

Peace in the Holy Quran (Its Factors and Accessories)

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Abstract: Peace is undoubtedly one of the most important needs of human beings which plays a very significant role in their happiness and mental and physical health. Islam religion that has been legislated as a religion based on the nature and needs of human, not only has not ignored humans' peace but also has considered peace of mind and heart calmness as the result of this religion which is indeed mention of God. The present query tries to address such issues as mental health, peace and its factors, mental insecurity, calmness of heart and the obstacles of peace from the perspective of the Holy Quran while defining the concept of peace and proving its necessity in a descriptive way. It tries to conclude that heart confidence is achieved through remembering God; faith and pray make human prepared for remembering God and gives him relief and peace.

Key words: Faith, heart, peace, remembering God, the Holy Quran, conclude, human

INTRODUCTION

The main problem in this query is to investigate one of the most important needs of human beings which play a very important role in their happiness and mental health. Man has always been seeking for peace and struggled to obtain it. Sense of peace and habitation is considered as one of the most important characteristics of a healthy man because he can achieve growth and perfection through such peace. There are a lot of causes and methods which are effective in creating peace, like intimacy, recreation, consultation, expressing feelings, decreasing expectations, moderation, exercise, recognizing oneself and others, courageous behavior and spiritual attention. Since the issue of peace and the factors influencing it has been addressed in the Holy Quran, the present study is going to follow it and its factors and accessories.

PEACE AND NECESSITY OF PEACE

First we should define the literal meaning of peace; in Moein lexicon book the following meanings have been counted for the word peace: to rest, leisure and comfort, easement, calmness peace and reconciliation, security and safety, small and light sleep, quietness. One of the fundamental needs of man is to feel secure which is feeling relatively free from danger; this feeling creates a pleasant situation in which the individual has a mental and physical calmness (Shamlou, 1999).

Calmness is indeed a state of freedom and comfort that everyone feels it in their own way and it is quite personal and differs from one person to another. Yet what all men experience is a state in which the individual is not under any external or internal pressure and doesn't have

any concern (Sharifa and Mahdi, 2001). Trust means calmness and quietness and trusting something means that the individual is confident and assured by it (Tabatabaei and Hussein, 1995).

Our Holy Prophet (PBH) says about peace: "man's peace is leaving meaningless things". Peace is an internal status resulted from several factors (internal and external) and by which man gets free from stress and concerns and reacts reasonably and correctly to adversities and discomforts.

Peace from the perspective of the Holy Quran: The Holy Quran eliminates all uncertainties and doubts by decisive proofs hence Allah says in the Holy Quran: "And We send down of the Qur'an that which is healing and mercy for the believers but it does not increase the wrongdoers except in loss", Al-Isra, 82. Then, the Holy Quran is both healing and mercy for the hearts. It washes out the diseases of spirits and is a guidance and mercy for the egos exposed to darkness. Adhering to the Holy Quran and believing in religion gives meaning to the lives of people and this makes people to get calm in many events and occurrences in the world.

Not being concerned about future (Khouf, fear) or past (sorrow) is peace. Because the origin of sorrow and fear is one thing that is inexistence. While the origin of existence is Eternal God; when human leaves this existence and adheres to his inexistence (future and past), he will suffer from sorrow and fear, so he will lose the past and future and consequently the present, then their peace will be lost as well. So the holy Quran has been sent to guide and invite people to monotheism which insures the happiness of people in this world and the hereafter:

“Indeed, this Qur’an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward” (Al-Isra, 9)

The Holy Quran says about the people who are not in peace:

“Inclining [only] to Allah, not associating [anything] with Him. And he who associates with Allah, it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place”

So, those who don't trust in Allah and their hearts are empty from grace of God, get stuck in discomforts of this despicable and miserable world and the wrath of nature fades them, the strong wind of the day takes them to every corner while they don't have any shelter or refuge and this wandering makes them to fear of the future and regret of the past and disturbs their calmness. Then peace is indeed to be sought for in the heart.

Peace of heart: Stress and concern have been always one of the biggest disasters in human life and the consequences are seen clearly in personal and social life of people. Peace is an important loss of human beings and they have always been searching for it. Generally peace and stress play a very important role in health and sickness of people and their happiness and misery; we cannot pass easily by it. The history of human beings is full of sorrowful scenes in which man has resorted to anything and has been accustomed to anything to get peace but the Holy Quran is the best and the most certain way for this.

