

دراسة وتحليل استراتيجيات تعزيز الصحة النفسية (لأستقرار الأمن النفسي) في القرآن الكريم

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A Study and Analysis of Strategies to Promote Mental Health (for Mental Security Stability) in the Holy Quran

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المستخلص

الصحة هي حالة من الرفاهية أو نقص المرض ، وهي في الواقع امتياز إنساني ، لأن المرض والعجز يخلقان عقبات في طريق القيام بأشياء معينة. مفهوم الصحة له أهمية كبيرة في الممارسات الإسلامية. تبحث الدراسة الحالية عن حلول قرآنية تضمن الصحة النفسية والأمن. أيضاً ، هذا بحث نظري تم إجراؤه بطريقة وصفية تحليلية وبحث متعدد التخصصات لتطوير العلوم الإنسانية. بشكل عام ، يقسم القرآن الكريم صحة الإنسان إلى قسمين: الجسدية والعقلية. يقدم أربع استراتيجيات عامة من أجل تعزيز الصحة النفسية: ١. استراتيجيات البصيرة: الإيمان القوي ، والخضوع لله ، والقيام ، وفهم رزق الله ، وما إلى ذلك. ٢. استراتيجيات الحالة المزاجية: الإلمام بالقرآن ، والصلاة ، والدعاء ، والامتنان ، إلخ. ٣. الاستراتيجيات التحفيزية: الأمل ، والهدف ، والثقة ، والتفكير الإيجابي ، ٤. استراتيجيات العمل: الإحسان ، الصدقة ، الصبح ، الأمر بالمعروف والنهي عن المنكر ، إلخ. ونتيجة لذلك ، يقدم القرآن الكريم هذه الاستراتيجيات لضمان الأمن النفسي والصحة العقلية ، والتي ترتبط ارتباطاً مباشراً ببعضها البعض.

الكلمات المفتاحية : الأبعاد ، الإستراتيجيات ، الصحة النفسية ، تعزيز الصحة النفسية ، الأمن الروحي ، القرآن الكريم .

Abstract

Health is a state of wellbeing or lack of sickness, and is in fact a human privilege, because illness and disability creates obstacles on the path of doing certain things. The concept of health has great importance in Islamic practices. The present study seeks Quranic solutions that ensure mental health and security. Also, this is a theoretical research done by a descriptive-analytical method and an interdisciplinary research for the development of humanities. In general, the Holy Quran divides human health into two categories: physical and mental. It introduces four general strategies in order to promote mental health: "1. Insight strategies: Strong faith, submission to God, resurrection, understanding God's sustenance, etc. 2. Temperament strategies: familiarity with the Quran, prayer, supplication, gratitude, etc. 3. Motivational strategies: hope, purposefulness, confidence, positive thinking, etc. 4. Action strategies: benevolence, charity, forgiveness, enjoining the good and forbidding the evil, etc. As a result, the Holy Quran introduces these strategies to ensure mental security and mental health, which are directly related to one another.

Key words : Dimensions , Strategies , Mental Health , Mental Health Promotion , Spiritual Security , Holy Quran .

Introduction

The Holy Quran, the last of all heavenly books, which has been and always will be free from distortion, contains individual and social blissful instructions for human kind, adhering to it leads to eternal happiness in this world and the hereafter, and avoiding it leads to aberration and grief. Many verses from the holy Quran have discussed health in order to stabilize security. It has been a healing book throughout history and at all times, therefore it is necessary to learn about what this heavenly book says on this important issue. God Almighty commands human beings to certain ways in order to create psychological security in various circumstances. Also, we are aware of peoples' stress and anxiety in society and their families nowadays. Awareness of how to deal with mental insecurities in these circumstances is very important according to the Holy Quran (as the last and most authoritative book of divinity). This knowledge and awareness will motivate us to think about ways to deal with mental illnesses and neutralize them in practice, which highlights the need for this research; Therefore, the main question of this research is what are the mental health strategies focusing on mental security in the practices of the Holy Quran.

