

PSYCHOLOGICAL SECURITY: ITS IMPORTANCE AND CAUSES IN THE LIGHT OF QURANIC VERSES

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ABSTRACT

Psychological security is one of the most fundamental human needs, directly influencing the quality of individual and social life. The present study, titled "Psychological Security: Its Importance and Causes in the Light of Quranic Verses," examines the concept of psychological security and the reasons for attaining it from the perspective of the Holy Quran and the traditions of the Prophet Muhammad (peace be upon him). This research emphasizes the importance of the Quran as a comprehensive source for providing sufficient solutions to human challenges, demonstrating that the divine book consistently guarantees security in all dimensions, particularly psychological security.

The primary objective of the study is to introduce the concept of psychological security, explain its significance for individuals and society, and explore the role of the Quran in enhancing this security. Additionally, the research seeks to highlight the clear impact of chastity and adherence to divine teachings in establishing and strengthening psychological security. The research methodology includes fundamental approaches for defining concepts, inductive methods for collecting relevant Quranic verses and prophetic traditions, and deductive reasoning to derive the causes and effects of psychological security.

The scope of this study involves analyzing Quranic verses related to psychological security, referencing prophetic traditions, and drawing upon the works of righteous predecessors. The findings reveal that the Quran not only provides solutions for worldly and eternal prosperity but also places special emphasis on the psychological dimension of human well-being. Furthermore, this study opens new horizons for future research on psychological security and enriches the Islamic scholarly library.

Introduction

All praise is due to the Lord of all worlds, and blessings and peace be upon the noble Prophet of Islam, Muhammad (the Trustworthy and Truthful), his pure and immaculate family, his loyal companions, and all their righteous followers until the Day of Judgment.

Today, one of the greatest challenges facing modern humanity is the prevalence of psychological crises and spiritual anxieties. A brief glance at our surroundings reveals waves of insecurity, worry, and turmoil in people's behavior, speech, and even their gaze. These crises are not confined to specific conditions or groups of individuals; rather, they have become a widespread phenomenon that troubles hearts and robs lives of peace. Fear and anxiety are visibly reflected in people's actions, words, and even their faces, to the extent that psychological security, inner peace, and spiritual tranquility have become unattainable aspirations for many.

At first glance, one might attribute these crises primarily to economic instability, poverty, or financial hardship. However, this perspective fails to capture the whole truth. Even advanced, wealthy, and civilized societies are grappling with these crises. Psychological disorders such as anxiety, depression, and unrest are increasingly common in these societies, and even suicide rates are on the rise. As Dale Carnegie states in his renowned book *How to Stop Worrying and Start Living*, in the United States, a suicide occurs every thirty-five minutes, and every 120 seconds, someone develops a psychological disorder.

Thus, it can be concluded that the root cause of this crisis is humanity's alienation from divine teachings and knowledge. The departure from the guidance of the Holy Quran and neglecting its instructions is the fundamental factor that has introduced anxiety and unrest into the souls and hearts of people. This is in stark contrast to the time of the Prophet Muhammad (peace be upon him) and his loyal companions, where, despite immense hardships and trials, psychological tranquility and inner confidence prevailed. The secret to this spiritual security lay in adhering to the teachings of the Holy Quran and implementing its commandments.

Today, too, if humanity aspires to attain psychological security and inner peace, there is no alternative but to return to the embrace of the Holy Quran. As a divine book, the Quran offers numerous solutions for establishing and maintaining psychological security. If these solutions are properly implemented in individual and social life, they can significantly reduce psychological crises and bring about peace.

This study, titled "*Psychological Security: Its Importance and Causes in the Light of Quranic Verses*," seeks to elucidate the concept of psychological security, its position in the Quran, and the methods for achieving it. The structure of this research consists of an introduction, preliminary discussions, two main chapters, and a conclusion, as outlined below:

1. **Chapter on Conceptualization:** Defining the term "psychological security."
2. **First Chapter:** The importance of psychological security in light of Quranic verses:
 - The status of psychological security in Quranic verses.
 - The significance of psychological security from the Quranic perspective.
3. **Second Chapter:** The causes of achieving psychological security in light of Quranic verses:
 - Faith-based causes: belief in God, belief in the Hereafter, belief in divine decree and destiny.
 - Worship-based causes: prayer, charity, remembrance of God, reliance on God, supplication, and having good expectations of God.
4. **Conclusion:** Presentation of research findings and recommendations.

The Importance of the Research Topic

- This study is deeply connected to the Book of Almighty God, which is the most superior and invaluable book.
- The research offers Islamic solutions to the problem of anxiety and psychological disorders, an issue prevalent in both Islamic and non-Islamic societies. These solutions are derived from the Book of God and the Sunnah of the Prophet Muhammad (peace and blessings be upon him).
- It emphasizes that the Book of Almighty God is comprehensive and universal, providing guidance for human well-being and prosperity in this world and the Hereafter. Additionally, it offers sufficient solutions for every challenge humanity faces.
- The research highlights that the Quran guarantees security in all its dimensions and forms, particularly psychological security.
- It underscores the Quran's prioritization of addressing the psychological dimension of humanity and emphasizes that true happiness cannot be achieved without complete psychological security.
- The study aims to open new horizons for researchers to conduct future studies on security in its various aspects as viewed through the Quran.
- It enriches the Islamic library by contributing a research work in the field of objective and thematic Quranic interpretation, which still requires further exploration and contributions.

Research Objectives

- To introduce the concept of psychological security and highlight its significance.
- To identify clear and concrete reasons for achieving psychological security in individuals and society through the teachings of the Quran and the Sunnah of the Prophet Muhammad (peace and blessings be upon him).
- To emphasize the importance of psychological security for both individuals and society.

- To demonstrate the comprehensiveness of the Quran in providing solutions that ensure human prosperity in both worldly and spiritual dimensions.
- To highlight the role of adherence to Islamic teachings and following the divine approach in enhancing psychological security for individuals and society.

Research Methodology

The nature of this study necessitates employing a combined methodology, including the following approaches:

1. **Fundamental Methodology:** To define the concept of psychological security and clarify the terms related to it in the Quran.
2. **Inductive Methodology:** To examine what has been stated in the Quran, the Sunnah of the Prophet, and the works of earlier and contemporary scholars regarding psychological security.
3. **Deductive Methodology:** To derive the causes and effects of psychological security on individuals and society.

Scope of the Study

The scope of this research includes examining the Quranic verses related to psychological security, along with references to Prophetic traditions and the works of righteous predecessors (may Allah have mercy upon them). The goal is to explain the causes of psychological security and its impacts on individuals and society.

Conceptualization: Definition of the Term "Psychological Security"

The term "psychological security" consists of two components: a noun (security) and an adjective (psychological). To fully understand this term, each component will first be examined separately, followed by a comprehensive definition.

A) Security in Lexical and Technical Terms

1. Security in Lexical Terms

Security, in its lexical sense, refers to tranquility, trust, affirmation, and safety. The word is derived from the root verb "amn," indicating a state in which one feels safe and assured. Below are its various meanings based on linguistic references and reliable sources:

1.1. **Tranquility:**

Raghib Isfahani states, "The origin of security lies in the peace of the soul and the elimination of fear" (Raghib Isfahani, n.d., p. 90). It is also said, "A secure man is one with whom everyone feels at ease" (Al-Azhari, 2001, Vol. 15, p. 367). This meaning is reflected in the Qur'an: "*But if you fear (an enemy), then (pray) on foot or riding; but when you are secure, then remember Allah*" (An-Nisa: 103) (Hamwi, n.d., Vol. 2, p. 24).