Zikr polishes and clears the heart of human and prepares it for accepting Divine concepts and receiving Rabbani secrets and makes human spirit relaxed, calm and confident (Sharghavi, 1983). A person who says Zikr and is with God isn't afraid of anything and doesn't get any mental illness. This is because of the stability that Allah creates in their heart. Allah says: “unquestionably, by the remembrance of Allah hearts are assured”.

Zikr (remembrance of Allah) creates a firm and irrefragible union between the Almighty Allah and His servant and as the servants remember Him, He also remembers them. Allah says: “So remember Me; I will remember you”. Also Allah says in another verse: “Call upon Me; I will respond to you”. A question which has been raised today for people particularly experts of mental health is that why people are seeking peace and what its origin is.

The origin of peace: As it was mentioned previously, human being has always been seeking for peace. The

origin of peace in the Holy Quran is the word secure and by security it means not being afraid or sorrowful. The Almighty Allah expresses the reason why people are looking for peace:

“We said, “Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance-there will be no fear concerning them, nor will they grieve”

In interpreting the above verse it has been said that Allah sent Adam and his wife Eve into paradise after creating them. He warns Adam in the holy Quran:

So We said, “O Adam, indeed this is an enemy to you and to your wife. Then let him not remove you from Paradise so you would suffer” (Taha, 117)

It is clear that the word Janah (paradise) here means eternal paradise which is a perfection point and exiting from it and returning back is not possible there (Azarmi, 2007).

By paradise it means a place in which there is pure peace; there is no fear, stress or concern, sorrow, sadness, darkness, ignorance and wickedness there. There is the eternal house and whatever is there is existence and being. So the first ancestor of human being, Adam has been there for a while and has tasted the flavor of paradise which is indeed the flavor of peace and salvation, hence the nature of human demands for returning to peace and paradise. It is why human is seeking for peace.

The second reason why human is looking for peace is that human is God-seeker in his nature, then arriving to God is inside his nature and His remembrance is indeed a prelude for arriving and gives him peace.

Terms and words in the Holy Quran that mean peace: We can see words or terms in the Holy Quran that include the concept or meaning of peace; these are: salaam, Iman (Faith), trust and Sakineh (tranquility and peace), each of them will be briefly explained in the following:

Sakineh-peace from God: The word Sakineh literally means poise, dignity and peace (Ragheb, and Hussein, 2002). By Sakinat we mean peace and spiritual calmness and stability and trust in what man believes in (Tabatabaei and Hussein, 1995).

Sakineh is what Allah had sent to the heart of the Holy Prophet (PBH) and the hearts of those who believe; it is what light and power and peace have been gathered in it, the frightened is calmed down by it, the sorrowful and impatient finds comfort through it and the rude and rebellious person gets humble by it. But, Sakineh and Poise has three degrees according to what insight owners define:

- First degree is Humility Sakineh, when rising for service, to observe, to respect and to be present (by heart)
- Second degree is Sakineh (tranquility) while transacting (behavior and action), controlling ego and kindness with people and taking care of right
- Third degree is that peace that is fostered by satisfaction of destiny and prevents the servant from egregious Shat'h (saying that is contrary to religious teachings) and makes its owner stable in the rank level. This kind of Sakineh is not revealed to anyone except to the heart of the Prophet or Vali

Allah the Almighty presents Sakineh in six chapters:

“But Allah sent down His tranquility upon His Messenger and upon the believers and imposed upon them the word of righteousness and they were more deserving of it and worthy of it. And ever is Allah, of all things, Knowing”. (Al-fath, 26) “and He knew what was in their hearts so He sent down tranquility upon them and rewarded them with an imminent conquest”.

“It is He who sent down tranquility into the hearts of the believers that they would increase in faith along with their (present) faith. And to Allah belong the soldiers of the heavens and the earth and ever is Allah Knowing and Wise”.

Security, peace and poise are called tranquility when an occult meaning is revealed to the heart of a wayfarer and gives him peace and trust. Sakineh (tranquility) in this sense means certainty which sets the heart free from doubt such that in Sharia it is called faith as we read in Hadith: “faith is all certainty” which is achieved when the sun of fact raises. Sakineh is the tranquility that Allah reveals to the hearts of His friends (Keymanesh, 1987).

