



Epistemic-Behavioral Strategies for Promoting Mental Health of Community from the Qur'an's Viewpoint

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Abstract

This study aims at explaining the epistemic-behavioral strategies of the Holy Qur'an in how to provide and promote the mental health of the community. For this purpose, verses and narratives related to the subject were searched and categorized. Then, by using descriptive-analytic method, Qur'anic teachings were collected and we obtained two categories of epistemic and behavioral strategies. In the epistemic domain some issues Influence on mental health, issues such as faith, monotheism, being with the Qur'an, modifying the attitude to life, positive attitudes to others and feeling responsible; and in the behavioral domain some issue such as prayer, adherence to righteous deeds, promoting a culture of charity and social support are influential in promoting the mental health.

Keywords: *Qur'an; Mental Health; Epistemic Approach; Behavioral Approach*

Introduction

Mental health is one of the most important aspects of human health. There is now little doubt that individuals and society need mental health care. Scholars' efforts in various sciences and providing different solutions to improve the mental health of individuals and society illustrate this claim. In fact, a person's mental health is one of the most important indicators of a community's growth and development. Lack or decline of mental health is one of the important factors that can lead society to decline and fall. The prevalence and normalization of many moral pollutions such as sensuality, carnal desires, selfishness, idle prejudice, cruelty, profusion, extremist welfare, unrealistic imitations, the spread of poverty and deprivation are some of the most important signs of lack or decline of mental health of society. Therefore, ensuring and promoting the mental health of the community is one of the things that must be taken seriously. What this article seeks to explain is the answer to the question of what strategies the Holy Qur'an presents to provide and promote community mental health? For this purpose, the holy verses of the Qur'an were searched and analyzed theoretically. These strategies were categorized into three epistemic, emotional, and behavioral groups. In the epistemic group, we have strategies like strengthening

the faith, transcending the correct vision and attitude, paying attention to human dignity; and in the emotional and behavioral groups, adopting the patterns, an informed marriage, and a thank-giving mood with remembrance of divine blessings are some of important strategies for promoting the spiritual and mental well-being of society based on Qur'anic teachings. One of the fundamental issues about human beings is his social life and how human relations and social relations are concerned. These relationships have their own epistemological and behavioral difficulties. Human socialization, on the one hand, and the expectations and needs of individuals in society, on the other hand, are among the most important factors that can hinder the development of society. This issue has not been ignored by thinkers and sociologists, and it has been commented on by scholars since the time of ancient sages. Man is a social being and this socialization is the necessity of his life. Allameh Tabataba'i considers the social nature of human beings to be innate. (Tabataba'i, vol. 4, p. 92) Satisfying biological needs, perfectionism, curiosity, need for a spouse, and marriage are other factors that lead man to community and ultimately to form a society. On the other hand, social life is usually accompanied by an overload of rights and obligations. Because human beings, because of their specific creation (natural and supernatural dimension), have certain characteristics such as instinct, self-esteem, pride, selfishness, employment power, and so on.... On the other hand, social life has its own rules in different parts of life that play the role of control, containment and restraint the infinite desires of man.

The overlap of these two problems makes the mental health of the community difficult. Therefore, preventing the stagnation of community mental health has always been one of the most important concerns of thinkers, psychiatrists and scholars. In this regard, the illuminated verses of the Holy Qur'an offer a variety of strategies for maintaining and promoting the mental health of the community, some of which are explored in the epistemological and behavioral domain.

Research Method

The research method is descriptive-analytical; in that the teachings related to the promotion of community mental health (verses and narratives) are collected through taking notes from resources (the Holy Qur'an and commentaries) and related software, and it has been studied, described and qualitatively analyzed in order to fulfill the research goals.

Research Question

What are Qur'an's Suggestions for Improving Mental Health in the Community?

The hypothesis, from the viewpoint of the Holy Qur'an, is that the mental health of the community has a significant relationship with the mental health of the individuals in the community, because society is composed of individuals.