1.2. **Trust:**

The phrase "amnahu 'ala kadhā" means to trust someone. This concept is found in the Qur'an: "*Should I entrust him to you except as I entrusted his brother to you before?*" (Yusuf: 64). Additionally, the term "amin" refers to someone who is trusted and considered reliable (Ibn Manzur, 1414 AH, Vol. 13, p. 22).

1.3. **Affirmation:**

Ibn Faris notes, "The root letters hamza, meem, and noon are interconnected, one meaning trustworthiness and the other affirmation" (Al-Razi, 1399 AH, Vol. 1, p. 133). This is also mentioned in the Qur'an: "*And you will not believe us, even if we were truthful*" (Yusuf: 17) (Raghib Isfahani, 1412 AH, p. 91).

1.4. **Safety:**

This term implies being safe and free from danger, as in the phrase, "Zayd was safe from the lion" (Majma' Al-Lugha Al-'Arabiyya, n.d., p. 28).

1.5. Stability:

Ibn Faris explains, "Security reflects peace of mind and stability of the heart" (Al-Razi, 1399 AH, Vol. 1, p. 133). Al-Fayoumi interprets it as an inner state of confidence where the heart finds tranquility and steadiness (Hamwi, n.d., Vol. 2, p. 24).

2. Security in Technical Terms

The technical definition of security, as expressed by scholars and thinkers, closely aligns with its lexical meaning (Ministry of Endowments and Islamic Affairs, n.d., Vol. 6, p. 270). Al-Jurjani defines security as "the absence of expected harm in the future" (Al-Jurjani, 1983, p. 37). Al-Manawi expands this by stating: "Security stems from inner confidence and the elimination of fear" (Al-Manawi, 1410 AH, p. 63).

Ibn Ashur defines security as "freedom from anything that induces fear" (Ibn Ashur, 1984, Vol. 2, p. 25). Some contemporary thinkers describe security as "the readiness and preservation of the five essential aspects of life (religion, life, intellect, lineage, and property) against any form of aggression" (Al-Huwaimel, 1421 AH, p. 9).

The author of *Al-Qamus Al-Fiqhi* defines security as "the tranquility of the heart in the absence of anticipated harm" (Saadi, 1988, Vol. 1, p. 25). Similarly, Zain Hussein Ahmed Yasin describes security as "a state of psychological calm rooted in faith in God Almighty." He emphasizes that this concept encompasses both material and spiritual dimensions, such as the provision of housing, sustenance, and protection from life's threats (Yasin, 2009, p. 351).

In another definition, security is described as "a state in which feelings of calm, stability, and serenity prevail, distancing an individual from anxiety and distress" (Al-Majdoub, 1408 AH, p. 53).

Section One: The Importance of Psychological Security in the Light of Quranic Verses

This section consists of two main parts:

1. Examining Quranic discussions on psychological security.
2. Highlighting the importance of psychological security in light of Quranic verses.

Part One: Quranic Perspectives on Psychological Security

First, it should be noted that the term "psychological security" is not explicitly mentioned in the Holy Quran. In all the verses where the Quran speaks about security, it refers to security in its general sense, rather than being specific or restricted to a particular aspect. This lack of explicit mention may lead some to assume that Quranic verses do not directly address psychological security. However, this is not the case.

To clarify this matter, it is necessary to analyze the term "security" and its derivatives as mentioned in the Quran, followed by identifying verses that specifically pertain to psychological security. This analysis is as follows:

1. The Term "Security" and Its Derivatives in the Quran

The term "security" and its derivatives appear in 48 instances in the Quran. These occurrences are distributed across 29 instances in 8 Meccan surahs and 19 instances in 16 Medinan surahs. The details of this distribution are presented in the table below:

Word	Occurrence in Quran	Verse with Arabic Text	Surah Name and Verse Number	Translation
		وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا	An-Nisa, 83	And when there comes to them a matter of security or fear, they spread it around. But if they had referred it to the Messenger or to those in authority among them, those who

الأمن	3			draw insight from it would have known it. And if it had not been for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few.
		وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ	Al-An'am, 81	And how should I fear what you associate with Allah, while you do not fear that you have associated with Allah what He has not sent down any authority for? Which of the two parties has more right to security, if you know?
		الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ	Al-An'am, 82	Those who have believed and not mixed their belief with injustice – those are the ones who will have security, and they are the rightly guided.
أَمنا	2	وَلْيُبَدِّلْنَهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا	An-Nur, 55	And He will surely replace them after their fear with security.
		وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا	Baqarah, 125	And [recall] when We made the House (Ka'bah) a place of return for the people and a place of security.
أمنه	2	ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنَةً	Aal-e-Imran, 154	Then He sent down upon you after grief security (sleep) overcoming a group of you...
		إِذْ يُغَشِّيكُمُ النُّعَاسُ أَمْنَةً مِنْهُ	Al-Anfal, 11	When He covered you with drowsiness as security from Him.
آمن	4	فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا	Al-Baqarah, 283	And if some of you trust others with something, let him who is trusted deliver what he has been trusted with...
		أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ	Al-A'raf, 97	Do the people of the towns feel secure that Our punishment will not come to them by night while they are asleep?
		أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ	An-Nahl, 45	Or do those who scheme evil feel secure that Allah will not cause the earth to swallow them, or that the punishment will not come to them from where they do not perceive?
		أَوْ أَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ	Al-A'raf, 98	Or do the people of the towns feel secure that Our punishment will not come to them by day while they are
يامن	1	فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ	Al-A'raf, 99	But none feel secure from the plan of Allah except the losing people.
اوتمن	1	فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ	Al-Baqarah, 283	Let the one who is entrusted deliver his trust and let him fear Allah, his Lord.
أمنوا	2	أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ	Yusuf, 107	Do they feel secure that there will not come upon them a covering of the punishment of Allah, or that the Hour will not come upon them suddenly while they perceive it not?
		أَفَأَمِنُوا مَكْرَ اللَّهِ	Al-A'raf,	Or do they feel secure from the plan of

