constantly reminded of Allah, and their spirit finds tranquility on the path to salvation, as we mentioned earlier about humans attaining tranquility through the remembrance of Allah.

### **2.19. Maintaining Family Ties (*Ṣilat al-Raḥim*)**



Allah the Exalted has warned against severing ties and turning away from our relatives (al-Nisā'/1). Maintaining family ties, as a manifestation of satisfying psychological needs through creating mental tranquility, reducing anxiety and physical pains, as well as establishing a connection with Allah, affects the quality of life of individuals. From a psychological perspective, this can be explained by the fact that when people establish intimate relationships with others, they receive unconditional positive attention and feel that others value those (Ghobari Bonab et al., 2007: 94).

#### 2.20. Sleep and Rest at Night

In several verses of the Holy Qur'an, Allah has described night as a source of tranquility (al-An'ām/96; al-Qaṣaṣ/72; al-Ghāfir/61). Sleep is a necessary and natural rest for humans, through whom nerves and psyche find peace, and renewed energy is stored for future activities. When a person wakes up from sleep, they are calmer and have better decision-making abilities.

#### 2.21. Avoiding Obstacles to Tranquility

In addition to tranquility-inducing factors, there are obstacles in human attainment of tranquility that need to be avoided. For example, the Holy Qur'an introduces "*Kazm al-Ghayz*" (suppressing anger), which means controlling one's nerves and swallowing anger, as one of the important characteristics of godly people (Āli 'Imrān/134) and the second prominent attribute of the pious (Makarem Shirazi, 2001: 3, 97). Also, envy in the view of the Holy Qur'an and the Infallibles (AS) is considered an obstacle to tranquility through various statements, warning against the danger of being afflicted by it and calling on humans to remove this disorder (al-Baqarah/109).



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### **3. Paths to Tranquility in the Testaments**

In this section, we examine the paths to tranquility in the two books of the "Old Testament" and the "New Testament."

#### **3.1. Paths to Tranquility in the Old Testament**

By studying the Old Testament, the paths to tranquility can be enumerated as follows:

##### **3.1.1. Faith in God**

In the books of the Old Testament, issues such as faith in God, obedience, reliance and trust in Him, and prayer are more frequent compared to other tranquility-giving factors (1 Chronicles 22:18), "When my anxious thoughts multiply within me, Your consolations delight my soul," (Psalms 94:19) "After these things the word of the Lord came to Abram in a vision, saying, "Do not fear, Abram, I am a shield to you; Your reward shall be very great" (Genesis 15: 1), "God heard the lad crying; and the angel of God called to Hagar from heaven and said to her, "What is the matter with you, Hagar? Do not fear, for God has heard the voice of the lad where he is." (Genesis 21:17)

##### **3.1.2. Prayer and Supplication**

In the book of Psalms, God and prayer and supplication to Him are described as the source of joy and tranquility: "Let my meditation be pleasing to Him; As for me, I shall be glad in the Lord," (Psalms 104:34-35) "Then he will pray to God, and He will accept him, That he may see His face with joy, And He may restore His righteousness to man." (Job 33:26)

##### **3.1.3. Reliance**



The Old Testament considers reliance on God as a factor in overcoming problems and achieving happiness: "Cast your burden upon the Lord and He will sustain you; He will never allow the righteous to be shaken," (Psalms 55:22) "He who gives attention to the word will find good, And blessed is he who trusts in the Lord." (Proverbs 16:20)

#### 3.1.4. Benevolence

In the Old Testament, doing well to others is considered one of the factors of tranquility and joy in life. It is stated that God will turn darkness into light and brightness for the benevolent and will bring them honor and dignity (Psalms 112:4-9; Psalms 25:21; 1 Peter 3:14, 17). All these teachings indicate that humans should strengthen their relationship with God Almighty more than ever to achieve inner peace in its light.

Furthermore, regarding helping the poor and needy, there is no better definition than what is found in David's words: "But who am I and who are my people that we should be able to offer as generously as this? For all things come from You, and from Your hand we have given You." (1 Chronicles 29:14) Helping the needy brings inner satisfaction and tranquility to the benefactor, which not only does not diminish with repetition of this good deed but also leads to its increase and the acquisition of other perfections in humans. This expression can be seen in the book of Esther, where following the joy of people, there is a command to help the needy (Esther 9:22).