1. Importance of research

Mental health exists in all religions and schools. One of the most important and common concerns of all human beings, in the past and until now, has been mental security, and it should be dealt with as a basis for creating peace of mind as it is likely to be superficial, and eventually will jeopardize human values.

The main threats to human security and society are internal threats. Hence, among these threats are "internal barriers to integrity" and in other words, "self-oppression". Mental health has been illuminated deeply and extensively in the Holy Quran, and achieving peace of mind requires efforts that we address in this study.

1-2. Literature review

There have been a number of research with regard to peace of mind; Some researchers have studied mental health in the field of psychology and counseling (Letafati Bryce, 2010); Some have discussed mental health with a focus on psychology; for example, the effect of fasting on mental health (Sadeghi et al., 2005); Some researchers have explored the relationship between the dimensions of gender inequality and mental health (Khavari et al., 2013); and other researchers have analyzed the

relationship between religious orientations and mental health (Yaghoubi et al., 2015); While some discussed strategies to promote the mental health of school health counselors (Yousefi, Loyeh, 2008); other scholars of Quranic sciences have mentioned strategies for creating mental health in a concise and unified manner and have not examined them in detail (Teymouri, 2012; Rishdar, 2010; Kiani Keshtgar, 2016).

All this research covers some areas related to mental health but do not cover all aspects that have been mentioned in this research. The present study focuses on the verses of the Holy Quran on the aspects and dimensions of mental health including the four strategies of mental security (insight, temperament, motivation and action). We have used these sources to conduct this research. The present study examines the four mental health strategies to promote mental security for the first time, and examines the relationship between them.

1-3. Research methodology

This is a theoretical research and has been conducted using a descriptive-analytical method. It is also an interdisciplinary research in the development of humanities. Interdisciplinary refers to new areas of science that focus on more than just one field of knowledge. Hence, interdisciplinary research is the combination of knowledge, methods and experiences of two or more scientific and specialized fields with the purpose of identifying and solving a problem. Interdisciplinary knowledge transcends traditional and single-discipline boundaries to meet new needs and integrates multiple sciences.

This study examines the issue of mental health by focusing on the Holy Quran, one of the branches of psychiatry and psychology. Also, data collection in this library research was done by extracting, classifying and analyzing the verses of the Holy Quran related to mental health, with a focus on mental security.

2. Semantics

In this section, we define the key concepts of the research:

2-1. The concept of mental health

There are several literal meanings of health, including; To be faultless, to be blameless; Liberation, salvation; Security; Well-being, health; Salvation; Overcoming a disease, healing; Peace, tranquility, healthy (Moin, 1984, vol. 4, p. 64). The concept of health; a person who does not have a physical illness is usually called healthy, but a healthy person is one who is also spiritually healthy and socially secure;

Scientific research has shown that mental health may be the root and cause of many physical disabilities, and mental and emotional disorders (Nil Foroushan, 1984, p. 24). Health and illness do not depend only on physiological conditions, but also on a person's mindset, emotions and motivations (Dimateo, 2008, p. 5). What is meant by psyche (Mentality) in the Holy Quran is in fact the "soul" (*Hajar* / 29, *Mojadele* / 22), "the heart" (*Baqarah* / 10, *Fath* / 4), "self" (*Baqarah* / 233, *Loghman* / 34), "core" (*Najm* / 11, *Ibrahim* / 37), "spirit" (*Esraa* / 51, *Araf* / 43) and the like. Therefore, according to the concepts of Health and Mentality, we can say that "Mental Health" means "well-being of the soul". In other words, peace of mind is also known as mental health.

2-2. The concept of mental security

The word security roots from the word "secure. Sahab Alain relates it to being safe and secure against fear (Farahidi, 1410 AH, vol. 8, p. 377), and Ragheb Esfahani considers security as peace of mind and the elimination of fear (Ragheb Isfahani, 1412 AH, p. 25). The concept of security is immunity from aggression and farrogation without consent. In the case of individuals, it refers to lack of fear regarding legitimate rights and freedoms, that their rights are not endangered in any way, and that no factor threatens their rights. The necessity of legitimate rights and freedoms is their immunity from aggression and standing afar from danger and encroachments (Zanjani Abbas Ali, 1996, p. 362).