		الْخَاسِرُونَ	99	Allah? But none feel secure from the plan of Allah except the losing people.
أمنتم	6	أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا	Al-Isra, 68	Do you feel secure that He will not cause the earth to swallow you or send against you a storm of stones and then find no protector for you?
		أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلِيًا بِهِ تَبِيعًا	Al-Isra, 69	Or do you feel secure that He will not return you to it once again and send against you a windstorm that will drown you for what you have disbelieved in?
		أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ	Al-Mulk, 16	Do you feel secure that He who is in the heaven will not cause the earth to swallow you when it shakes?
		أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ	Al-Mulk, 17	"Or do you feel secure that He who is above the heavens will not send against you a storm of stones? Then you will know how severe My warning is."
		فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ	Al-Baqarah (2:196)	"Then when you have performed the 'Umrah, complete the Hajj if you are secure. And offer what you can afford of sacrifice."
		فَإِذَا أَمِنْتُمْ فَاذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ	Al-Baqarah (2:239)	"And when you are secure, then remember Allah as He has taught you that which you did not know."
آمنون	2	وَهُمْ فِي الْعُرْفَاتِ آمِنُونَ	Ash-Shu'ara (26:37)	And they will be in the rooms, secure."
		وَهُمْ مِنْ فَرَعٍ يَوْمِئِذٍ آمِنُونَ	An-Naml (27:89)	"And they will be secure from the terror that day."
آمنين	7	أَتَتَرَكُونَ فِي مَا هَاهُنَا آمِنِينَ	Ash-Shu'ara (26:146)	"Do you leave in this place secure?"
		فَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَىٰ إِلَيْهِ أَبَوَاهُ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ آمِنِينَ	Yusuf (12:99)	"And when they entered upon Joseph, he took his parents to himself and said, 'Enter Egypt, if Allah wills, safe and secure.'"
		وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ	Al-Hijr (15:82)	And they used to carve from the mountains homes, feeling secure."
		ادْخُلُوهَا بِسَلَامٍ آمِنِينَ	Al-Hijr (15:46)	"Enter it in peace and security."
		لَنَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِن شَاءَ اللَّهُ آمِنِينَ	Al-Fath (48:27)	"You will surely enter the Masjid al-Haram, if Allah wills, safe and secure."
		سَيَبْرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ	Saba (34:18)	"Travel through it for nights and days in safety and security."
		يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ	Ad-Dukhan (44:55)	"They will call therein for every kind of fruit in safety and security."
الآمنين	1	يَا مُوسَىٰ أَقْبِلْ وَلَا تَخَفْ ۚ إِنَّكَ مِنَ الْآمِنِينَ	Al-Qasas (28:31)	"O Moses, come forward and do not fear. Indeed, you are among the secure."
آمنكم	1	قَالَ هَلْ آمَنُكُمْ عَلَيْهِ	Yusuf	"He said, 'Do you trust me with him, as you

			(12:64)	trusted me with his brother?"
أمنتكم	1	إِلَّا كَمَا أَمِنْتُكُمْ عَلَى أَخِيهِ مِنْ قَبْلُ	Yusuf (12:64)	"Except as I trusted you with his brother before."
تأمننا	1	قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ	Yusuf (12:11)	"They said, 'O our father, why do you not trust us with Yusuf while we are indeed his well-wishers?'"
أمننا	6	وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا	Al-Baqarah (2:126)	"And when Abraham said, 'My Lord, make this a secure city.'"
		قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا	Ibrahim (14:35)	"Abraham said, 'My Lord, make this a secure city.'"
		أَوَلَمْ نُمْكِّنْ لَهُمْ حَرَمًا آمِنًا	Al-Qasas (28:57)	"And have We not established for them a safe sanctuary?"
		أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ	Fussilat (41:40)	"Or does the one who comes on the Day of Judgment secure?"
		أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا	Al-Ankabut (29:67)	Did they not see that we made a sanctuary secure for them?
		وَمَنْ دَخَلَهُ كَانَ آمِنًا	Aal Imran:97	And whoever enters it will be secure.
أمنه	1	وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً	An-Nahl:112	And Allah set forth the example of a city that was safe.
مأمون	1	إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ	Ma'arij:28	Indeed, the punishment of their Lord is not safe.
آمنهم	1	وَأَمَّنَّهُمْ مِنْ خَوْفٍ	Quraish:4	And He gave them security from fear.
تأمنه	2	وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِطَارٍ يُودِّهِ إِلَيْكَ	Aal Imran:75	And among the People of the Book, there are some who, if you entrust them with a treasure, they will return it to you.
		وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا	Aal Imran:75	And among them, there are some who, if you entrust them with a dinar, they will not return it to you unless you remain standing over it.
مأمنه	1	ثُمَّ أَوَّلَيْتُهُ مَأْمَنَهُ	At-Tawbah:6	Then deliver him to his place of safety.
يأمنوكم	1	سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ	An-Nisa:91	You will find others who want to make you safe.
يأمنوا	1	وَيَأْمَنُوا قَوْمَهُمْ	An-Nisa:91	And their people will be safe from harm.

This statistical analysis is a very comprehensive and accurate study of the repetition of words related to the concept of "security" in the Quran. The content above shows how words related to security and trust are used in various verses of the Quran, and how many times each word is repeated and in which verses.

2. Examination of the Quranic Dialogue on Psychological Security

The Quranic discussions regarding psychological security can be divided into two main sections:

Section One: Verses previously mentioned in the table where the word "security" or one of its derivatives is used.

Upon careful analysis of these verses – may Allah keep you safe – it can be observed that in many instances where the word "security" or its derivatives are used, the meaning refers to assurance, stability, and peace of mind. This is in direct contrast to fear, terror, and anxiety, and it in a way defines

psychological security. As a result, it can be said that most of these verses, even if they generally refer to security, strongly imply a focus on psychological security due to the context.

If you were to argue that: "Security here has a general meaning that encompasses all types of security and is not limited to any specific form," I would respond by saying: That's fine. Even if security here is understood in a general sense and includes all types of security, it cannot be denied that psychological security is one of these types. Therefore, these verses implicitly address psychological security. Psychological security is one aspect of overall security that these verses encompass, but due to the specific characteristics of psychological security, it is often the first concept that comes to mind when studying these verses.

Thus, even if security in many of these verses is not directly meant to refer to psychological security, it is implicitly presented as one of the types of security in its broader context.

Section Two: Verses that address psychological security using synonymous words.

The discussion of psychological security is found in another group of Quranic verses using words and expressions synonymous with this concept, including:

1. Sakoon (Tranquility):

Literal and Technical Meaning of Sakoon

The word "sakoon" in Arabic means tranquility, peace of mind, and freedom from disturbance (Al-Majma' al-Lughah al-Arabiyya, n.d., Vol. 2, p. 567). Ibn Qayyim defined it as: "Sakoon is the calmness of the heart toward something with which it is not disturbed" (Ibn Qayyim, 1996, Vol. 2, p. 479). Ibn Ashour also interpreted sakoon as "softness and tranquility" (Ibn Ashour, 1984, Vol. 14, p. 305).

Sakoon and Its Connection to Psychological Security

Previously, we defined psychological security as tranquility and calmness. Therefore, the word "sakoon" is one of the Quranic synonyms for "psychological security," and it is explicitly and directly mentioned in the divine verses. Allah has expressed psychological security along with tranquility in several verses.

Among these verses is:

"Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured." (Ar-Ra'd: 28)

The phrase "تطمئن القلوب" (hearts are assured) refers to the sweetness and calmness of the heart and its stability (Al-Tabari, 2000, Vol. 16, p. 432). All of these meanings revolve around psychological security and ultimately lead to it.

Additionally, Allah says in another verse:

"And Allah has not made it except as good tidings and so that your hearts might be assured by it." (Al-Anfal: 10)

The commentators have said about "so that your hearts might be assured by it": "Meaning, so that souls find peace, hearts find security, and fear and terror are removed from them" (Al-Nasafi, 1998, Vol. 1, p. 634).