#### 3.1.5. Justice and Fairness

Observing justice and fairness is also an important issue that has been emphasized in the Old Testament and is considered one of the factors in



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achieving tranquility. God is just first, and therefore He will judge with fairness, and no one will be wronged (Psalms 96:10-13). In the Old Testament, justice and fairness are more valuable to God than offering sacrifices in His presence (Proverbs 21:3). By studying the books of the Old Testament, one can observe the two concepts of justice and fairness in the Ten Commandments; the prophets of Israel in the eighth century expressed and implemented these two concepts more clearly. In later Judaism, these two attributes apparently complement each other, and both are equally important for moral happiness and human welfare; because one who deals with others based on equity and justice has an upright existence (Toutounchian, 2013: 179).

#### **3.1.6. Nature**

Another manifestation of tranquility and joy in humans is the existence of God's beautiful nature. In the Psalms of David, there are phrases and references from which one can understand the Jewish perspective on existence (for example, cf. Psalms 65:8-13). The improvement of nature will bring a peaceful and happy life; and its corruption will provoke the natural anger of the phenomena of creation. Many predecessors, by not observing divine rites, being ungrateful, and violating laws, have been subjected to the torment and wrath of nature. The ultimate inheritors of the earth will be the righteous and worthy; those who view nature as a sign of the Lord and always strive to preserve and care for it.

#### **3.1.7. Religious Festivals**



Judaism has various festivals and celebrations. One of the important features of these festivals is the establishment of celebration and joy (Psalms 81:1-5), which naturally results in the happiness and tranquility of people and society. However, only on Yom Kippur is there no celebration and rejoicing, and they suffice with "Spiritual Joy." On this day, Jewish people fast for twenty-four hours to bring about forgiveness of their sins. During this fasting, they should not wash themselves, anoint their bodies with oil, wear leather shoes, or stay under the same roof with their spouse (Ashrafi, 2006: 166-167).

### 3.1.8. Birth of a Child

One of the factors in achieving tranquility in humans is the birth of a child from their lineage, which acts as a driving force and creates additional strength in the person to strive more for the happiness and joy of their children. For example, Sarah was delighted by the good news given to her by divine angels about the granting of a child from God (Genesis 21:6). Elsewhere it is stated: "Correct your son, and he will give you comfort; He will also delight your soul" (Proverbs 29:17).

### 3.1.9. Trustworthiness

One of the praiseworthy and good qualities that humans should possess is trustworthiness, which brings about individual and social tranquility. In the books of the Old Testament, it is written: "A wicked messenger falls into adversity, But a faithful envoy brings healing," (Proverbs 13:17) and "Ill-gotten gains do not profit, But righteousness delivers from death." (Proverbs 10:2)



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### **3.1.10. Wine**

In the world to come, a person will be judged, held accountable, and punished for all the permissible foods that their eyes have seen and their heart has desired but they have not consumed (Yerushalmi, Kiddushin, 4:12). "However, one should avoid excess in them. The same applies to drinking, and complete abstinence from it is not considered a virtue or merit. In this regard, we encounter such sayings: "I, who am wine, am at the head of medicines, and where there is no wine, there is a need for medicine." (Bava Batra 58b) "Go then, eat your bread in happiness and drink your wine with a cheerful heart; for God has already approved your works." (Ecclesiastes 9:7) On the other hand, Jewish scholars were well aware of the harms of excess and warned against it: "Wine and strong drink cause men and women to be led into un-chastity and corruption," (Bamidbar Rabbah 4:10) "Do not get drunk lest you commit sin," (Berachot 29b) "The end of drunkenness is murder." (Sanhedrin 70a)