The Holy Quran uses the following words for this concept: "*Amen*, *Amenon and Amen*", all of which are taken from the root "*Amen*". Other words used in this sense are: "*Salam*" (*Al-Baqarah* / 208), "*Salaam*" (*Al-Ra'd* / 24), "*Sakina*" (*Al-Toba* / 26) and *Solh* (*Al-Toba* / 128).

Thus, security or peace of mind is the main goal of humanity in Islam in this world and the hereafter; That is, everything around us has the ultimate goal of achieving security, even mental health is defined in these terms. In fact, security can be discussed in many dimensions, so, the present study focuses on the psychological dimension in worldly affairs, which will eventually lead to security in the hereafter.

3. Dimensions of health according to the Holy Quran:

God Almighty created man with the most beautiful and healthy body, and there is no defect or disease in God's creation. Islam pays special attention to the physical and spiritual health of human beings, and there are countless verses that refer to health weather directly or indirectly. In

this section, we examine health under two topics according to the verses of the Holy Quran: physical health and mental health:

3-1. Physical health:

The Holy Quran gives great importance to the health of the body and has made many recommendations in this regard, some of which are mentioned here:

3-1-1. Healthy food:

The human body survives with food and water; Islam pays special attention to the quality of food and drinking water. God Almighty says: "Man should care for his food" (*Abas* / 24). On the other hand, the Holy Quran states countless points about nutrition: eating healthy food (*Al-Baqarah* / 172), avoiding unhealthy foods, carcasses, pork, blood and wine (*Al-Araf* / 175; *Al-An'am* / 145; *Al-Baqarah* / 173 & 219). God Almighty commands the prophets and their followers to consume healthy food and do good deeds (*Al-Mu'minun* / 51). God has forbidden unhealthy foods that are harmful for human beings (*Al-An'am* / 145). Things and deeds described as unclean or impure in the Holy Qur'an include: dead flesh, blood, pork (*Al-An'am* / 145), alcohol, gambling and idols (*Al-Ma'ida* / 90). Thus, healthy food is one of the most important elements in bringing up a healthy body. The Holy Quran has also paid special attention to this case.

3-1-2. Sexual health:

The prohibition of sexual intercourse during menstruation is another example of health in Islam (*Al-Baqarah* / 222). Prohibition of adultery is yet another (*Al-Isra* ' / 32). Other examples include abstinence from sodomy (*Al-Araf* / 81-80) and self-gratification and self abuse (*Al-Mu'minun* / 7-5).

3-1-3. Physical purity:

Islam puts great emphasis on the purity of the physical body; which can be indicated from a number of verses and narrations. Daily prayers are obligatory during the day and night; That is, during the day and night, a person must perform ablutions five times (morning, noon, evening, vespers and isha) in preparation to perform prayers. On the other hand, God Almighty has also made ablution obligatory for men and women who have had sexual relations with one another (*Al-Ma'ida* / 6).

3-1-4. Clean environment:

Environmental cleanliness is another subject regarding the health of the body which has been pointed out in the Holy Quran since the

environment has a tremendous effect on health and hygiene (*Al-Hajj* /26). Most physical illnesses are transmitted to humans through polluted air and environments.

3-1-5. Clean clothes:

One of the most important components of physical health is the use of clean clothes. Almighty God says: And purify your garments”(*Al-Muddaththir* / 4). It is a known fact that filthy clothes are the cause of many physical ailments; In other words, many skin and infectious diseases are transmitted through filthy clothes.

2. Mental health:

Mental health, which is the main subject of this study, has also been highlighted in the Holy Quran. Security and tranquility is the greatest human capital that man has not yet learnt its truth and value. We discuss the four strategies of mental health and security in four separate sections:

- a. Insight strategies
- b. temperament strategies
- c. Motivational strategies
- d. Action strategies

The above strategies are closely related to each other. In a sense, they have a direct effect on one another and are harmonious, which we will discuss below.