2. Mental Wellness:

Linguistic and Technical Meaning of "Baal"

The word "bal" in Arabic means "self" or "soul." Abu Zayd and others also consider it one of the names of the soul. It has also been used to mean "thought," "heart," and "mind" (Al-Razi, 1399 AH, Vol. 2, p. 208). Al-Askari stated, "The heart is called 'bal' because it is the pillar of the body, and that is why it is also called the mind" (Al-Askari, n.d., p. 433). Abu Hayyan also refers to the intellect as thought, where humans observe, and that is the heart (Al-Andalusi, 2000, Vol. 9, p. 459). Ibn Faris mentioned that "the mind is the intellect of the soul, and it is said 'what occurred in my bal' means 'what came to my mind'" (Al-Razi, 1399 AH, Vol. 1, p. 321).

Mental Wellness and Its Relationship to Psychological Security

The Quran states: "And those who believe and do righteous deeds and believe in what was revealed upon Muhammad and is the truth from their Lord, He will remove from them their evil deeds and improve their mental state" (Muhammad: 2). "And He improved their mental state" means calming their thoughts and

securing their hearts. A commentator of Hadith explains: "Improved their mental state means He calmed their thoughts" (Duruza, 1963, Vol. 8, p. 299). Dr. Tantawi stated: "Psychological peace means the stability of the heart, tranquility of the spirit, and the absence of anxiety and emotional instability" (Tantawi, n.d., Vol. 13, p. 219). This meaning of "and He improved their mental state" makes it clear that improving the mind is a great blessing that only one who has been given this blessing by Allah can truly understand. Although the treasures of the earth are valuable, the scattering of hearts, the turmoil of the spirit, and emotional disturbances are of no benefit to their possessors. What is beneficial is peace of mind, contentment of the heart, and the feeling of security and tranquility.

3. **Good Life:**

As Almighty Allah says: "Whoever does righteous deeds, whether male or female, and is a believer, We will surely give him a good life, and We will surely reward them according to the best of what they used to do" (An-Nahl: 97). In this verse, "good life" refers to a life filled with peace, contentment, comfort, and psychological security. Many interpreters of the Quran have also conveyed the same meaning.

Saadi, regarding the phrase "We will surely give him a good life," says: "This divine promise is fulfilled through peace of heart, tranquility of the spirit, and indifference to the disturbing factors of the heart" (Saadi, 1988, p. 448).

Qasimi sees the good life as one where the individual experiences the sweetness of certainty, the pleasure of faith, hope in divine promises, and contentment with God's decree (Qasimi, 1997, Vol. 6, p. 407).

Ibn Atiyyah interprets the good life as: "A life in which the righteous, through their efforts, have a strong spirit and enduring hope. This hope leads to the removal of sorrow and grief from their hearts. If lawful sustenance, health, or contentment is added to their life, it reaches its perfection. However, even without these things, the good life is the inner satisfaction and peace of mind mentioned above" (Ibn Atiyyah Al-Andalusi, 2002, Vol. 3, p. 419).

Maraghi, in this regard, says: "A good life means a life with contentment in what Allah has decreed for the person and the awareness that sustenance and provision are achieved only by Allah's wisdom and plan. Such a person considers the world as fleeting and insignificant, does not grow overly attached to worldly pleasures, and does not experience deep sorrow in the loss of material things" (Maraghi, 1946, Vol. 1, p. 138).

These interpretations show that the good life in the Quran does not merely refer to material blessings but also to inner peace, heart's contentment, and satisfaction with Allah's decree, all rooted in faith and righteous deeds.

4. **Spiritual Peace:** In Arabic, "Sakina" means tranquility, stillness, security of the soul, and the removal of fear, anxiety, and confusion (Al-Jaza'iri, 2003, Vol. 2, p. 354). Al-Khazen says: "Sakina is the result of stillness and calmness. When a person's heart shakes due to fear, it is constantly in anxiety and movement. But if security prevails over him, his heart reaches stillness and stability. Therefore, the word Sakina is metaphorically used to mean security" (Al-Khazen, 1994, Vol. 2, p. 348).

In its technical sense, Sakina does not stray far from its literal meaning. Ibn Qayyim defines it as: "Sakina means calmness, stillness, and the removal of anxiety and confusion in times of fear" (Ibn Qayyim, 1996, Vol. 2, p. 471-482). The author of the "Al-Manar" commentary states: "Sakina is a term for a mental state that arises from stillness and calmness, in contrast to agitation and dissatisfaction" (Rashid Rida, 1990, Vol. 10, p. 220).

One of the instances where Sakina is used to refer to psychological security and peace is found in a verse from the Qur'an: "Then Allah sent down His Sakina upon His Messenger and upon the believers, and sent down troops that you did not see, and punished those who disbelieved. And that is the reward of the disbelievers" (At-Tawbah: 26). Commentators say: In this verse, after anxiety and distress, Allah sent down security and tranquility upon the hearts of the Prophet and the believers (Al-Mawardi, 1986, Vol. 2, p. 349).

Additionally, Allah says in another verse: "It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their faith. And to Allah belong the soldiers of the heavens and the earth. And ever is Allah Knowing and Wise" (Al-Fath: 4). According to interpretations, this verse shows that Allah sent down security, tranquility, and stillness upon the hearts of the believers to strengthen their faith (Al-Baydawi, n.d., Vol. 5, p. 126).

Another verse reads: "Take from their wealth a charity by which you purify them and cause them increase, and pray for them. Indeed, your prayer is reassurance for them. And Allah is Hearing and Knowing" (At-Tawbah: 103). Here, Sakina is interpreted as peace of mind and heart for the believers.

Finally, Sheikh Muhammad Ghazali says: "The word Sakina is repeated in various verses of the Qur'an and always refers to the tranquility that faith instills in the hearts of individuals. This peace is the result of knowing Allah and relying on His will. Even in the face of difficulties and hardships, this Sakina keeps the individual from turmoil" (Al-Ghazali, 2005, p. 47).

Therefore, Sakina in the Qur'an and its interpretations is a symbol of psychological peace, heart's reassurance, and spiritual security, which results from faith and reliance on Allah the Almighty.

Section Two: The Importance of Psychological Security in the Light of the Qur'anic Verses

Security is one of the most important human needs and one of the fundamental pillars of human life. Without it, stable life cannot be maintained, and there is no peace or stability. Few desires among humans have been as universally agreed upon and as commonly sought as security, for it is an innate and vital need. Life without security is difficult and exhausting, and it is only bearable under conditions of extreme necessity. In such circumstances, fear and anxiety cast a shadow over the soul and mind, hearts become unsettled, livelihood is restricted, and the activities of life are disrupted.

However, in the shadow of security, hearts find peace, souls become assured, and social life flourishes. People become harmonious and kind with one another, acts of worship are performed, livelihoods expand, trade prospers, human life is preserved, and wealth and possessions remain safe from harm. Therefore, security is an essential condition for the establishment of goodness and order in the world. The importance of security, especially psychological security, becomes evident in broader and deeper dimensions, which will be explained further below:

The Qur'an clearly emphasizes the importance of security, including in the prayer of Prophet Ibrahim (A.S.), where he asks Allah for the security of the land of Mecca: "And [recall] when Ibrahim said, 'My Lord, make this a safe town and provide for its people fruits, whoever of them believes in Allah and the Last Day.'" (Ibrahim: 35).