### **3.1.11. Music**

From the perspective of the Old Testament, music is also one of the ways to achieve tranquility and joy. Music is a direct path for the soul to connect with the higher world. Searching for the roots of music in Jewish history, a verse from the Torah draws attention. In the Book of Genesis (4:21) it is written: "His brother's name was Jubal; he was the father of all those who play the lyre and pipe." In the Second Book of Kings (3:15), it is also mentioned that the prophet Elisha, after appearing before the king to attain prophecy, asks for an instrument so that through music, the spirit of prophecy may return to him. In the evidence found in the Torah, it can be



observed that music formed a major part of Hebrew life. When God asked the Hebrew people to remember specific events, He instructed Moses to teach the people a song that would serve as a memorial of those important events. In Hebrew religious ceremonies, music had a special place, and their temple organizations had 228 full-time musicians whose job was to prophesy and help people reach God, and the source of their healing power was related to music (Toutounchian, 2013: 184). "David also commanded the chiefs of the Levites to appoint their relatives the singers, with instruments of music, harps, lyres, loud-sounding cymbals, to raise sounds of joy," (1 Chronicles 15:16) "They sing to the timbrel and lyre And rejoice at the sound of the flute," (Job 21:12) "So it came about whenever the evil spirit from God came to Saul, David would take the harp and play it with his hand; and Saul would be refreshed and be well, and the evil spirit would depart from him." (1 Samuel 16:23)

### 3.2. Paths to Tranquility in the New Testament

The most important paths to tranquility in the New Testament are:

#### 3.2.1. Faith

Similar to the Old Testament, in the New Testament, faith in God is mentioned as the most important factor in achieving tranquility (Romans 15:13). Katsinger, a Christian researcher and scholar, believes: "Faith is the essence of truth, the gateway to virtue, and the peace and dwelling we find in beauty. If prayer is our movement towards God, faith is what makes that movement possible." (Katsinger, 2009: 252) Also, in condemnation of idolatry and worshiping other than God, it is stated: "And the smoke of their torment goes up forever and ever; they have no rest day and night, those



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who worship the beast and his image, and whoever receives the mark of his name," (Revelation 14:11) "Now may the God of peace Himself..." (1 Thessalonians 5:23)

#### **3.2.2. Prayer**

The general belief of Christians is that faith in God and praying are their duty and are considered a privilege for drawing closer to the higher world and achieving true happiness and tranquility (Walls, 2006: 118). This is because faith removes any anxiety and worries from humans and will protect them. "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus," (Philippians 4:6-7) "Rejoicing in hope, persevering in tribulation, devoted to prayer," (Romans 12:12-13) "Rejoice always; pray without ceasing; in everything give thanks." (1 Thessalonians 5:16-17)

#### **3.2.3. Reliance**

Reliance on God Almighty is counted among the reasons for achieving tranquility in the New Testament. For example, in the Bible we read: "Indeed, we had the sentence of death within ourselves so that we would not trust in ourselves, but in God who raises the dead; who delivered us from so great a peril of death, and will deliver us, He on whom we have set our hope." (2 Corinthians 1:9-10)

#### **3.2.4. Faith and Belief in Jesus Christ**



Another method of achieving tranquility mentioned in the New Testament is faith in Christ and following His commands to attain peace through this: "Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful," (John 14:27) "These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world," (John 16:33) "Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord." (2 Peter 1:2)

### 3.2.5. Patience and Perseverance

By studying the books of the New Testament, one can understand that one of the ways to achieve tranquility is self-sacrifice towards fellow humans. Also, patience and perseverance in the face of others' undesirable behavior are introduced as factors of true happiness: "Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. Rejoice and be glad, for your reward in heaven is great; for, in the same way, they persecuted the prophets who were before you." (Matthew 5:11-12)

### 3.2.6. Benevolence

Similar to the Old Testament, the New Testament speaks about the results of benevolence and helping that in need: "To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life; but glory, honor and peace for everyone who does well." (Romans 2:7, 10)

### 3.2.7. Birth of a Child



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Zechariah was also delighted by the good news given to him by divine angels about the granting of a child from God. In the Gospel of Luke, it is written: "Once when Zechariah's division was on duty and he was serving as priest before God, he was chosen by lot, according to the custom of the priesthood, to go into the temple of the Lord and burn incense. And when the time for the burning of incense came, all the assembled worshipers were praying outside. Then an angel of the Lord appeared to him, standing at the right side of the altar of incense. When Zechariah saw him, he was startled and was gripped with fear. But the angel said to him: "Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to call him John. He will be a joy and delight to you, and many will rejoice because of his birth." (Luke 1:8-15)

#### **3.2.8. Lack of Attachment to Carnal Matters**

In the New Testament, attachment to material and carnal matters is condemned, and the path to tranquility is introduced as following spiritual matters: "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: "For it is not subject to the law of God, neither indeed can be. So, then they that are in the flesh cannot please God." (Romans 8:6-8)

