

# قرآن و روشنگری دینی

سال پنجم، شماره اول، پیاپی نهم، بهار و تابستان ۱۴۰۳ (۱۷۲-۱۵۵)

DOI: 10.30473/quran.2024.71540.1277

«مقاله پژوهشی»

## بازکاوی دیدن نعمتها در فرهنگ قرآنی و تأثیر آن بر سلامت روانی

احمد ربانی خواه<sup>۱\*</sup>، فرزاد دهقانی<sup>۲</sup>، یونس زیرک<sup>۳</sup>

### چکیده

احساس کامیابی و ناکامی در گرو نوع نگرش انسان به خود و شرایط اوست. یکی از دلایل اصلی احساس ناکامی مقایسه خود با دیگران بدون توجه به مؤلفه‌های متمایزکننده است. احساس خوشبختی یک مفهوم ذهنی است و بیشتر با تمرکز بر داشته‌ها حاصل می‌شود. در فرهنگ وحیانی، خداوند انسان‌ها را به دیدن نعمات و الطاف الهی سفارش می‌کند. بی‌گمان، دیدن موفقیت‌ها و امکانات باعث ایجاد حس کامیابی می‌شود. بر این اساس، پژوهش حاضر با روش توصیفی-تحلیلی و سطح تحلیل محتوا به دنبال بازشناسی رابطه میان چشم نعمت‌بین و سلامت روانی است. یافته‌های پژوهش گویای آن است که داشتن چشم نعمت‌بین و تقویت آن، زمینه رسیدن به آرامش را فراهم می‌کند و آرامش از مؤلفه‌های اصلی سلامت روانی است. مؤلفه‌هایی چون اندیشه و تعقل، نداشتن حزن و اندوه، داشتن عزت نفس، سبک زندگی متعالی، نگاه واقع‌بینانه، فقدان غرور و اهل تسبیح بودن از تأثیرات چشم نعمت‌بین بر سلامت روانی است.

### واژه‌های کلیدی

قرآن، سلامت روانی، چشم نعمت‌بین، آرامش، افسردگی.

۱. استادیار گروه علوم قرآن و حدیث دانشگاه پیام نور، تهران، ایران.  
۲. دانشیار گروه قرآن و حدیث دانشگاه حکیم سبزواری، سبزوار، ایران.  
۳. دانش‌آموخته کارشناسی علوم قرآن و حدیث دانشگاه حکیم سبزواری، سبزوار، ایران.

نویسنده مسئول:

احمد ربانی خواه

رایانامه: rabbani\_kh@pnu.ac.ir

تاریخ دریافت: ۱۴۰۳/۰۲/۱۳

تاریخ پذیرش: ۱۴۰۳/۰۵/۲۴

### استناد به این مقاله:

ربانی خواه، احمد؛ دهقانی، فرزاد و زیرک، یونس (۱۴۰۳). بازکاوی دیدن نعمتها در فرهنگ قرآنی و تأثیر آن بر سلامت روانی. فصلنامه قرآن و روشنگری دینی، ۱(۱)، ۱۵۵-۱۷۲. (DOI:10.30473/quran.2024.71540.1277)

## ORIGINAL ARTICLE

# Re-examining the Perception of Blessings in Islamic Culture and Its Impact on Mental Peace and Well-being

Ahmad Rabbanikhah<sup>1\*</sup>, Farzad Dehghani<sup>2</sup>, Yoones Zirak<sup>3</sup>

1. Assistant Professor Faculty of Quran and Hadith, Payame Noor University, Tehran, Iran.
2. Associate Professor, Department of Quran and Hadith, Hakim Sabzevari University, Sabzevar, Iran.
3. Bachelor of Quran and Hadith Studies, Hakim Sabzevari University, Sabzevar, Iran.

Correspondence  
Sayed Mahdi Rahmati  
Email: [rahmati@gonbad.ac.ir](mailto:rahmati@gonbad.ac.ir)

Received: 02May2024  
Accepted: 14 Aug 2024

**How to cite**  
Rabbanikhah, A., Dehghani, F. & Zirak, Y. (2024). Re-examining the Perception of Blessings in Islamic Culture and Its Impact on Mental Peace and Well-being. *Quran and Religious Enlightenment*, 4(2), 155-172.  
(DOI:[10.30473/quran.2024.71540.1277](https://doi.org/10.30473/quran.2024.71540.1277))