Imam Al-Mawardi (may Allah have mercy on him) also considers security to be one of the essential elements for the welfare of the world and the order of its affairs, stating: "Public security brings peace to souls, expands desires, and provides safety for the innocent and the weak. Fear prevents people from attaining benefits and hinders them from striving." (Al-Mawardi, 1986, p. 142).

Among the various types of security, psychological security holds a special place because, with psychological security, individuals are able to perform their duties in the best way possible, and creativity, calmness, and joy prevail in society. As the American psychologist Abraham Maslow ranked security second only to physiological needs in his hierarchy of human needs (Abdul Rahman, 1998, Vol. 1, p. 436).

However, the Qur'an, even before Maslow, emphasized the importance of psychological security alongside physiological needs. In Surah Maryam, at the birth of Prophet Isa (A.S.), Allah says to Maryam (S.A.): "So eat and drink and be contented" (Maryam: 26). In this verse, after providing for basic needs such as food and drink, Allah refers to spiritual peace and psychological security.

Similarly, in Surah Quraish, Allah refers to the security of the people of Mecca, and after fulfilling their basic food needs, He regards security as a great blessing: "For the alliance of the Quraysh, their alliance [for] the caravan of the winter and summer, let them worship the Lord of this House, who fed them from hunger and made them safe from fear" (Quraish: 1-4).

These verses clearly show that security, especially psychological security, is the fundamental need for healthy and constructive life, through which individuals achieve prosperity and satisfaction.

2. The Qur'an introduces security as one of the greatest blessings and gifts from Allah, which is based on the belief in the Oneness of the Creator and the exclusive worship of Him. In Surah Quraish, the Qur'an reminds the people of Mecca of the blessing of security and warns them that this blessing should be a reason for gratitude towards Allah. This gratitude is realized through monotheism and submission to Allah, without associating any partners with Him. In Surah Ankabut, Allah says: "Do they not see that We have made a secure sanctuary for them, while people around them are being taken away by force? Then do they believe in falsehood and reject the favor of Allah?" (Ankabut: 67). This verse warns the people of Quraysh that, instead of ingratitude and idol worship, they should worship Allah for the blessing of security and not associate partners with Him.

Exegists like the author of *Al-Kashaf* have explained that the Arabs around Mecca were engaged in conflicts and attacks against each other, yet the people of Mecca were living in safety, even though they had fewer numbers. Allah reminds them of this special blessing and rebukes them for their ingratitude towards such a clear favor. (Al-Zamakhshari, 1987, Vol. 3, p. 465)

3. The Qur'an directly links security with the realization of benefits and interests. In Surah Saba, Allah mentions the blessing of secure and well-populated roads that connected the land of Saba with the villages of Sham, providing them with opportunities for trade and profit. Allah says in this regard: "And We made between them and the villages We had blessed, visible villages, and We determined the journey for them. Travel between them by night and day in safety." (Saba: 18).

Commentators such as the author of the *Tafsir al-Qurtubi* have explained that these routes were designed in such a way that travelers could easily move from one village to another without needing to carry provisions or sleep in barren deserts. The security along these routes protected them from the fear of enemies, hunger, and thirst. (Al-Qurtubi, 1964, Vol. 14, p. 289).

4. The importance of psychological security in the Quranic perspective is also evident in God's promise to the believers. In Surah An-Nur, Allah promises those who believe and do righteous deeds victory, succession on earth, and security. Allah says: "Allah has promised those who believe among you and do righteous deeds that He will surely grant them succession upon the earth, as He granted it to those before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them security in exchange for their fear. They will worship Me and not associate anything with Me. And whoever denies this after that, they are the defiantly disobedient." (An-Nur: 55)

The author of *Fi Zilal al-Quran* says that this promise includes the believers' succession on earth, the establishment of their religion, and the replacement of fear with security. Dr. Tantawi also points out that this divine promise brings peace and tranquility to the believers. (Sayyid Qutb, 1992, Vol. 4, p. 2528)

In the prophetic tradition, security and tranquility are also emphasized as signs of divine victory. The Prophet Muhammad (PBUH) said: "By Allah, this matter (Islam) will be completed until a traveler can travel from Sana'a to Hadramawt and will fear nothing but Allah and wolves for his sheep, but you (people) hurry." (Ibn Hanbal, 2001, Vol. 34, Hadith 21074).

5. The Quran reveals the connection between security and worship, emphasizing that security provides the necessary environment for the pure worship of Allah and its optimal performance. Under security, a believer can worship their Lord with peace of heart and mind. Allah promises His believing servants: "And He will surely replace their fear with security. They will worship Me and not associate anything with Me. And whoever denies this after that, they are the defiantly disobedient." (An-Nur: 55)

Sam'ani, in his interpretation of this verse, says: "This means that the servants will worship Me in security" (Tafsir al-Sam'ani, Vol. 3, p. 545). Similarly, Samarqandi states: "This security is for the purpose of ensuring that My servants worship Me and do not associate any partners with Me" (al-Samarqandi, 1993, Vol. 2, p. 521). Therefore, security is provided as the foundation for the complete worship of Allah, which is clearly observable since the lack of security prevents humans from performing proper acts of worship.

Allah refers to the connection between security and worship in other places in the Quran, such as: "And when you are secure, remember Allah as He has taught you what you did not know." (Al-Baqarah: 239), and "And when you have completed the prayer, remember Allah standing, sitting, and lying on your sides. But when you are safe, establish the prayer. Indeed, the prayer has been decreed upon the believers a decree of specified times." (An-Nisa: 102-103).

The Quran also mentions the effect of fear and the lack of security in leading people away from worshipping Allah. In Surah Yunus, the few believers among the people of Moses (PBUH) are mentioned, and the reason for this is the fear that the Israelites had of Pharaoh's power. Pharaoh, with his oppression, harm, and intimidation, created an obstacle to the guidance and faith of the people, so only a small group of Moses' people believed in him. Allah says: "But none believed in Moses except a few from his people, because of the fear of Pharaoh and his establishment, that they would be seduced by him. And indeed, Pharaoh was haughty upon the earth, and indeed, he was of the transgressors." (Yunus: 83) (Al-Razi, 1420 AH, Vol. 17, p. 289).

6. The Quran links the importance of security to urbanization, civilization, and development, stating that security is an essential condition for growth, construction, and the flourishing of civilization. A secure environment provides the necessary foundation for people to advance and build civilization. The Quran speaks of the Thamud people and their building capabilities, such as constructing magnificent palaces and solid houses in the mountains. Allah emphasizes that the security and comfort given to them were the conditions that enabled the creation of that great civilization. In this regard, He says: "And they used to carve from the mountains, homes, feeling secure." (Al-Hijr: 81-82). Ibn Kathir, in his interpretation of this verse, says, "They lived without fear" (Ibn Kathir, Vol. 4, p. 545). Additionally, Prophet Saleh (PBUH), in his speech to his people, reminded them of the security and blessings of gardens, springs, and homes built in the mountains: "Will you remain in security in what is here?" (Ash-Shu'ara: 146-149). Zamakhshari also considers these verses as a reminder of Allah's blessings and the security and peace that were granted to them. (Imarah, 1998, p. 10).
7. From the Quranic perspective, security is one of the key tools for attracting blessings and prosperity. Allah says: "Have We not made for them a secure sanctuary to which fruits of all kinds are brought as provision from Us?" (Al-Qasas: 57). This verse demonstrates the deep connection between security and sustenance. Wherever security is established, trade flourishes, investments expand, and industries thrive.