Research Background

Promoting the mental health of the community is one of the issues that has always been of concern to scholars and thinkers in the various fields of psychology, psychiatry, educational sciences, and social sciences and so on. And each has provided solutions to enhance or promote it. As an example, Salarifar and his colleagues, in the book entitled "Mental Health by looking at Islamic sources", have introduced some ways to promote mental health, including worship and some of its effects such as mental

relaxation, increasing the mental capacity, satisfying the needs, Personal cohesion, inner cleansing, acquiring moral virtues, strengthening the will, the opportunity to return to oneself, social support, religious and mystical experience. Ethical behaviors such as: good temper, humility, benevolence, contentment and needlessness, trust, asceticism, patience.

Seyyed Hamid Fattahi in "Mental Health in Islam", has introduced methods and strategies such as: science and worship, intention and economics, justice, patience or pardon. Seyyed Ali Mar'ashi is one of those who has addressed some strategies in Mental Health in "Mental Health and Role of Religion" that can be described as: sense of security and trust, repentance, love for God, reason and love, Committing to the Shari'ah out of love, God's love, repentance and reform, fear of God and so on. Seyyed Mehdi Sane'i in "Mental Health in Islam", has spoken about some factors such as following the innate nature, conscience, morality, attention to the secret and inner wisdom, striving to prosperity, observance of piety and abandonment of sins, marriage on the basis of spirituality, etc.

Mo'azedi and Asadi (1391 HS) in their researches on "Investigating the ways of maintaining mental health from the perspective of the Holy Qur'an" indicate that in the present situation, one of the best and most reliable means of maintaining and enhancing the mental health is using the "Holy Qur'an" and its high spiritual implications. Another related research is the research of Noor Mohammadi et al. (1390), entitled "Qur'an and Spiritual Strategies for Providing the Mental Health of Humans". A review of the verses of the Qur'an shows that in addition to the examples presented, other solutions can be found from the perspective of the Holy Qur'an, which is the subject of this text.

The Holy Qur'an, as the source of revelation, is the Book of Life and Guidance revealed by God to the beloved Prophet of Islam. In the teachings of this beloved book there are healing versions and solutions to various human problems. On the other hand, since it speaks to people with the language of nature, its spiritual messages are the best and fastest way to cure different problems.

The topic of mental health and its promotion is also one of the topics emphasized in the Holy Qur'an. This study seeks to explore some aspects of the subject with respect to the Qur'an, and to propose appropriate strategies to promote community mental health based on the Qur'anic model.

Research Literature

1. Mental health

Mental health is one of the topics that is effective for the growth and development of families and society. The World Health Organization defines mental health as a state of well-being in which the individual recognizes his or her ability and has used it effectively and productively and is beneficial to his or her community. (Ahmadvand, 1383 p. 7) In the definition of mental health, Ibn Sina says: "There are healthy souls who remain in their basic form and in this world they are not exited from their gentleness and are not violent in their dealings with life" (Ibn Sina, 1375, Vol. 3, p. 354). In the definition of mental health, Karl Menninger writes: Mental health is the adaptation of the individual to the world around him to the maximum extent possible, in a way that creates useful and effective happiness and perception. (Milanifar, 1388, p. 4). Referring to other Islamic texts, one can define mental health as preserving the human nature and promoting it in the sense of legitimate goals whose criterion, in the view of infallible Imams (AS), is to maintain the cognitive, emotional and behavioral aspects of the individual and promoting them in the way of eternal life and balancing them in various aspects of humanity, to achieve the highest goals of creation. In short, mental health from the Islamic point of view is the natural use of cognitive and behavioral abilities in the way of eternal life and creating some balance and harmony in

different aspects in order to achieve the highest goals of creation; so, one who goes out of normal mood in one of the above aspects, or stops or deviates on the path to worthy divine goals is deprived of mental health (Sane'i, 1378, p. 35).