## ABSTRACT

The sense of success or failure is contingent on an individual's attitude toward themselves and their circumstances. One of the primary reasons for feelings of failure is comparing oneself to others without considering distinguishing factors. Happiness is a subjective concept and is primarily achieved through focusing on one's own possessions. In the Quranic culture, God advises humans to perceive the blessings and divine favors bestowed upon them. Undoubtedly, recognizing successes and opportunities fosters a sense of achievement. Accordingly, this research, employing a descriptive-analytical approach and content analysis, seeks to identify the relationship between recognizing blessings and mental well-being. The findings indicate that appreciating blessings and reinforcing this perception facilitates the attainment of serenity, which is a key component of mental health. Factors such as contemplation and reasoning, lack of sadness, self-esteem, an elevated lifestyle, realistic perspectives, absence of pride, and being devoted to remembrance are impacts of recognizing blessings on mental well-being.

## KEYWORDS

Quran, Mental Health, Recognizing Blessings, Peace, Depression.



## Introduction

In the Book of Revelation, God instructs humans to recognize blessings and to learn lessons from them. The main cause of depression and feelings of unhappiness stems from overlooking personal and familial advantages and forgetting the blessings that many individuals are deprived of. Thus, the Quran invites humanity to acknowledge these blessings, emphasizing them through several verses by swearing oaths on these blessings. The neglect or forgetfulness of blessings, on one hand, and the Quran's emphasis on them, on the other, necessitates further exploration of this topic. Therefore, the present study aims to elucidate the concept of recognizing blessings and examine the connection between this recognition and mental well-being.

To address the research question, bibliographic-referential gathering tools, descriptive-analytical methods, and content analysis levels will be utilized. The organization of this research is structured in several stages:

1. Analysis of the themes related to the concept of blessings;
2. Collection of verses associated with this context;
3. Thematic analysis of the verses.

## Literature Review

Regarding the influential components on mental health from the perspective of revealed culture, several works have been developed, including:

An article titled "The Impact of Quran Recitation on Mental Health" (2018 AD/1397 SH) by Mohammad Rezaei et al., which indicates the positive effect of Quran recitation on mental wellness.

Sheikhiani and Amjadi, in their article titled "The Impact of Quranic Teachings and Verses

on Mental Health" (2020 AD/1399 SH), point to the close relationship between religiosity, meaningfulness in life, and mental health.

An article titled "The Impact of Quranic Ontological Foundations on Increasing Mental Health" (2009 AD/1388 SH), written by Tabatabai and Hosseinpour, shows that the expansion of Quranic ontological foundations has positively influenced mental health and reduced symptoms of mental health components.

Masbuq et al., in a writing titled "The Impact of Quranic Stories on Mental Health (Case Study of the Stories in Surah al-Kahf)" (2016 AD/1395 SH), state that the analyzed stories aim to change attitudes, correct cognitive beliefs, offer proper solutions, and introduce the concept of the perfect human.

Another work titled "Examining the Effectiveness of Contemplation on the Verses of the Holy Quran on Increasing Mental Health" (2016 AD/1395 SH), by Esmaeili Sadri Abadi et al., indicates that contemplating Quranic verses, particularly in concepts such as remembrance and prayer, marriage, detachment from the material world, faith, and hijab, can yield favorable results in the prevention and treatment of mental illnesses.

An overview of the aforementioned research shows that there has been no written work regarding the relationship between recognizing blessings and mental health, which makes the present writing innovative from this perspective.

## Conceptualization of Key Terms in the Research

This section discusses the conceptualization of "Eye" and "Sight" as well as "Mental Health."

## Eye and Sight

One of the divine blessings for seeing blessings is the eye. Persian linguists consider the eye to be a part of the human body, a tool for sight, as well as a way of perceiving (Dekhoda, 2020 AD/1399 SH; Amid, 2010 AD/1389 SH; Mo'in, 2002 AD/1381 SH). The equivalent of "Eye" in the Holy Quran is "'Ayn" and "Abṣār." The word "'Ayn" is repeated 29 times in the verses of the Quran. The term "'Ayn" is used in various meanings depending on different perspectives and is often used metaphorically for the eye as a bodily organ. It has been used in the context of referring to a spy or an observer of something. It is also used to describe a hole or an opening in a container of water or for storage, which is likened to an eye due to water flowing from it. Additionally, "'Ayn" refers to a gold mining when seen as the best metal, similar to how the eye is viewed as the best part of the body. A source or spring of water is also referred to as "'Ayn" which is analogous to the water in the eye (cf. Rāghib Iṣfahānī, 1995 AD/1374 SH: 2, 677-679; Qarashī, 1992 AD/1371 SH: 5, 84-85; Bostani, 1996 AD/1375 SH: 631). *Qarashī* also considers "'Ayn" to refer to a large eye (Qarashī, 1992 AD/1371 SH: 5, 84-85). In the *Abjadī* culture, several other definitions for "'Ayn" have been provided, including the sense of sight, a water reservoir, the channel of water from a *Qanāt*, and the existence of everything (Bostani, 1996 AD/1375 SH: 631).