Also, Prophet Ibrahim (peace be upon him), in his prayer for Mecca, first requested security and then asked for sustenance: "My Lord, make this city secure, and provide its people with fruits" (Surah Al-Baqarah: 126), because security is the foundation and prerequisite for any progress and productivity. The lack of security makes the effort to earn sustenance difficult and futile.

In Surah Al-Anfal, Allah also reminds of the blessing of security alongside sustenance, saying: "And remember when you were few and oppressed in the land, fearing that people might abduct you, and He sheltered you, strengthened you with His help, and provided you with good things so that you might give thanks" (Surah Al-Anfal: 26).

The Prophet Muhammad (peace be upon him) also highlighted the importance of security and said: "Whoever wakes up in the morning safe in his home, healthy in his body, and has enough food for the day, it is as if he possesses the entire world" (Tirmidhi, no date, vol. 4, p. 574). This hadith indicates the

priority of security over other blessings, such that the need for security even precedes the need for sustenance and food. Security is the environment in which other human needs are fulfilled.

8. Security is one of the greatest blessings that the Qur'an emphasizes. Allah considers the deprivation of this blessing as one of the greatest punishments, and threatens those who deny the prophets and turn away from the divine path with punishment. The Qur'an says: "And Allah presents the example of a city that was secure and at peace, its provisions coming to it abundantly from every place, but it denied the favors of Allah. So Allah made it taste the garment of hunger and fear because of what they used to do" (Surah An-Nahl: 112).

Exegists like Tha'labi have stated that "Amina" means that the people of that city were safe, and no one attacked them. "Mutma'innah" means there was no fear or anxiety among them (Tha'labi, 2002, vol. 6, p. 48). Ibn Ashur also emphasizes that security is a necessary condition for tranquility, as fear causes anxiety and instability (Ibn Ashur, 1984, vol. 14, p. 305).

The people of "As'hab al-Hijr" also lived in prosperity and security, but when they denied the prophets and refused to accept the truth, the divine punishment descended upon them. Allah says: "And the people of the stone city (al-Hijr) also denied the messengers... and they carved houses out of the mountains, feeling secure. But the cry (of punishment) overtook them in the morning" (Surah Al-Hijr: 80-84).

The people of Saba' are another example, as they had countless blessings and a lush land, but due to ingratitude, the divine punishment befell them: "Indeed, there was for Saba' in their homeland a sign... But We sent upon them the flood of the dam and replaced their two gardens with two gardens producing bitter fruit and tamarisks" (Surah Saba: 15-17).

The deprivation of the blessing of security sometimes comes as a divine test upon the servants to measure the patience and perseverance of the faithful. Allah says: "And We will surely test you with something of fear and hunger... and give good tidings to the patient" (Surah Al-Baqarah: 155). In this verse, Allah mentions fear and the loss of security as the first test, because living without security, in the shadow of fear and anxiety, is the greatest trial.

9. The Qur'an explicitly states that true joy and vitality in human life can only be complete when security and peace prevail. Allah's promise of safe entry into the Sacred Mosque calms the hearts of the believers and removes fear from their hearts. Allah says: "Allah has confirmed His Messenger's vision in truth... You will not fear" (Surah Al-Fath: 28).

Additionally, when Jacob and his children were reunited with Joseph after years of separation and hardship, Joseph promised them security and peace in Egypt to complete their joy: "And when they entered upon Joseph, he took his parents to himself and said, 'Enter Egypt, if Allah wills, safe and secure'" (Surah Yusuf: 99). These verses show that security is the fundamental condition for happiness and the perfection of life, and without it, even the best circumstances would be incomplete.

10. One of the prominent signs of the importance of psychological security in the Muslim community and its members is Allah's warning to the hypocrites and those who spread rumors and frightening news about the Prophet Muhammad (peace be upon him) and the Muslims. Allah threatens these individuals with severe punishment and expulsion from the city. The noble verse says: "If the hypocrites and those in whose hearts is disease and those who spread rumors in the city do not desist, We will surely incite you against them, then they will not remain in it as your neighbors except for a little while" (Surah Al-Ahzab: 60).

Based on interpretations, this verse refers to the hypocrites in the Islamic community who, through hypocrisy and sowing discord, and those with sick hearts who spread fearful and distressing news, aim to create distrust and weaken the morale of the Muslims. God promises in this verse that He will instruct the Prophet (PBUH) to confront these individuals and either expel them from the city or use strategies to make them abandon such behavior.

In the interpretation of Al-Baydawi, it is mentioned: "If the hypocrites do not desist from their harmful and deceitful behavior, and those who spread terrifying news do not stop, God will instruct the Prophet to confront them and restore the security of the community" (Al-Baydawi's Tafsir, Vol. 4, p. 238).

Furthermore, God has set a severe and exemplary punishment for those who spread corruption in society and threaten its security. God says: "Indeed, the penalty for those who fight against Allah and His Messenger and strive to spread corruption on the earth is that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them disgrace in this world, and for them in the Hereafter is a great punishment" (Surah Al-Ma'idah: 33).

This divine command is aimed at preserving security, preventing corruption, and emphasizing the importance and value of security in Islam. The goal of these laws is to create a stable, peaceful society, free from threats and turmoil.

Ultimately, security, in all its forms including psychological security, is one of the essential objectives of Shariah. Shariah summarizes necessary goals into five main categories: the preservation of religion, life, offspring, wealth, and intellect. These basic needs can only be safeguarded and fulfilled under the umbrella of sustainable security. If security is removed from a society, achieving these necessities will become impossible.

In our contemporary world, with the increasing pressures of life, countless incidents, and concerns, the importance of psychological security has become more apparent, and the need for it has turned into a vital demand for individuals and communities. This issue has gained such importance that various countries and governments are working to find solutions to create and strengthen psychological security through conferences, seminars, studies, and extensive research. Significant sums are being spent on these efforts, yet many people still struggle with anxiety, worry, and psychological insecurity.

The main reason for this failure to achieve psychological security is that most of these efforts rely on human, non-religious solutions rather than the primary source of guidance, which is the Holy Qur'an and divine teachings. Only by returning to the divine plan and utilizing the heavenly constitution can true psychological security be achieved, and peace and stability be established in hearts and societies.

Section Two: Causes of Achieving Psychological Security in the Light of the Verses of the Holy Quran

Reasons for Achieving Psychological Security from the Perspective of the Holy Quran

Allah, the Exalted, revealed the Quran to the Prophet Muhammad (peace be upon him) to guide humanity toward happiness in both this world and the Hereafter. Allah says in the Quran: "Ta, Ha. We did not send down the Qur'an to you that you be distressed, but only as a reminder for those who fear Allah" (Taha: 1-3), meaning the Quran is not for hardship and suffering, but rather for the guidance and happiness of humanity.