4. Holy Quran Strategies for Mental Health in order to Stabilize Mental Security:

To achieve peace, security and mental health, one must follow a pattern. Mental health is examined here in four sections:

4-1. Insight Strategies for Mental Security:

What is meant by insight is the same as worldview that is related to human beliefs and thoughts. At the first level of mental health, one must reach a correct vision of his Creator, in other words, obtain a divine insight. If a person does not have the right vision, he will not be able to understand peace. Therefore, acquiring the correct vision is very important in mental health and security.

God Almighty mentions in regard to correct insight and worldview: ¹

God Almighty mentions in regard to correct insight and worldview: Is someone who knows that what has been sent down to you from your Lord is the truth, like someone who is blind? Only those who possess intellect take admonition (Al-Lbab /19).

Islam offers various strategies in the quest of peace of mind. Needless to say that vision strategies each leave a trace of mental health and peace, but these strategies are a stepping stone to reach true peace. Some examples are as follows:

4-1-1. Strong faith:

The first and most important strategy of the Holy Quran to promote mental health is theism; Because with faith, worries are gone and confidence takes its place. God Almighty says that whoever protects his faith from evils, shall be safe:²

Those who have faith and do not taint their faith with wrongdoing for such there shall be safety, and they are the [rightly]guided”(Al-An'am / 82).

God Almighty also says:³

" It is He who sent down composure into the hearts of the faithful that they might enhance their faith”(Al-Fatah / 4).

Faith is connected to belief and a believer frees himself from doubt and anxiety and gives him a sense of safety and security, and knowledge alone is not enough to achieve this; rather, it must be embedded in the heart and soul so it can be correctly tuned with faith”(cf. Javadi Amoli, 2004, p. 228). Thus, according to the verses of the Holy Qur'an, strong faith in God brings security and peace of mind.

4-1-2. Surrendering to God:

Surrender means esoteric submission and belief and conversion of the heart before the one and only God; meaning, submitting to the commands of God and the saints and the problems that God brings upon him, and should not argue other ways (Khomeini, 1999, p. 402). God Almighty says: ⁴

And who has a better religion than him who submits his will to Allah, being virtuous, and follows the creed of Abraham, a hanif? And Allah took Abraham for a dedicated friend” (Al-Nisa ' / 125).

The commentator of Al-Mizan says: "True believers are obliged to cultivate their spirit of submission to the truth. Acceptance of a religion and its instructions in cases of interest is not a reason to believe, but it is for where they are apparently to the detriment of man, but in fact are in accordance with truth and justice. If accepted this way, it is a sign of faith”(cf. Tabatabai, 1417 AH, vol. 4, p. 40). According to the verses of the Holy Quran, surrender is a means of health and peace for the soul and mentality.

4-1-3. Resurrection:

Resurrection is yet another visionary way to build mental security: ⁵

“The day when every soul will come pleading for itself and every soul will be recompensed fully for what it has done, and they will not be wronged” (Al-Nahl / 111).

Elsewhere, Allah says: ⁶

To Him will be the return of you all[that is]Allah's true promise. Indeed He originates the creation, then He will bring it back that He may reward those who have faith and do righteous deeds with justice. As for the faithless, they shall have boiling water for drink, and a painful punishment because of what they used to defy (Yones / 4).

Resurrection creates peace of mind in its own way; When a person does a good deed and thinks about resurrection, he calms down as he knows that his action will always have a way of getting back to him.

4-1-4. Understanding God's Sustenance:

Livelihood is one of reasons of concern today; Human beings are sensitive and anxious about their future, which causes anxiety and stress; The only solution to avoid this anxiety is to deeply understand the sustenance of God Almighty. God Almighty says:

Indeed it is Allah who is the All-provider, Powerful, All-strong”(Al-Dharyat / 58).

This verse indicates that God is the true provider and unnecessary worries are of no benefit; Because God Almighty refers to his sustenance in the mentioned verse.