The word "Abṣār" is mentioned 38 times in the Quran, and it is used to refer to the power of sight, the eye, and knowledge. "Baṣar" refers both to the eye and to the sense of sight. In the Holy Quran, "Baṣar" seems to be used exclusively to denote the power of sight. "Abṣār" also means insights and knowledge (Qarashī, 2222 AD/1111 SH: 1, 195-196; cf.

also: Bostani, 1996 AD/1375 SH: 186; Jawharī, 1956 AD/1376 AH: 2, 591). According to Rāghib, "Baṣar" is the power of vision of the eye and the capacity of the heart to perceive; conversely, a blind person (*Ḍarīr*) is also referred to as "Baṣīr." However, the appropriate and deserving expression for this naming is due to the light of the heart's vision (Rāghib Iṣfahānī, 1995 AD/1374 SH: 1, 275-277).

## The Difference between Baṣar and 'Ayn

"'Ayn" is the tool of "Baṣar"; it refers specifically to the pupil, while "Baṣar" is the term for vision. That is why it is said that one of his eyes became blind and not that his "Baṣar" became blind. Therefore, "Baṣar" is a term for seeing, and it can also refer to the knowledge of something clear (Askarī, 1111 AD/2222 AH: 1, 381). "'Ayn," which translates to "Eye" in Persian, is a specific term for the organ, regardless of its function. When a poet wants to describe the harmony and beauty of the beloved's eye without focusing on the act of seeing, they use the term "Eye." However, the word "Baṣar" and its Persian equivalent "*Dīdih*" are applied to the eye because of its specific function of seeing (Abṣār). When the focus is on the function of the eye, meaning the act of seeing, the term "*Dīdih*" is used. Thus, although these two words both name an organ, their usage varies (Motahhari, 2011 AD/1390 SH: 19, 473).

Since the source of mental health begins with seeing and the eye, we will continue to discuss mental health:

## Mental Health and Its Components

Various definitions of mental health have been presented and extensive research has been conducted in this area (Weisi et al., 2022 AD/1400 AH: 26). However, the definition of mental health remains a matter of dispute; the

reason for this disagreement is that a correct definition of normality has not yet been provided (Rezaei Isfahani, 2007 AD/1386 SH: 147).

Mental health and psychological well-being, as used by psychiatrists and psychologists, is equivalent to "Being Health-well" or "Health Mental" in English (Weisi et al., 2022 AD/1400 SH: 26). The World Health Organization (WHO) describes mental health as a state of psychological well-being that enables individuals to cope with the stresses of life, realize their abilities, learn effectively, work well, and contribute to their community. It is an integral component of health and well-being that underlies our individual and collective capabilities for decision-making, building relationships, and shaping the world we live in. Mental health is a fundamental human right and is essential for personal, social, and socio-economic development. Moreover, mental health is more than just the absence of mental disorders (WHO, June 17, 2022).

Some psychologists have provided other definitions of mental health as follows:

According to Goldstein, "Mental health is the balance between the environment and the individual in achieving self-actualization." (Weisi et al., 2022 AD/1400 SH: 26) Some define mental health as the absence of mental illness; in other words, they place disease and health at two opposite poles, stating that for a healthy person to become ill, they must move from the healthy pole to the opposing pole, which is disease (Rezaei Isfahani, 2007 AD/1386 SH: 147). Others have offered a more comprehensive definition of mental health, which includes a four-stage process. In this definition, mental health encompasses the rules, principles, and methods that free the individual from distress and turmoil and provide mental peace, spiritual well-being, and personal cohesion. The stages are as follows:

1) Provision, Creation, and Maintenance: This stage primarily refers to creating health factors and addresses health and preventive aspects, as prevention precedes treatment.

2) Balance: The individual should seek psychological and personal balance.

3) Strengthening the Factors of Calmness: This stage is one of the most critical steps toward achieving the goal. In this stage, the individual must strengthen the factors of mental calmness within themselves, which result from the previous stages.

4) Evolution: This is the developmental journey toward achieving the perfection of the self. In this section, the individual becomes aware of their hidden personality traits and, by addressing personal deficiencies and disorders, reaches a stage of coherence and perfection (Rezaei Isfahani, 2007 AD/1386 SH: 147).