The Holy Quran, as a divine book, contains true guidance and wise teachings for achieving success and victory in both this world and the Hereafter. This book, as an easy-to-follow manual, brings joy and peace to anyone who adheres to it. In fact, true happiness is realized under the shadow of psychological security and inner peace.

By revealing the Quran, Allah has provided paths for humanity to achieve psychological security. These reasons are expressed in various ways in the Quran and the traditions of the Prophet Muhammad (PBUH). Some of these reasons relate to aspects of faith, some to acts of worship, some to laws, and some to the ethical and behavioral aspects of humans. We will elaborate on these reasons in the following discussions:

First Topic: Reasons and Causes Related to Belief

1. **Faith in Allah the Exalted:** Faith in Allah is the first factor in achieving peace and psychological security. This faith purifies the human soul and frees it from anxieties and worries. Faith in Allah is like a light that guides a person from darkness to light, granting them peace and tranquility. Allah says in the Quran: "Is one who was dead and We gave him life, like one who is in darkness?" (Al-An'am: 122). Faith in Allah gives inner peace and relieves a person from worries. Additionally, in another verse, Allah promises that those who believe and do not mix their faith with wrongdoing will find peace and guidance (Al-An'am: 82).
2. **Monotheism and Faith in Allah:** Allah promises in the Quran that those who believe and do righteous deeds will have security and peace in this world and will receive great rewards in the

Hereafter (An-Nur: 55). Monotheism is the greatest reason for achieving peace and calmness of the heart, as it is stated in the Quran: "The one whose heart Allah has opened to Islam is in the light of Allah" (Az-Zumar: 22).

3. **Righteous Deeds and Faith in the Prophet:** Allah says in the Quran: "Those who believe and do righteous deeds, We will forgive their sins and improve their condition" (Muhammad: 2). This verse emphasizes that security and peace belong to those who, in addition to faith, perform righteous deeds. Such individuals will enjoy peace in this world and will receive divine rewards in the Hereafter.
4. **A Good Life for Believers:** In another verse, Allah says: "Those who do righteous deeds, whether male or female, We will give them a good life" (An-Nahl: 97). This divine promise is for those who combine faith and righteous deeds. Allah will grant them a peaceful and blessed life in this world and great rewards in the Hereafter.
5. **Faith in the Day of Judgment:** Faith in the Day of Judgment is one of the key factors in achieving psychological peace. This faith creates tranquility and relief in the soul and emotions of the believer, distancing them from worldly worries and hardships. For the oppressed, faith in the Day of Judgment provides an opportunity to be free from despair and anger, because the Day of Judgment is the day when God's absolute justice will prevail, and no grief or anxiety will affect the believer. As mentioned in the Quran: "And We will set up the scales of justice for the Day of Judgment, so no soul will be wronged in the least; and if there is a deed as small as a mustard seed, We will bring it forth, and sufficient are We as accountants" (Al-Anbiya: 47).

Anyone who believes in the Day of Judgment views their worldly life in light of that day, and thus, their sorrows and joys, their happiness and sadness, their difficulties and comforts seem insignificant compared to the eternal reality. Faith in the Day of Judgment frees a person from worldly anxieties and provides assurance that justice will be established in both this world and the Hereafter. This faith encourages patience in the face of trials and contentment in blessings, as one knows that all deeds will be rewarded before Allah.

The Quran also emphasizes that belief in the Day of Judgment leads to liberation from grief and sorrow: "Indeed, those who have believed and those who were Jews or Christians or Sabians—whoever believed in Allah and the Last Day and did righteous deeds—will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve" (Surah Al-Baqarah: 62). In this verse, Allah speaks of the absence of fear and sorrow for the believers in this world and the hereafter. Likewise, anyone who believes in Allah and the Day of Judgment and performs righteous deeds will attain security and happiness.

The importance of belief in the Day of Judgment for attaining peace is also emphasized in the Prophet's tradition. Prophet Muhammad (PBUH) said: "Whoever concerns themselves with the Hereafter, Allah enriches their heart and organizes their affairs, while worldly hardships approach them; but whoever's concern is only the material world, Allah places poverty before their eyes and scatters their affairs" (Tirmidhi, n.d., p. 642). This hadith shows that focusing on the Hereafter brings order and peace to one's life.

Furthermore, a society that believes in Allah and the Day of Judgment enjoys peace and security because its members adhere to God's commands and avoid His prohibitions. In contrast, a society that neglects belief in the Hereafter becomes immersed in sins and violations, and its members are deprived of true peace and security.

6. **Belief in Divine Predestination:** Belief in divine predestination is one of the main pillars of faith, without which an individual's faith is incomplete. The Prophet (PBUH) said that no one will truly believe until they accept that whatever befalls them, whether good or bad, comes from Allah (Ibn Hanbal, 2001, Vol. 11, p. 305). Belief in divine destiny gives a person peace and reassurance and frees them from unnecessary anxiety and worries. When a person knows that everything is

according to God's will, their heart becomes at ease, and nothing can divert them from the divine plan.

This belief in divine predestination protects an individual from stress and anxiety when facing life's challenges. The Quran also mentions this in various verses, stating that no disaster or event occurs except by God's will. Allah says in the Quran: "No disaster strikes upon the earth or within yourselves except that it is in a book before We bring it into being" (Surah Al-Hadid: 22-23), indicating that everything is predestined.

Moreover, belief in divine predestination brings tranquility to the soul and heart because a person understands that everything that happens to them is by Allah's will. This belief can help a person remain resilient and content in the face of life's difficulties. Those who believe in predestination are not concerned about their accomplishments but are always content with whatever Allah has destined for them.

This belief not only has a positive impact on an individual's life but also helps them avoid negative traits such as jealousy and unnecessary worries. In fact, belief in divine predestination causes a person to trust in Allah and find peace in every circumstance, rather than worrying.

This belief in predestination affects not only Muslims but has also influenced many non-Muslims. For instance, Ronald Bodley, who lived among the Arabs of the Arabian Peninsula for seven years, points out that Muslims believe in predestination, and this belief has helped them live their lives without worry or anxiety. This belief in divine predestination enables Arabs to live without stress and worry, trusting that what is meant to happen will indeed occur.

Second Topic: Worship-related Practices and Their Impact on Psychological Well-being

Although all acts of worship contribute to attaining peace and psychological security, there are certain specific acts of worship that the Qur'an directly links to mental well-being, clearly highlighting their role in providing peace and psychological security. Among these acts, the following are noteworthy:

1. **Prayer (Salat):** Specific acts of worship are introduced in the Qur'an as means to achieve peace and psychological security. One of these vital acts is prayer, which, as a means of communication between humans and their Creator, plays a significant role in alleviating anxiety, worry, and psychological tension. Prayer gives the individual a sense of release from worldly concerns and problems, providing a sense of tranquility and spiritual confidence by submitting to God. Additionally, prayer is highly effective in addressing feelings of guilt and reducing anxiety stemming from it.

Prayer, in essence, is a spiritual connection with God, in which the servant draws closer to their Lord. This connection fosters a sense of security, tranquility, and self-confidence, allowing one to escape life's pressures. Numerous verses and traditions emphasize that prayer helps to dispel fear and anxiety from the believers, strengthening their psychological well-being. For example, in a verse from Surah Al-Ma'arij, God highlights that humans, by nature, experience anxiety when faced with challenges, but those who pray are exempt from this rule and find relief through prayer.