2-4. Temperament Strategies for Mental Security:

What is meant by temperament is an individual's effort in line with the true actions of man; In other words, an individual's behavior, which has been mentioned many times in the precepts of Islam, is a reference to his own inner morality and temperament. In fact, temperament is somewhat influenced by insight, and a correct insight leads to a good and healthy temperament. The Holy Qur'an introduces strategies for this matter. Some examples are briefly mentioned below:

4-2-1. familiarity with the Quran:

The Holy Qur'an has stated solutions for treating mental illnesses such as: arrogance, pride, jealousy, hypocrisy, weakness and fear, utter dependence on materialistic objects, lust and so on; Hence, familiarity with the verses of the Qur'an has a profound effect on human peace and

sense of security. God Almighty acknowledges the healing side of the Holy Qur'an:⁷

"We send down in the Qur'an that which is a cure and mercy for the faithful; and it increases the wrongdoers only in loss (Al-Isra' / 82).

Spiritual diseases are accompanied by arguments of polytheism, infidelity and misguidance, and faith, acknowledgment, and confession brings about the truth (*Al-Baghara/ 9*). The diseases of the soul, including the expression of vile morals, evil attributes, and ugly characteristics, are eliminated by the blessing of the Holy Qur'an, and good morals, good qualities, and good properties are replaced. By resorting to these verses, physical diseases disappear (Tayeb, 1999, vol. 12, p. 298).

4-2-2. Praising God:

Praising Allah is an emotional and spiritual growth factor:⁸

When My servants ask you about Me, [tell them that] I am indeed rearmost. I answer the supplicant's call when he calls Me. So let them respond to Me, and let them have faith in Me, so that they may fare rightly (Al-Baghara /186).

In fact, praying bring human closer to God; If the prayer is done according to its etiquette, one will not need anything else to achieve peace. The prophets have shown that prayer and supplication are extremely valuable to God Almighty; Therefore, in human temperament, praise and supplication are of great importance for peace of mind.

4-2-3. Prayer:

The most important and basic strategy of a human temperament in creating mental security is prayer. Almighty God says: ⁹

Recite what has been revealed to you of the Book, and maintain the prayer. Indeed the prayer prevents indecencies and wrongs, and the remembrance of Allah is surely greater. And Allah knows whatever [deeds] you do. (Al-Ankabut / 45).

Prayer means that one who has nothing but poverty and humiliation towards the greatness of God and the source of divine honor and value. The requirement of such attention is as such: The worshiper, while realizing their position, is immersed in humiliation and it removes his heart from anything that prevents him from his intentions and purpose. So, if the worshiper indeed has true faith, engaging in worship prevents him from all other work and focuses his entire attention to God and only god (Tabatabai, 1417 AH, vol. 15, p. 7).

4-2-4. Gratitude:

Gratitude is a strategy to achieve peace of mind in Islam. According to one of the verses of the Holy Quran, peace and contentment is a result of gratitude. There are three types of gratitude: "verbal gratitude: Man should thank God verbally; Heartfelt gratitude: Man considers all blessings to be from God and considers himself incapable of showing gratitude for God's divine blessings; Organ gratitude: Man should use his limbs and organs and every blessing that God has bestowed on him for himself and for the same purpose that God has provided for him" (Tayeb, 1999, vol. 13, p. 31). God Almighty says: ¹⁰

Remember Me, and I will remember you, and thank Me, and do not be ungrateful to Me (Al-Baqarah / 152).

The author of Tafsir al-Mizan says: "The truth of gratitude is the acknowledgement of blessings, just as disbelief is the concealment of blessings. Expressing a blessing means that the blessing is used in its right place, the way God intended to. Also, a person praises the blessed, and remembers it in his heart and mind and does not forget" (Tabatabai, 1417 AH, vol. 4, p. 38).