“Indeed, a sign of his kingship is that the chest will come to you in which is assurance from your Lord” (Al-Baqarah, 248)

“Then Allah sent down His tranquillity upon His Messenger and upon the believers” (Al-Tawbah, 26) “And Allah sent down his tranquillity upon him and supported him with angels” (Al-Tawbah, 40)

Therefore Sakineh and tranquility is that satisfaction and trust with the internal stability which fill the spirit of human being and can be considered as the result of virtue and knowledge of Allah; it is the certain heart that increases its trust and stability (Sharghavi, 1983).

Calmness-peace with fondness: Calmness is that kind of peace which is enhanced and reinforced by true security similar to obvious security, security is between calmness

and peace. There are two differences between calmness and Sakineh (tranquility):

- Sakineh is a power that sometimes quenches the fire of fear and calmness is the secure peace in which human is relaxed
- Sakineh is a gift that is there occasionally but calmness is a blessing inseparable from its owner (Ansari, 1982)

Therefore, happiness and peace is for those who arrive to spiritual certainty and this is achieved only when man finds a true dependence and attachment to his God and His remembrance consist all his thoughts, emotions and behaviors. In the Holy Quran human gets to peace only in light of remembrance of God:

“Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured” [(Al-Ra'd, 28). In another verse we read: “We wish to eat from it and let our hearts be reassured”

Allah] said, “Have you not believed?” He said, “Yes but [I ask] only that my heart may be satisfied” (Al-Baqarah, 260)

Allah also says in the Holy Quran to the righteous it will be said:

“O reassured soul, Return to your Lord, well-pleased and pleasing [to Him]”(Al-Fajr, 27, 28). Reassured soul is one who has achieved to peace by love and remembrance of his God and is satisfied of whatever He is satisfied (Tabatabaei and Hussein, 1995)

Faith chapter, security of mind: Iman (Faith) is the most comprehensive religious concept originating from the word Amn (secure) meaning security and peace of soul and freedom from any kind of fear and sorrow (Ragheb and Hussein, 2002).

Faith is the relationship between accepting the words of Allah and achieving peace of soul (Kashani and Ali, 1997). Basically peace and calmness is possible only in the light of faith and war, insecurity and stress would not be removed merely by relying on material rules, because the world of material is a place for conflicts and clashes and if the spiritual power of faith doesn't control human beings, peace will be impossible (Makarem, 2008).

When man provides the ground for believing in God inside himself, it means that he has realized that Allah is legitimate and this fact penetrates into his heart consequently he achieves to peace and calmness; hence

believing in God leads to remembrance of God which in turn leads to peace. Freedom from stress and concern and achieving to certainty of heart is the base for any kind of peace which would not be possible unless we believe in an absolute power that is the origin of all goodness. Man's believing in God makes him hopeful to the help, support and kindness of God and eliminates any kind of doubt and fear.

The peace of soul in each person depends on their faith. In the light of being a servant of God, man gets free from slavery of others and the more he is faithful, the more will be his soul tranquility.

Faith is a kind of certainty and peace that cures many mental pains, hence those who believe, have achieved security and peace and no sorrow or fear is seen in them.

Faithful people have a kind of peace and certainty that eliminates any kind of fear and doubt in them. This kind of peace is the result of faith. When faithful people remember the endless power of God, they become hopeful and see their problems resolved in the light of their faith (Safouraie and Mahdi, 2003):

Those who believe, prevent impurity to get inside them, peace is for them and they are indeed those who are guided

As Allah says in the Holy Quran:

“They who believe and do not mix their belief with injustice-those will have security and they are [rightly] guided (Al-An'am, 82)

Mental health in the Holy Quran: The Holy Quran is the best guidance for codifying the most comprehensive instruction for mental health. Allah has referred to individual and social health as well as physical and mental health of human being in many verses of the Holy Quran. Considering them can be the best way of treatment and the most comprehensive instruction against such hurts (Seifori and Esmali, 2009). Allah says: “And We send down of the Qur'an that which is healing and mercy for the believers but it does not increase the wrongdoers except in loss” (Al-Isra, 82).