#### **Conclusion**

The issue of tranquility is an important and vital topic that both the Holy Qur'an and the Testaments have addressed, and due to its importance, they have presented various paths to achieve it. Based on the studies conducted (as shown in Table 1), a total of 21 methods were extracted from the Holy



Qur'an as ways to achieve tranquility. However, these findings do not imply that the Qur'anic verses are limited to these methods. Additionally, 11 factors were compiled from the Old Testament. Some of these factors are shared with the Holy Qur'an, while others are shared with the New Testament. Furthermore, 8 methods were extracted from the New Testament, some of which are shared with the Holy Qur'an and others with the Old Testament.

Among the common aspects of these three sources are faith in God, prayer and supplication, reliance on God, procreation, and benevolence (which is referred to as charity and benevolence in the Qur'an, while other books only mention benevolence). This itself demonstrates the great importance of these five factors or methods that are emphasized in all three Abrahamic religions. In this section, helping the needy and poor also falls under the discussion of benevolence and is considered one of the important factors in achieving tranquility for individuals and society, emphasized by all three sources.

Moreover, there are aspects that are unique to the Holy Qur'an and are only emphasized in this sacred book as special factors in helping humans achieve tranquility. These include: returning to one's innate nature, devotion to God and divine guardians, following divine guidance, ritual prayer, piety, remembrance of God, repentance, proper nutrition, utilizing religious symbols, utilizing art, companionship with believers and respecting them, maintaining family ties, sleep and nightly rest, suppressing anger, and avoiding envy. Some aspects are specific to the Testaments, including: justice and fairness (specific to the Old Testament), religious festivals (specific to the Old Testament), nature (specific to the Old Testament),



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trustworthiness (specific to the Old Testament), wine (specific to the Old Testament), music (specific to the Old Testament), and faith and belief in Jesus Christ (specific to the New Testament). Additionally, patience and perseverance, and lack of attachment to carnal matters are two factors shared by the Holy Qur'an and the New Testament, with the difference that in the latter case, the Qur'an mentions lack of attachment to the world, while the New Testament refers to lack of attachment to carnal matters as a tranquility-inducing factor, which is a more comprehensive term, and the world is part of carnal matters.

Based on the existing findings, it can be said that the paths to achieving tranquility and removing its obstacles in the Holy Qur'an are far beyond other Abrahamic religions, although some of these aspects are somewhat shared with the methods mentioned in the Testaments and the field of psychology. In other words, while some of the aspects presented by the Testaments are commendable (such as fairness and justice, nature, trustworthiness, faith and belief in Jesus Christ), some of the mentioned aspects have weaknesses that cannot be accepted with complete certainty (such as music). Some aspects, like wine as a tranquility-inducing factor in the Old Testament, are rejected from the perspective of the Qur'an and divine teachings. In contrast, the paths presented by the Holy Qur'an are the best ways to achieve tranquility. These paths are compatible with human nature and affirm human intellect, and they lead not only to true tranquility in this worldly life but also to genuine peace in the hereafter.

**Table 1:** Comparative Table of Paths to Tranquility in the Holy Quran and the Testaments



Holy Qur'an	Old Testament	New Testament
Faith and righteous deeds	Faith in God	Faith
Prayer and supplication	Prayer and supplication	Prayer
Reliance on God	Reliance on God	Reliance on God
Charity	Benevolence	Benevolence
Marriage and procreation	Birth of a child	Birth of a child
Patience and forbearance	----	Patience and perseverance
Lack of attachment to the world	----	Lack of attachment to carnal matters
Devotion to God and divine guardians	----	----
Following divine guidance	----	----
Ritual prayer	----	----
Piety	----	----
Remembrance of God	----	----
Repentance	----	----
Proper nutrition	----	----
Utilizing religious symbols	----	----
Utilizing art	----	----
Companionship with believers and respecting them	----	----



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Holy Qur'an	Old Testament	New Testament
Maintaining family ties	----	----
Sleep and rest at night	----	----
Suppressing anger	----	----
Avoiding envy	----	----
----	Justice and fairness	----
----	Nature	----
----	Religious festivals	----
----	Trustworthiness	----
----	Wine	----
----	Music	----
----	----	Faith and belief in Jesus Christ (PBUH)

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