4- 3. Motivational strategies for mental security:

Another strategy known as correct motivation is brought up after expressing the correct insight and temperament. By motivation we mean stimuli and internal stimuli that a person induces in order to create peace in various situations. In other words, motivation is an internal stimulus that gives a person's behavior direction and harmony. Motivation is an indirect movement which cannot be observed directly, but can be recognized in one's behavior. Motivation is influenced by insight and temperament. Thus, in addition to the correct insight and temperament, there is another strategy called motivation, for which the Holy Quran introduces some of its components Quran to promote peace of mind:

4-3-1. Hope:

One of the barriers to mental health and security is despair; In fact, it makes a person anxious and disturbed and deprives one of achieving inner peace. Therefore, this obstacle must be removed; human beings should always and in all circumstances, have hope in God Almighty who will help him and will be his companion and supporter. God says:¹¹

All praise belongs to Allah, who has sent down the Book to His servant and did not let any crookedness be in it,(1) [a Book]upright, to warn of a severe punishment from Him, and to give good news to the

faithful who do righteous deeds, that there shall be for them a good reward, ("Al-Kahf / 1 and 2).

God Almighty also mentions:¹²

*Soon your Lord will give you[that with which]you will be pleased
" (Al-Dhuha / 5).*

In this verse, God Almighty gives the utmost hope to his servants. Hence, one must keep their spirit and hope in different situations to have peace of mind.

4-3-2. intentionality:

Another motivational strategy of the Holy Quran to create mental health and security is intentionality . One must take a look at their goal and purpose in life. Is the universe and man created in vain? What exactly is the purpose of their creation? And so on. Once the answer to these questions have been made clear, one learns the goal and puts all their energy into achieving it. For example, a person who spends time and puts effort studying the entire school year and finally awaits his final report card, while being restless, and with the goal of going to a higher level, eventually is relieved after receiving the report card. It is the same in this world, as for determining the purposes, one can achieve peace of mind.

According to divine verses of the Qu'ran, the main goal of human beings is to meet God Almighty. God Almighty says in this regard:¹³

O man! You are labouring toward your Lord laboriously, and you will encounter Him" (Al-Ashqaq / 6).

The Almighty God also says:¹⁴

Did you suppose that We created you aimlessly, and that you will not be brought back to Us?" (Al-Mu'minun / 115).

Therefore, by knowing what the ultimate goal and end is, one will calm down mentally; because they know their actions are not fruitless.

4-3-3. Confidence:

Motivational strategies are quite similar in appearance, but differ in definition and details. God Almighty introduces confidence in the heart as another way to get to peace of mind and mental security:¹⁵

"Those who have faith, and whose hearts find rest in the remembrance of Allah." Look! The hearts find rest in Allah's remembrance!" (Al-Ra'd / 28).

In this verse, God Almighty has used the term confidence to reassure hearts. Confidence has two meanings here: One means suspicion opposed

to science, which is considered as common knowledge. The second meaning is the supreme certainty of knowledge, because knowledge of all its degrees is beyond all knowledge, and some dangers, fantasies and obsessions enter the heart while one is assured they are kept safe from them (1999, vol 11, P. 335).

4-3-4. Positive thinking:

Positivism is another way to create inner peace. There are countless verses on this subject, including;¹⁶

“And We desired to show favour to those who were abased in the land, and to make them imams, and to make them the heirs (Al-Qasas / 5).

Elsewhere, the Almighty God says: ¹⁷

“Certainly We wrote in the Psalms, after the Torah:” Indeed My righteous servants shall inherit the earth”

4-4. Action strategies for mental security:

In this section, we will discuss action or behavioral strategies in order to achieve peace of mind. Here, action is the conscious and apparent behaviors towards others. In fact, action is affected by insight, temperament, and motivation, just as motivation is influenced by insight and temperament. The Holy Quran introduces desirable action (behavioral) strategies for peace of mind. Some examples are as follows:

4-4-1. Kindness:

Kindness to others is a practical strategy mentioned in the Holy Quran for peace of mind. kindness means benevolence, good behavior, treating with love and kindness (Azarnoosh, 2000, p. 123). God Almighty says: ¹⁸

“Whoever brings virtue shall receive[a reward]better than it; and they shall be secure from terror on that day”(Al-Naml / 89).