In the Islamic approach, mental health is the enjoyment of one's physical, mental, social, and spiritual well-being in a way that enables him to achieve a creative, satisfying, and happy life. (Hosseini, 1392, p. 95)

2. Epistemic solutions

Anxiety and relaxation and any sort of movements and habits occurs following the imaginations we have in mind. Thus, the epistemic dimension has a prominent role because it is the supreme dimension of human existence (a group of authors, p. 112). So some of the health promotion strategies are in the area of knowledge, the most important of which are:

2-1. Reinforcement of faith and belief

The first and most important factor that plays a major role in causing distress, anxiety and tension is the weakness of belief in God and His promises. Faith in God and its endurance are effective in mental health, for God alone, as the creator of mankind, is aware of all aspects of human existence and only He knows the pain and the healing. Although some of these existential angles may also be understood by human science, it is clear that human science is limited and has a high error rate. Even psychologists such as William James says in this regard: Faith is one of the powers by which people live, its complete lack is the overthrow of human beings (Sane'i, 6: 1366). Shahid Motahhari in interpreting the following verse says:

ضرب الله رجلا فيه شركاء متشاكسون ورجلا سلما لرجل هل يستويان مثلا الحمد لله بل اكثرهم لا يعلمون (زمر: 29)

“Allah puts forth a Parable - a man belonging to many partners at variance with each other, and a man belonging entirely to one master: are those two equal in comparison? Praise be to Allah. but most of them have no knowledge.” (Zumar: 29)

“The first effect of Tawhid and God in human life is a psychological effect and a science of spirituality and an ethical effect, it is a mental health, which has been mentioned by the Qur'an regarding the psychic unity and harmony of the psychic components. God in human life is equal to human psychic unity, human psychic harmony, salvation of man from the fragmentation of his soul by several partners and possession of his soul” (Motahhari, 1397: 23). According to Shahid Motahhari, citing the Qur'anic verse, faith in God is the cause of mental health, and this is accepted even by material and atheist psychologists like Freud (Ibid: 39). Contemporary psychoanalyst Jung writes: "People generally think that faith is the performance of a religious ritual, while forgetting that the base of faith is the same heart-assurance provided to anyone through life events in the divine experiments that occurs for him." (Jung, 1351: 109). So strengthening the faith in one's mental health is important in life.

The American Psychologist, Henri Link, in the book "Return to Faith" says: "As a result of my long experience in conducting mental tests on workers especially about job choices, I have realized that the religious people who come to temples have a stronger and better personality than atheist and those who never worship God" (*Qaradāwī*, 342: 1978). Allah, in some verses, has promised peace and avoidance of anxiety to the believers:

«هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَبَلَّغَ جُنُودَ السَّمَاوَاتِ وَ الْأَرْضِ وَ كَانَ اللَّهُ عَلِيمًا حَكِيمًا» (فتح: 4)

“It is He Who sent down tranquillity into the hearts of the Believers, that they may add faith to their faith; for to Allah belong the Forces of the heavens and the earth; and Allah is Full of Knowledge and Wisdom.” (Fath: 4)

Faith is the source of the calm and relaxation in the heart of human. "Tranquility" means rest and peace, and if God grants this to anyone, it has many consequences for him, he will never be afraid of reproaches, he will not be sad if he loses something and If he wins, he will not rebel. People's acceptance or disregard, fame or anonymity and poverty and riches have no effect on him. Spiritual peace is only obtained in the shadow of divine faith and no other person or thing can comfort man. If human beings have faith in God, they are so self-confident that they do not suffer from life's tragedies, death and existential vacuum, as these three problems actually disturb one's mental well-being (Nasri, 252: 1373). Interestingly, faith not only causes rest in this world, but also it is one of the most important factors in human peace on the Day of Resurrection. On the Day of Judgment, the believer and the virtuous enjoy a special peace over all those events that are thousands of times more terrifying and stressful than worldly matters, all in the light of faith.

2-2. Excellence in the correct vision and attitude to the world

Many problems and anxieties are caused by the perception that one's vision in life problems is incorrect. Human with a proper knowledge toward the world can reduce the negative effects of unpleasant events and at the same time increase mental peace. Irrational beliefs namely negative beliefs that cause anxiety and tension in humans, and these beliefs are imprinted in one's mind and disrupt human balance. Irrational beliefs have ten sub-scales: the need for approval and support of others, self-high-expectation, interest in self-blame, emotional irresponsibility, being highly busy alongside anxiety, avoidance from issues, dependency, hopelessness for change; and the perfectionism of such beliefs is not in accordance with reality, and their consequences are pathogenic behaviors and emotions that threaten the survival of a person's health and affection. (Afshar, 3: 1395 / 27-33), Prophet Mohammad (PBUH) introduces the cognition of the world as a peace and comfort. If I knew all that I knew, you would have known, your souls would have felt comfortable with it. It is important, therefore, to promote human health, to see the world as a test and a testament to the world that this worldview is so relaxing and evolving. “If you knew what I knew about the world, your souls would feel comfortable” (Nahj al-Fasahah, h. 2324). It is important, therefore, to promote human health through true cognition. To see the world as a place for test, this view toward world is so relaxing and evolving.