The Holy Quran tries to create a balance between various motivations and make human beings free from mental stress and conflicts. Allah says in the Holy Quran: “It is, for those who believe, a guidance and cure.

There are a lot of verses in the Holy Quran that remind us the nature of human beings and their various mental moods and show the reasons for deviations and diseases as well as the ways for refinement and treatment and curing soul. Imam Ali (PBH) about the importance and necessity of using the Holy Quran for mental health says:

“Therefore, seek cure from it for your ailments and seek its assistance in your distresses. It contains a cure for the biggest diseases” (Najati, 2005).

Undoubtedly, Allah the Wise has thought to necessary measures for fulfilling the needs of human beings and one of such fundamental needs is preventing the mental illnesses to occur. In the next part we will investigate the origin of mental illnesses.

Psychological insecurity in the Holy Quran: One of the most important principles of mental health is that when we get angry, depressed, concerned or unable to face with life problems, we should realize what the reason of such turbulences is. Generally the origin of these problems is mental oppositions and imbalance which make the person stressed such that he cannot obtain peace and relaxation. This is associated to the acts and behaviors of that person in the past. In the Holy Quran we read: Rather, the stain has covered their hearts of that which they were earning”.

As we mentioned before the people who don't have any clear goal, are doubtful and concerned and faced with problems in their life. This is because in an unbalanced man some motivations have frictions against each other, for instance one motivation directs him toward one side and another one toward another side. In this situation there is a status inside him which makes him be doubtful and wandering in his affairs. This is called mental conflict. The holy Quran introduces such people who are doubtful and dubious in their behaviors and acts in this way.

“Shall we invoke instead of Allah that which neither benefits us nor harms us and be turned back on our heels after Allah has guided us? [We would then be] like one whom the devils enticed [to wander] upon the earth confused, [while] he has companions inviting him to guidance, [calling], “Come to us “Say, Indeed, the guidance of Allah is the [only] guidance and we have been commanded to submit to the Lord of the worlds. Indeed, it can be said that for the people who suffer from mental illnesses, the facts reveal in different ways.

Stress in the Holy Quran: Fear, fright, dread, horror, terror, scare, cowardice, concern, humility and some other similar words all refer to different degrees of this mental mood of Stress (Seif, 1997). Through, exploring into the Holy Quran we find that the words presented for the concept of fear have been mentioned in various verses. According to Ragheb in Mofradat, fear or terror is an execrable expectation from a doubtful or certain sign. For instance in verse 38 of Surah Al-Baqarah the word *Khowf* (fear) means fear and care, or in verse 175 of Surah Al-Imran the word means fear. *Khayfah* is a kind of weak fear in human beings and is used instead of (*Khowf*, fear).

Allah says: "And he sensed within himself apprehension, did Moses". Opposite to fear is cowardice of soul which is a sign of mental defect. As we can see in this verse:

"But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, Then indeed, Paradise will be [his] refuge" (An-nazi'at, 40, 41)

The word (Ro'b, fear) which means horror, has been presented as meaning fear and awkwardness and Tabarsi has mentioned it as meaning fear and shout which means to be scared and to scare and desperation from intensity of fear such that man loses himself and becomes nervous (Seif, 1997). In this regard Allah says in the Holy Quran: "but [the decree of] Allah came upon them from where they had not expected and He cast terror into their hearts".

Sorrow in the Holy Quran: Another, sign of the people who don't have peace is sorrow and regret for the past. In many verses of the Holy Quran sorrow has been mentioned along with fear indicating that fear and sorrow are two dark passive states that if dominate human beings they will darken their lives. Such verses in the Holy Quran show that there is a power in faith to God which keeps human beings safe from fear and sorrow and cures these feelings if present; in this regard we can refer to verse 38 of Surah Al-Baqarah (Nejati, 2005).

Anyone who gets sorrow, inhibition and sadness his soul becomes ill. Fighting and successful men do not tremble in bottlenecks of life and do not go this side and that side like wind they go through the route of victory by believing in Allah the Almighty (Sanei, 2003).

In several verses in the Holy Quran it has been mentioned that there is no sorrow for the people in Paradise. For example in one verse addressing a group we read: "Enter Paradise, [O People of the Elevations]. No fear will there be concerning you, nor will you grieve".