When one does a good deed for another, they feel peace and joy. This pleasure is beyond this world in the Hereafter. There, Almighty God forgives humans for their sins and will be saved from punishment. God Almighty says: ¹⁹

“[saying,]” If you do good, you will do good to your[own]souls, and if you do evil, it will be[evil]for them.” So when the occasion for the other[prophecy]comes, they will make your faces wretched, and enter the Temple just as they entered it the first time, and utterly destroy whatever they come upon”(Al-Isra / 7).

In other words, benevolence means performing any action in it best and flawless manner, both in terms of perseverance and stability as well as the intention of it to be of nothing but for God (Tabatabai, 1417 AH, vol. 4, p. 29).

4-4-2. Charity:

God Almighty has emphasized on charity repeatedly in the Holy Qur'an; The properties of charity is not hidden from anyone; peace and security. God says:²⁰

"The parable of those who spend their wealth seeking Allah's pleasure and to confirm themselves, is that of a garden on a hillside: the downpour strikes it, whereupon it brings forth its fruit twofold; and if it is not a downpour that strikes it, then a shower, and Allah sees best what you do" (Al-Baqarah / 265).

Hence, charity has the greatest impact on the human soul.

4-4-3. Forgiveness:

The next strategy in the Holy Quran is forgiveness; In fact, forgiveness is not only in the case of a punishment, but it includes many areas: Forgiveness has a broad domain among human beings; Because there are no actions in which one cannot forgive. The Almighty God loves those who suppress their anger: ²¹

"those who spend in ease and adversity, and suppress their anger, and excuse[the faults of]the people, and Allah loves the virtuous" (Al-Imran / 134).

Research has shown that forgiveness is extremely effective in reducing anxiety, depression, anger, aggression, emotional-behavioral disorders and increasing self-confidence, hope and treating mental disorders. Also, the effective role of forgiveness in reducing crime, drug abuse and sedatives, as well as reducing antisocial behaviors such as shyness, pessimism and stubbornness has been confirmed by western researchers (Ghobari Bonab, 2002, p. 59, cited in Oud 1389, p. 92).

4-4-4. Enjoining the good and forbidding the evil:

Two aspects of the Shiite religion include enjoining the good and forbidding the evil. If social people do not consider this as their duty, society will inevitably decline and turn against the truth and knowledge of divinity. Hence, ones who perform this public duty achieve peace of mind. Almighty God says:²²

"They would not forbid one another from the wrongs that they committed. Surely, evil is what they had been doing.(79) You see many

of them fraternizing with the faithless. Surely evil is what they have sent ahead for their souls, as Allah is displeased with them and they shall remain in punishment[forever]”(Al-Ma'ida / 79-80).

God Almighty also mentions:²³

“There has to be a nation among you summoning to the good, bidding what is right, and forbidding what is wrong. It is they who are the felicitous” (Al-Imran)

Therefore, another strategy mentioned in the Holy Quran to promote peace and security is to enjoin good and forbid evil.

Conclusion:

Mental health is one of the most important subjects in the Holy Quran. According to the Holy Qur'an, only can human beings have complete security when, in addition to this world, also enjoy security in the Hereafter. Hence, having a sense of securing in this world, although is an important goal of the Holy Quran, but having the same feeling in the Hereafter should not be neglected as a more important goal. Also, God Almighty has defined health in two general terms:

- a. Physical health: The Holy Quran has addressed issues such as "healthy food, sexual health, physical purity, healthy environment, clean clothes, etc." for physical health in general.
- b. Mental health: The Holy Quran introduces four strategies to ensure or promote mental health and safety :
 1. Insight Strategies: Insight here is similar to worldview that is related to human beliefs and thoughts. God Almighty mentions various solutions for this matter, including strong faith, submission to God, belief in resurrection, understanding of God's sustenance, etc.
 2. temperament Strategies: Temperament means the effort put in true actions. The Holy Quran introduces familiarity with Quran, supplication, prayer, gratitude, etc., as solutions for this section.
 3. Motivational strategies: Motivation means stimuli and internal stimuli that a person induces in order to remain calm in different situations. These include; Hope, purposefulness, confidence, positive thinking, etc.
 4. Action strategies: The meaning of action in this study is the conscious and apparent behavior of one towards others. In fact, action is affected by insight, temperament, and motivation, just as motivation is influenced by insight and temperament. These include, charity, forgiveness, enjoining the good and forbidding the evil, etc.