Mystics and believers know from where they are and to where they go. As Imam Ali (AS) said:

“God gives mercy to those who prepare the condition for the excellency of their soul and prepare themselves for the world of grave. God gives mercy to one who knows from where he has come and to where he goes” (Fayz Kashani, 1373: 116/1). Understanding what it means to know where we are from and where we go to means to correct our attitude. Some of the verses also approves this claim with a clear evidence:

«الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ» (بقرة / 156)

“Who say, when afflicted with calamity: ‘To Allah We belong, and to Him is our return’” (Baqarah: 156)

Instead of losing one's self-esteem and seeking asylum from others, they must only seek asylum from God. Because in their view, the whole world is a classroom and a training ground.

The world is not a place to stay and a place to sleep, and its intensity and hardships are not a sign that God is unmerciful. The problems are to make the ground under our feet hotter to make us move faster and

quicker, so there is sweetness in bitterness. If a man knows that God is wise and merciful, and he is a servant who has been nothing before,

«أَ وَ لَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَ لَمْ يَكُنْ شَيْئاً» (مريم/ 67)

“But does not man call to mind that We created him before out of nothing?” (Maryam: 67)

And even he is nothing after some stages:

«لَمْ يَكُنْ شَيْئاً مَذْكُوراً» (انسان/1)

“Has there not been over Man a long period of Time, when he was nothing not even (mentioned?)”

So man must be at His disposal, He has led me from body to plant, from plant to animal, and from animal to human, and these events are for human growth and development. (Fayz Kashani, 11373/116), Imam Bāqir (AS) said: “If the almighty God likes a servant, drowns him in disasters and calamities, and falls difficulties upon him, and when he calls God, He will answer him: ‘Yes my servant, if I want I can give you whatever you want quickly, but if I want I save it for you, it’s better for you’” (Qara’ati, 1383 SH: 2/24). Imam Sadiq also says: “Every 40 nights, something unpleasant occurs for a believer that makes him sad and makes him remember God” (Ibid, 2/254). In another narrative, he said: “In paradise there is a status that no servant can reach, except for the pain and illness that occurs in his body” (Ibid, 255.2). And it is also quoted from him: “O 'Abdullah, if the believer knew what the reward of his affliction and difficulties is, he wished to be broken with scissors” (Ibid, 255.2), one should not be anxious in affliction and in pain and illness. Because all of them have educational effects and power. So, with such a look, the person will feel better and will be in better spiritual and mental health.

2-3. Excellence in correct attitude and vision towards human

One of the ways to promote mental health is self-knowledge and understanding of human status and dignity in the universe. God has so far explained the right attitude toward mankind and has created him in the very best conditions (Tīn / 4) He breathed his soul in him (Hijr / 29), He made angels prostrated human (Baqarah / 34) and made man his successor (Baqarah / 30). Such a person is great and would feel comfortable. If human beings with the power of wisdom, knowledge, and enlightenment of divine prophets, realized that he is from God, he will feel greatness and dignity and know that there is nothing in the world that is worthy of affiliation and that he himself is greater than everything and greater than the world. (Doost-Mohammadi, 1377: 182-199) When one realizes his dignity in the world, he believes that the events that occur in life are not large enough to overwhelm human.

2-4. Introducing patterns and samples

Introducing patterns and samples plays a major role in promoting and enhancing the mental and psychological well-being of the community, as society is always looking for patterns, and of course, superior patterns change one's way of life because achieving such high patterns saves one from astray and leads him in a correct path. The Holy Qur'an introduces patterns that are one of the complete patterns of the Prophet (PBUH) (Aḥzāb / 21) so that others may approach him in spirit and characteristics. As God said:

«انك لعلى خلق عظيم» (قلم/4)

“And surely thou hast sublime morals.” (Qalam: 4)

And you have an immense and prominent morality, in order to promote the spiritual and psychological well-being of society, one must seek the moral and human virtues of that great Prophet.