Mental illnesses in Quran: Human being is always facing with two kinds of illness: one is physical illness and the other is mental and moral illness, that moral and mental illnesses are more dangerous than the physical illnesses, because: Mental illnesses can be eternal for example jealousy and hatred are always with the person. Allah says in the Holy Quran: "And when Allah is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with aversion". "Such illnesses are usually hidden so diagnosing them is much more difficult than physical illnesses. Allah says in the Holy Quran:

"Indeed, We have placed over their hearts coverings, lest they understand it and in their ears deafness" (Al-Kahf, 57)

Such patients do not have any motivation to cure their illness since as God says: "Thus We seal over the hearts of the transgressors" (Yunus, 74)

Mental illnesses are difficult to cure and the drugs for them are rare, Allah says in the Holy Quran: "so their hearts were sealed over and they do not understand" (Al-Munafiqun, 3)

Mental illnesses are the origin and cause of many other contaminations and diseases, for example God says: "and has set a seal upon his hearing and his heart and put over his vision a veil" (Al-Jathyah, 23)

The obstacles of peace in the Holy Quran: As the Holy Quran has considered human beings' happiness in achieving peace, it has counted the obstacle of peace as well.

Egocentrism: Egocentrism always leads human beings to animosity and malice and deviates them from peace direction. "You cannot achieve peace and tranquility unless you reconcile with God" (Dyer, 2009).

Arrogance and selfishness is a sensual dangerous pest. Arrogant person believes that the life in hereafter is not reliable, he does not conform the existence of such life because his mental nature has spoiled and he is stranger to wise nature, so he keeps the pleasures of the world and doesn't wait for pleasures which are suspicious and doubtful in his eyes (Sharghavi, 19843). Therefore, the person whose faith to the eternal origin of the world weakens, always want to see himself superior to others which makes others stand in distance from him, so wandering and stress penetrate into this person's heart and he will lose his peace.

Selfishness assures you that: "what this people get is their right. They were not and are not your friend but they are ill-natured people who have made mistake in selecting their way of life" so your egoism support your separation (Dayer, 2009).

Allah in the Holy Quran says about selfish and arrogant people: "Thus does Allah seal over every heart [belonging to] an arrogant tyrant".

Duplicity: Duplicity and pretense is a kind of Shirk (polytheism), because a hypocritical person always deals with false and untrue claim, he suffers from voracity, greed and high orientation to false covers, he becomes a liar and deceiver by habit, his eyes and heart get deprived from any kind of insight, a veil covers his heart and will suffer from selfishness (Sharghavi, 1983).

Hypocritical people has forgotten God and are not fond with any group, hence they cannot obtain the real peace in this world and hereafter. Allah says in this regard: "showing [themselves to] the people and not remembering Allah except a little, wavering between them, [belonging] neither to the believers nor to the disbelievers" (An-Nisa).

Disappointment: One important need of human is hope for future. It makes human happy. Disappointment means lack of hope and desire. Particularly disappointment from God's blessing and goodness. Allah says: "And who despairs of the mercy of his Lord except for those astray? (Al-Hijr, 56). A hopeful person regulates his mental and psychological procedure in direction of God and believes that there is no refuge except for God and knows that even if he is under the wide pressure of the world, he will receive mercy and blessing of Allah (Sharghavi, 1983).

Therefore disappointed people don't have a healthy soul when a hopeless person is placed in the context of examination, the structure of his mental personality ruins, he loses his patience and resistance and there will be no place for peace; Allah says in the Holy Quran about disappointed people: "but if evil touches him, he is hopeless and despairing".

CONCLUSION

Tranquility of heart comes with remembrance of Allah, it means that human beings prepare themselves to be forgiven by God through praying. Allah says in the Holy Quran: "Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured".

When human being creates the ground for believing in God, it means that he has realized that Allah is true and this will penetrate into his heart and the heart will be secure and achieves to peace and tranquility, hence believing in God leads to remembrance of God which will in turn lead to peace. Yes, faith in God gives hope and ability to human beings and he will feel that he is relying on a secure and powerful refuge so he doesn't see himself disable and never gets hopeless. People who have an unstable and weak faith feel less peaceful. Hence, the unbelievers have no share of peace.

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