Finally, we found that aforementioned solutions are closely related and coordinated with each other. To be more specific, each solution brings temporary peace and security, but permanent and real security and peace of mind will prevail over one when all four strategies (insight, temperament, motivation and action) are realized one after the other.

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١. "أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ"
٢. "الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ"
٣. "هُوَ الَّذِي أُنْزِلَ السَّكِينَةُ فِي قُلُوبِ الْمُؤْمِنِينَ لِيُزَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ، الْفَتْحُ"
٤. "وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا (النساء/١٢٥)"
٥. "إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدُوهُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ (يونس/٤)"
٦. "إِنَّ اللَّهَ هُوَ الرَّزَاقُ ذُو الْقُوَّةِ الْمَتِينُ (الذاريات/ ٥٨)"
٧. "وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا"

٨. "وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَ لِيُؤْمِنُوا بِى لَعَلَّهُمْ يَرْشُدُونَ"
٩. "اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَ أَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ لَذِكْرُ اللَّهِ أَكْبَرُ وَ اللَّهُ يَعْلَمُ مَا تَصْنَعُونَ"
١٠. "فَاذْكُرُونِى أَذْكُرْكُمْ وَ اشْكُرُوا لى وَ لَا تَكْفُرُونَ"
١١. "قِيَمًا لِّنَذِرِ بَاسًا شَدِيدًا مِّنْ لَّدُنْهُ وَ يُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا"
١٢. "وَ لَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى"
١٣. "يَا أَيُّهَا النَّاسُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدْحًا فَمُلَاقِيهِ"
١٤. "أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَ أَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ"
١٥. "الَّذِينَ ءَامَنُوا وَ تَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ"
١٦. "وَ نَزِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ وَ نَجْعَلَهُمْ أَئِمَّةً وَ نَجْعَلَهُمُ الْوَارِثِينَ"
١٧. "وَ لَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِى الصَّالِحُونَ"
١٨. "مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَ هُمْ مِنْ فِرْعَ يَوْمئِذٍ ءَامِنُونَ"
١٩. "إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ وَ إِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءَ وُجُوهَكُمْ وَ لِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَ لِيَتَبَرَّوْا مَا عُلُوًّا تَبِيرًا"
٢٠. "وَ مِثْلُ الَّذِينَ يَنْفَقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَ تُثَبِّتًا مِّنْ أَنفُسِهِمْ كَمِثْلِ جَنَّةٍ بَرْبِوَةٍ أَصَابَهَا وَابِلٌ فَاتَتْ أَكْلَهَا ضَعْفَيْنِ فَإِنْ لَّمْ يُصِبْهَا وَابِلٌ فَطُلَّ وَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ"
٢١. "الَّذِينَ يَنْفَقُونَ فِي السَّرَّاءِ وَ الضَّرَّاءِ وَ الْكُظْمِ الْغَيْظِ وَ الْعَافِينَ عَنِ النَّاسِ وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ"
٢٢. "كَانُوا لَا يَتَّاهَوْنَ عَنِ مُنْكَرِ فَعْلَوِهِ لَيْسَ مَا كَانُوا يَفْعَلُونَ"
- "تَرَى كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَيْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَ فِي الْعَذَابِ هُمْ خَالِدُونَ"
٢٣. "وَ لَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَ يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ وَ أُولَئِكَ هُمُ الْمُفْلِحُونَ"