The role of models in enhancing the mental health of a community is very important. Therefore, in addition to Prophet Muhammad (PBUH), God has also mentioned other symbols, such as Prophet *Yūsuf* (PBUH), the hero of the resistance to sexual instinct (*Yūsuf*/21-56). *Ismā'il* is a symbol of submission to God and Abraham (Hajj / 26-41-42-43-51-58). Jacob is a symbol of patience and endurance of difficulties of life (*Nisā'*/163; *An'ām* / 44; *Anbiyā'* / 83-84) and David is an example of courage in the fight against the cruelty (*Saba* 3-4; pp. 16-17; *Anbiyā'* 78-80; *Baqarah* / 251) Following the patterns and features of perfect human beings is a way to promote the spiritual well-being of society.

3. Behavioral strategies

The behaviors are very effective in mental health and in promoting peace. Man can create or improve health by doing certain things or changing certain behaviors or removing certain things.

3-1. Familiarity with Qur'an

One of the ways to promote the health of the soul is to be familiar with the Qur'an, the book of life. Familiarity with Qur'an plays a crucial role in preventing mental disorders. Because the Qur'an is a healing medicine that treats various diseases such as anxiety, concern and mental illness. Anyone who is more familiar with this divine book and constantly reads it, will be more comfortable. The Qur'an is guidance and mercy for believers and it is the cure of mental and even physical illnesses.

«يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَ شِفَاءٌ لِمَا فِي الصُّدُورِ وَ هُدًى وَ رَحْمَةٌ لِلْمُؤْمِنِينَ» (يونس / 57)

“Those who rest not their hope on their meeting with Us, but are pleased and satisfied with the life of the present, and those who heed not Our Signs.” (Yunus: 57)

In addition to guidance and mercy, God introduces the Qur'an as the healer of the hearts namely the healer of the spiritual and mental diseases of believers. According to Allameh Tabataba'i, virtues have been regarded as the effect of the heart's health and endurance, and the villains have been regarded as a disease and pain, and thus say: I healed my heart, for example, by taking revenge on somebody, so "healing the hearts" as well as healing what is in the breasts is two ironic expressions, and it is irony because that ill and evil state I had was leading me to misery and misfortune and to destroy my happiness, and vanished my goodness in this world and in the Hereafter. According to this verse, familiarity with Qur'an has a profound effect on human beings' psyche. In a beautiful narrative by Imam Ali (AS),

“And learn the Qur'an, for it is the spring of hearts. So cure yourself by its light, for it is cure for all exist in breasts” (Kulayni, 1369 HS, 2/253)

This narrative introduces the Qur'an as a healing light that needs to be asked for healing. Imam Ali (AS) said: “The Qur'an cures your diseases. Ask help for it to cure your pains, for in it there is healings for the biggest pains, i.e. unbelief, hypocrisy, lack of growth, and misleading” (Sayed Radi, 1351: 567); it is healing your heart and your sicknesses and because the pain of ignorance and disbelief is more severe than the pain of the body, and its cure is more difficult, its healers are less and healing it is more important, so the Almighty God sent the Holy Qur'an by His greatest and last prophet. He said to behave according to his recipe, so that the corrupt beliefs and morals of the wrongdoer and the possessions of the wrongdoer should be cleansed by the light of the Qur'an.

« نَنْزَلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ وَ لَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَاراً ». (اسراء/ 82)

“We send down (stage by stage) in the Quran that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss.” (Isra': 82)

That is to say, there are strategies in the Qur'an for the healing and treatment of diseases. So being with the Qur'an is a beautiful and certain way to improve the health of soul and spirit. It is therefore appropriate for man to regard the Qur'an as his friend and try to be familiar with Qur'an by looking, readings, and using its commandments and prohibitions.