Furthermore, in verses like Surah Al-Baqarah (2:277) and Surah Al-Ma'arij (23-22), God emphasizes that prayer not only brings spiritual peace but also reduces worldly worries and guarantees psychological security for the individual. Prayer is presented in the Qur'an as the primary tool to seek help from God when confronted with difficulties. A Hadith from the Prophet (PBUH) also mentions that prayer brings comfort and ease to the soul.

Therefore, prayer is not only recognized as a religious duty but also as a tool to improve mental health and achieve peace in daily life.

2. **Zakat (Charity):** The second act of worship that is clearly mentioned in the Qur'an and directly related to psychological security and well-being is zakat. In addition to its economic and social impacts, zakat plays a crucial role in boosting morale and creating inner peace. In fact, paying zakat soothes the heart and alleviates spiritual concerns. One of the important characteristics of

zakat is that it reduces attachment to worldly possessions and increases the feeling of closeness to God, leading to greater psychological security and peace.

Zakat purifies wealth and cleanses the soul. Giving it to the poor and needy frees the individual from greed, excess desire, and the anxieties related to accumulating wealth. In truth, zakat has positive effects not only in social and economic terms but also in improving the individual's mental state. God says in the Qur'an: "Take from their wealth a charity by which you purify them and cause them to grow" (Surah At-Tawbah: 103). The payment of zakat cleanses the individual from material and spiritual worries, which in turn strengthens the sense of peace and assurance.

Moreover, the Qur'an mentions that those who give zakat and engage in acts of charity not only bring blessings to themselves but also to society, with one of the most significant blessings being the creation of a calm community free from economic anxieties.

3. **Remembrance of God (Dhikr):** The remembrance of God is one of the greatest factors in attaining psychological security. This remembrance brings peace to the heart, reduces anxiety, and removes grief and sorrow. God says in the Qur'an: "Those who have believed and whose hearts are assured by the remembrance of God. Unquestionably, by the remembrance of God, hearts are assured" (Surah Ar-Ra'd: 28), which indicates that only through the remembrance of God do hearts find tranquility. According to scholars, the remembrance of God causes a sense of security and peace in the presence of God and reduces anxiety and worry.

The remembrance of God not only dispels anxiety but also illuminates hearts with the light of faith and grants peace. This remembrance strengthens both the soul and body and increases the ability to endure hardships. Ibn Qayyim, in his book *Al-Wabil As-Sayyib*, mentions that the remembrance of God eases difficulties, and various books emphasize that remembrance brings relief after hardship and ease after difficulty.

One of the significant impacts of God's remembrance is that it is regarded as the greatest factor in attaining peace and psychological security. A Hadith mentions that those who remember God are surrounded by angels, and God's mercy envelops them. Additionally, specific remembrances have a greater impact on creating peace and eliminating anxiety. The Prophet Muhammad (PBUH) said: "No group of people gathers to remember Allah except that the angels surround them, mercy covers them, tranquility descends upon them, and Allah mentions them to those who are with Him" (Muslim, Hadith 2700).

There are particular remembrances in Islam that significantly reduce anxiety and worries, creating peace in the heart. In addition to their spiritual blessings, these remembrances offer psychological security and soothe life's challenges. Some of these remembrances include:

- **Reciting the Qur'an:** The Qur'an is one of the best forms of remembrance for achieving peace and relieving grief and sorrow. God introduces Himself in the Qur'an as the "Honorable Book," and says: "Indeed, it is a noble Qur'an" (Surah Al-Waqi'ah: 77). Reciting the Qur'an leads to mental and spiritual peace, helping individuals view life with greater clarity and a broader perspective.
- **Seeking Forgiveness (Istighfar):** Seeking forgiveness is another form of remembrance for which God has promised rewards such as security, good character, and abundant sustenance. God says in the Qur'an: "And ask forgiveness of your Lord, and then repent to Him..." (Surah Hud: 3). This remembrance brings peace and openness in life.
- **Glorification (Tasbih) and Declaration of God's Greatness (Tahlil):** Glorifying God, as seen in the story of Prophet Yunus (Jonah), leads to deliverance from difficulties and sorrow. God says in the Qur'an: "If he had not been of those who glorify (God), he would have remained in its belly until the Day they are resurrected" (Surah As-Saffat: 143-144). In another verse, the Prophet Muhammad (PBUH) mentions glorification as a way to alleviate worries: "So glorify with praise of your Lord and be among those who prostrate" (Surah Al-Hijr: 97).

- **Sending Blessings upon the Prophet (PBUH):** Sending blessings upon the Prophet is one of the effective remembrances for relieving anxiety and attaining peace. Numerous traditions indicate that frequent prayers for the Prophet not only bring many blessings but also remove grief and sins.
- **Trusting in God (Tawakkul):** Trusting in God provides tranquility and reduces anxiety and confusion. Tawakkul helps individuals realize that all affairs are under the control and will of God, and by believing in this truth, one is freed from worry and anxiety.
- **Supplication (Dua):** Supplication is a key means for attaining peace and removing anxiety. God says in the Qur'an: "And when My servants ask you concerning Me, indeed I am near..." (Surah Al-Baqarah: 186). Sincere supplications and requests from God bring comfort to the heart and alleviate concerns.
- **Having a Positive Outlook on God:** Having a positive outlook and optimism about God brings peace to the soul and mind. When a person believes that God has destined the best for them, they are freed from anxiety and worry.
- **God-consciousness (Taqwa):** God-consciousness ensures psychological security and peace in both this world and the Hereafter. God says in the Qur'an: "Unquestionably, the allies of Allah will not fear, nor will they grieve..." (Surah Yunus: 62-64). God-consciousness makes individuals feel secure in the face of life's challenges, freeing them from fear and sorrow.

These remembrances not only bring peace and security to the mind but also carry spiritual blessings, which are emphasized in the Qur'an and the Sunnah of the Prophet Muhammad (PBUH).

Conclusion

In the religious teachings of Islam, acts of worship and remembrance of God play a significant role in the peace and mental security of human beings. Among these acts, prayer, almsgiving (zakat), and the remembrance of God are introduced as strategies that not only strengthen the spiritual connection with God but also reduce anxiety, worries, and mental tensions.

Prayer, as a direct connection between humans and God, fosters a sense of submission and trust, paving the way for liberation from worldly concerns and the attainment of spiritual peace. Zakat, through purifying wealth and the soul, frees individuals from worldly attachments and strengthens mental security for both the individual and society by fostering social cohesion.

Moreover, the remembrance of God, which includes various forms of dhikr, Quran recitation, seeking forgiveness (istighfar), sending blessings upon the Prophet (salawat), and supplication (dua), brings tranquility to the heart and eliminates anxiety. Remembrance of God, especially in difficult moments, illuminates the heart with hope and certainty, preparing the individual to endure life's challenges and hardships.

Ultimately, acts of worship and remembrance of God, by creating a sense of closeness to God, strengthening faith and trust, and reducing attachment to the material world, not only improve mental well-being but also provide a pathway to spiritual security, lasting peace, and a meaningful life.

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