From the definitions of mental health, it is evident that strengthening the factors of calmness is one of the most important pillars of mental health; this is because calmness is one of the indicators of mental health and well-being, and these factors guide the individual toward their ultimate goal, which is the perfection of the self. To achieve the perfection of the self, an individual must first learn the way to reach calmness, and one of the means to attain calmness is to recognize the blessings in life. The Quran pays attention to the concept of calmness as an important indicator (Quran 13/28; 48/4; 6/96; 9/103; 6/81; 25/47), with terms and concepts such as sound heart, growth, and tranquil soul being akin to mental health (Parcham, 2004 AD/1383 SH: 60). The comfort and calmness that are regarded as human happiness in Islam and the Quran are closely related to mental and physical health and are understood in the context of an individual's mental well-being (cf. Tofiyli, Irani, 2020 AD/1399 SH: 80). As a result,

mental health has a direct relationship with calmness, and a person can only enter the domain of mental wellness after achieving calmness.

### **The Importance of Mental Health**

According to the World Health Organization, in recent years, the role and importance of mental health in achieving global development goals have increased. On the other hand, depression is one of the leading causes of disability. Suicide is the fourth leading cause of death in individuals aged 15 to 29 years. Individuals with severe mental illnesses often die earlier, even two decades sooner, due to preventable physical conditions. Despite scientific and industrial advancements in some countries, individuals with mental illnesses often experience severe violations of human rights, discrimination, stigma, and shame (WHO). In another report from the World Health Organization, psychological stress is cited as one of the common illnesses of the present age, affecting approximately 6% of the global population, with 80% of physical illnesses beginning with increased psychological stress (Qezel Tireh, 2016 AD/1395 SH: 6). Research conducted in Iran indicates that 20 to 25% of the population suffers from neurological and psychological disorders and requires psychological treatments and counseling (Weisi et al., 2022 AD/1400 SH: 30).

Mental health is as important as physical health, and individuals with good mental health deal with life's challenges rationally, feel satisfied with their lives, and adapt to their environment (Salimi et al., 2010 AD/1389 SH: 5). With the significance of mental health being established in both the individual and social aspects, the connection between blessings and mental health will be further explored.

### **The Relationship between Blessings and Mental Health**

Human life is filled with blessings, and on the other hand, mental health is one of the four dimensions of human well-being, alongside spiritual, social, and physical aspects. According to various studies, this dimension of health oversees and regulates the other dimensions, such that one of the primary causes of diseases in the present era is psychological stress. Psychological challenges initially weaken an individual's mental health and, subsequently, manifest as physical illness.

The question is how the blessings of God can lead a person to mental health? Undoubtedly, the blessings of God hold significant importance in human life and bring one to a state of calmness. One of the Quranic verses regarding God's blessings is verse 8 of Surah *al-Takāthur*, which states: "Then, on that Day, you will surely be asked about pleasure." This verse reminds us of several important points: 1) The term "*Na'īm*" (Pleasure) encompasses all of God's blessings in this world (Faḍlullāh, 1998 AD/1419 AH: 24, 395). 2) It affirms the importance of God's blessings. 3) It confirms that blessings can be recognized. This is particularly significant because recognition is a prerequisite for examining and understanding blessings. 4) It establishes that sight is one of the important tools for recognition; in other words, understanding that something is a blessing depends on seeing that blessing with the physical eye and then contemplating and understanding it with insight and reaching the essence of the one bestowing the blessings. This is important because sight as a tool can contribute to an individual's mental health. 5) The Quran does not simply emphasize seeing blessings; rather, seeing must be accompanied by insight.

### Questioning about Blessings

On the Day of Resurrection, God will question about the blessings He has bestowed upon humans: "Then, on that Day, you will surely be questioned about the blessings." (al-Takāthur/8). Which blessings will humans are questioned about? Answering this question is significant from the perspective of the semantics of the key terms in the verse, the identification of blessings, and the deeper analysis of God's true intentions regarding blessings.

### Analyzing the Meaning of *Na'im* and the Importance of Blessings in the Verse

Some interpreters have noted that the questioning about blessings pertains specifically to the inhabitants of Hell (cf. Ṭabrisī, n.d.: 77, 256). In narrative interpretations, the mentioned blessings include: Food, drink, health and wellness, leisure, and the guardianship of the family of the Prophet, among others (cf. Ṭabrisī, n.d.: 77, 257-258; Ṭūsī, n.d.: 10, 403; : uwayzī, 1996 AD/5555 AH: 5, 222 and ;;; Suyūṭī, 1984 AD/1404 AH: 6, 388) as well as wealth that brings pride and vanity to its owner (Muqṇīyyah, 1999 AD/1378 SH: 8, 169).