3-2. Prayer as the most beautiful worship

Relaxation is one of the methods used by some psychotherapists to treat mental illnesses and one can learn it through exercise. Praying five times a day is one of the best calming exercises. Because prayer is one of the most important bridges of communication with God and it helps to calm people away from anxiety. Thomas Hayes Loop says: As a physician, I say that prayer is the most important means of creating calm in the nerves of human beings that I've ever known (Carnegie, 1956: 359), and Alexis Carl has also proved that prayer causes a certain spiritual vitality in human beings and the same state probably leads to the fast healing of some of the sick in the shrines and temples (Carl, 1383: 170) Prayer is a kind of asking help from God with special rituals.

« وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ » (بقره/45)

“Nay, seek (Allah's) help with patient perseverance and prayer: It is indeed hard, except to those who are humble.” (Baqarah: 45)

That is, seek help from patience and prayer to follow the truth, and if it is difficult for you to renounce Judaism, presidency, and property, try to be pious through saying prayer, so that it is easy for you to follow the Risālat of Islam (Qarashi, 1377: 1/112). Therefor prayer is one of the best ways to remove and cure anxiety and to find the health of soul. When one says prayer, he seeks to remove all thoughts and memories, including pressures and hardships, from his mind at that moment, and only turn to God. Trying to stay away from the pressures is effective in achieving peace.

The emotional relationship between man and God in this state strengthens his spirit and makes him comfortable. Prayer teaches man how to achieve peace through his practices. In other words, prayer is the most important means of creating peace in the nerves of man. (Nejati, 1387: 375) Paying attention to the meaning of prayer is also important for the peace of mind. By mentioning "Allah is Greater" one realizes the greatness of God and everything else, including the problems of life, will be regarded small. By reciting «إياك نعبد و إياك نستعين»: “Thee do we worship, and Thine aid we seek”. (Hamd: 5) One inspires himself to actually seek help from God in all things (Di Matteo, 1394: 761 and 762). There are many verses in the holy Qur'an that have a behavioral aspect and are the basis for promoting the mental health of society, verses like:

في جنات يتسائلون عن المجرمين ما سلككم في سقر قالوا لم نك من المصلين (مدثر: 40-43)

“They will be (in Gardens) of Delight (they will question each other. And (ask) of the Sinners: “What led you into Hell Fire?” They will say: ‘We were not of those who prayed.’

When they ask the criminals why did you come to hell? They say: we did not say prayer, if we said prayer, it would remind us God and forbid us prostitution and invite us to divine straight path. (Makarem Shirazi, 1384: 28/2589) Therefor human beings avoid the evils through communicating with the creator of being and arrives peace.

3-3. Conscious marriage gives peace

Conscious marriage is one of the most effective factors in promoting peace, looking at it in the right way, and having the right standards can be calm of life.

«ومن آياته ان خلق لكم من انفسكم ازواجا لتسكنوا اليها» (روم/21)

“And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them.” (Rum: 21)

«هو الذي خلقكم من نفس واحدة وجعل منها زوجها ليسكن اليها» (اعراف/189)

“It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love).” (A'raf: 189)

According to this verse, woman is the main source of mental peace. Psychologists, on the other hand, have proven that wife is seeking the role of father in her husband, meaning that if she does not get married, she has become an orphan. (Nejati, 1387: 375) Yes, marriage is one of the important strategies for promoting health, but some behaviors and lack of necessary life skills can disturb this peace. The Qur'an considers it important that husband and wife must have the same dignity as far as it prohibits the marriage of believers and unbelievers (Nūr / 3). Removing such behaviors will help calm and its promotion by marriage.

3-4- Remembering the blessings

One way to achieve peace of mind is to remind blessings. According to Shahid Motahhari, blasphemy and lack of thanks-giving not only destroys the blessings, but also creates the misfortunes, and this is the general principle that flows into human life (individual, social, worldly and hereafter). (Motahhari, 1378: 56) Man has many blessings, such as housing, prosperity, security, blessing, wisdom, children and worship... Paying attention to the creator and being aware of God can be achieved by mentioning the blessings. There are many verses in this regard:

«يا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَ الْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَآلَيْ تُؤْفَكُونَ.» (فاطر/3)

"O men! Remember the grace of Allah unto you! Is there a Creator, other than Allah, to give you sustenance from heaven or earth? There is no god but He: how then are ye perverted?" (Fatir: 3)

The addressee of the Qur'an are all human beings, in which a beautiful wisdom lies. These are the blessings in which people and non-people are immersed, and they benefit them, God has given these blessings to the people, because God is the creator of those blessings, by the word "mention" is not a literal meaning, but it is the opposite of forget and means to remember. (Paknezdad, 1365: 21/45) Remembering the blessings leads to remembering the almighty God and giving thanks. (Motahhari, Acquaintance with Qur'an, 57: 1378) It is noteworthy that the good men like the Prophet (PBUH) recommended this behavior to their people.

«وَ إِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلْ فِيكُمْ أَنْبِيَاءَ وَ جَعَلَكُمْ مُلُوكاً وَ آتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ.» (مائدة: 20)

“Remember Moses said to his people: ‘O my people! Call in remembrance the favor of Allah unto you, when He produced prophets among you, made you kings, and gave you what He had not given to any other among the peoples’.” (Ma'idah: 20)

It is well understood in this verse that Moses (PBUH), who is one of the Ulu l-'Azm Prophets, commands his people to remember the blessing on their lives. Reminding the blessing is a lively category,

in which there is an instructive lesson that we have a blessed God, who has given us blessings that are many, so many that they cannot be counted,

«وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا» (ابراهيم: 34)

“But if ye count the favors of Allah, never will ye be able to number them.” (Ibrahim: 34)

So by knowing this matter man is calm down, reassured and hopeful about his future and continues to live happily and enthusiastically.

3-5. Thanksgiving

Another way to improve and promote mental health is to be in the atmosphere of thanksgiving to God. Thanksgiving is one of the hallmarks of one's mental health; for, firstly in the realm of cognition and insight, the human being has attained a degree of growth and health that has recognized blessings, has obtained the power to recognize the blessings and the misery, and has recognized who has bestowed blessings on him. Secondly, having a thankful mood also reflects the health of one's feelings and emotions; because he has a sense of gratitude to the owner of the blessing, indicating that he is not suffering from mental and emotional traits such as pride, stinginess, hatred and jealousy and he has mental health. The more gentle and healthy a person is, the more thankful and appreciative he is. (Tabataba'i, 1374: 17/18) Thanks also means: the blessings are expressed by the person through the heart and the tongue. (Dehkhodā, 1337: 17/755) In the verses of the Qur'an, God invites people to this subject and leads them to thanksgiving and mentions it as a way to increase the blessing.

«فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُون.» (بقره: 152)

“Then do ye remember Me; I will remember you. Be grateful to Me, and reject not Faith.” (Baqarah: 152)

Just as "thanksgiving and lack of disbelief" is not just a matter of formality and speaking with the tongue, it is about consuming every blessing in its own right and using it in the same way that it has been created for a purpose so as to increase the mercy and blessing of God (Makarem Shirazi, 1374: 1/514), thanksgiving is a kind of attention to blessings, and blessings bring happiness and joy, and the act of thanksgiving leads to the abundance of blessings, and this behavior brings a happy spirit in man. In some verses of the Qur'an, God blessed the worshipers, and directly enjoins them to remain in the mood of thanksgiving to God:

«وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ» (لقمان: 12)

“We bestowed (in the past) Wisdom on Luqman: ‘Show (thy) gratitude to Allah.’ Any who is (so) grateful does so to the profit of his own soul: but if any is ungrateful, verily Allah is free of all wants, Worthy of all praise.” (Luqman: 12)

He wants us to say that the wisdom we gave him was: "Give thanks to God" because thanksgiving is to use every blessing in its place, so as to show the blessings better than it is. This method needs to make the servants and the blessings known, for the blessings should be known as they are His blessings, then to introduce its quality for an appropriate use, so as to better represent its blessings, so giving wisdom to Luqmān, compelled him to go through these steps in thanksgiving, and in fact the wisdom God granted him also requires thanksgiving (Tabataba'i, 16: 1374/322). In another verse, God wants Moses (PBUH) to be thankful. Was.

«قَالَ يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَ بِكَلَامِي فَخُذْ مَا آتَيْتُكَ وَ كُنْ مِنَ الشَّاكِرِينَ.» (اعراف: 144)

“(Allah) said: ‘O Moses! I have chosen thee above (other) men, by the messages I (have given thee) and the words I (have spoken to thee): take then the (revelation) which I give thee, and be of those who give thanks.’ (‘A’raf: 144)

According to these verses, the value of thanksgiving is determined. That this act is first of all an invitation to God, secondly, it is in harmony with the good servants of God in this regard, and elsewhere it is regarded as a sign of godliness.

«فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ كُنتُمْ لِيَّاهُ تَعْبُدُونَ.» (نحل: 114)

“So eat of the sustenance which Allah has provided for you, lawful and good; and be grateful for the favors of Allah, if it is He Whom ye serve.” (Nahl: 114)

Godliness is also an impact of thanksgiving. Thanksgiving is one of God's behaviors. God Himself is grateful and thankful. God says:

«... فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ.» (بقره: 158)

“...be sure that Allah is He Who recogniseth and knoweth.” (Baqarah: 158)

This verse clearly states that God is grateful. Allameh Tabataba'i writes: "The thanksgiving of God means that this is the true and noble attribute of God, not the virtual attribute, and the glorified God, though He is "Qadīm al-Iḥsān", and everyone who does something good to another is His benefactor, and no one has a right to ask Him. But at the same time He Himself has regarded the righteous deeds of the servants as a benefactor to Himself and has called Himself grateful to the righteous deeds of servants, and this is a charity above charity" (Tabataba'i, 1374: 581/1) The thanksgiving of God is very beautiful and shows it by rewarding and increasing the blessings. God is from among the thankful beings and He gives thanks to His servants. So thanksgiving is in fact a divine act, recommending this behavior to His servants and soon rewarding those who thankful. Noah (PBUH) was very thankful and in the Qur'an he is mentioned with the name of (the thankful servant):

«ذُرِّيَّةً مِّنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا.» (إسراء: 3)

“O ye that are sprung from those whom We carried) in the Ark (with Noah! Verily he was a devotee most grateful.” (‘Isra’: 3)

The children of those whom We took to the ship of Noah, as Noah was a thanksgiving servant, so that you may be thanksgiving like him.

«فَتَبَسَّمَ ضَاحِكًا مِّنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ.» (نمل: 19)

“So he smiled, amused at her speech; and he said: ‘O my Lord! So order me that I may be grateful for Thy favors, which Thou hast bestowed on me and on my parents, and that I may work the righteousness that will please Thee: and admit me, by Thy Grace, to the ranks of Thy Righteous Servants’.” (Naml: 19)

Solomon heard her voice and laughed and said, "My Lord! Inspire me to give thanks for the blessings that You give me and my parents, and succeed me in doing the righteous act that pleases you, and make me your compassionate servant."

These good prophets of God asked the success in thanksgiving for blessings of God: “O God, give me inspiration and prosperity so that I may always be thankful.” (Zuhayli, 1422, 10: 316)

In the narratives of the Infallible Imams (AS), we come to some important points. Imam Ali (as) said: "Thanksgiving is the ornament of wealth, and patience is the ornament of misery." (Amadi, 1366: 280). He said also: "Thanks to the blessings keeps one from misery" (Ibid). so one who seeks safety, well-being and good health may attempt for thanksgiving to God and strengthens this trait in himself.

Conclusion

In this article, we showed that because mental and spiritual health are important to society, we must strive to improve them. Therefore, ways to promote the mental health of the society have been explained, which can be helpful. The obtained results show that: in epistemic domain because epistemic dimension plays a prominent role because it is the supreme aspect of human existence, therefore, reinforcement of faith and belief and proper understanding of the philosophy of life, attention to patterns, excellence of correct vision and attitude towards the world and man, and in behavioral domain, familiarity with the Qur'an as the Book of Life, the prayer as the most beautiful worship, conscious marriage, the remembrance of blessings, thanksgiving to blessings, greatly affect the mental health. And by teaching the above methods, society can be saved from the dangerous harms of mental illnesses.

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