Thus, a person will be questioned about every blessing that God has bestowed upon them (cf. Ṭabāṭabā'ī, 1555 AD/4444 SH: 00, 603; Makarem Shirazi, 1992 AD/1371 SH: 27, ;;; Qarashī Bunābī, 1666 AD/5555 SH: 22, 341-342; Ṭabarī, 1991 AD/1412 AH: 30, 187; Fakhr Rāzī, 1999 AD/1420 AH: 32, 274-276; Ṭabarī, 1111 AD/2222 AH: 00, ;;; Miybudī, 1992 AD/1371 SH: 10, 599). Although there is considerable difference in the mention of blessings in the narrations, this difference is due to the prioritization of their importance. This prioritization serves as a warning regarding the hierarchy of divine gifts and blessings,

reminding us of the heavier responsibilities associated with certain blessings (cf. Makarem Shirazi, 1992 AD/1371 SH: 27, 287). Thus, the concept of *Na'im* mentioned in this verse refers to all blessings, and anything that can be considered a blessing falls under the intent of the verse. Consequently, all of God's blessings will be questioned on the Day of Judgment, highlighting the significance of these blessings.

### Examining whether blessings are recognizable or not

Understanding God's blessings lays the groundwork for recognizing their importance. Can one know from anything according to the Quran? The divine scripture invites humans to recognize God (al-Anbīyā'/22; al-Mu'minūn/91), the world (Yūnus/101), themselves, and the history of the past (Ḥajj/46), and God also teaches Adam everything he didn't know (al-'Alaq/5), including all names (the truths of the universe): "And He taught Adam the names, all of them" (al-Baqarah/31). Furthermore, in the verse "And they encompass not a thing of His knowledge except for what He wills" (al-Baqara/255), human knowledge is described as a type of encompassment of some part of the knowledge of the Lord; thus, the Quran deems recognition to be possible (cf. Motahhari, n.d.: 1, 102-105).

### Examining Tools of Recognition

In the culture of divine revelation, senses are mentioned as tools of understanding, the most important of which are hearing and sight (al-Nahl/78), marking the first or superficial stage of recognition. The Quran's emphasis on the two senses of hearing and sight is because they are among the most critical tools for scientific understanding (Nejati, 2002 AD/1381 SH: 181; Rezaei Isfahani, 2007 AD/1386 SH: 12, 17).

Following that is the stage of deep and logical understanding (cf. Motahhari, n.d.: 1, 102-105), which is called insight; because if seeing is not accompanied by insight, it does not lead to guidance and cannot save a person from the fire of Hell.

The verse "And We have certainly destined for Hell many of the jinn and mankind. They have hearts, by which they do not understand, and they have eyes by which they do not see, and they have ears by which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless." (al-A'rāf/197) indicates that seeing without insight is one reason why humans and jinn enter the fire. Additionally, in this verse, God introduces such people as being lower than animals; because if mere seeing were the criterion, animals also have eyes and can see, but the quality that distinguishes humans from other creatures and leads to their salvation from Hell is insight.

In the verse "And the blind and the one who sees are not equal" (al-Fāṭir/19), it points to the inequality between the blind and the seeing [the disbeliever and the believer]. Seeing and not seeing in this verse do not refer to physical vision; rather, it refers to vision that is accompanied by insight. This is emphasized in the verse "And whoever is blind in this [world] will be blind in the Hereafter and more astray in [his] way," (al-Isrā'/105) which reminds us that a person who is blind of heart in this world will also be blind of heart and more misguided in the Hereafter. It is certainly not referring to physical blindness, but rather a lack of insight; as another verse states: "They have eyes but do not see." (al-A'rāf/17) Merely seeing is not sufficient; it is essential for seeing to be accompanied by insight.

Another point is that seeing blessings with insight can bring psychological well-being to a person only if it leads them towards peace. God's blessings can bring tranquility to humans through various means, which will be analyzed and discussed in light of Quranic verses.

### **The Relationship between Thought, Reasoning, and Remembrance with Psychological Well-Being**

In verses ten to eighteen of Surah al-Naḥl, God addresses various groups of people. The group that is the focus of this discussion consists of those who take heed. In these verses, after mentioning the blessings, God first asks people to contemplate the blessings, and ultimately, in verse thirteen, remembrance and reminding are mentioned.

"He it is who sends down from the sky rain for you, from which is drink and from which are trees in which you pasture. He causes the crops to grow for you, and the olive tree, the date palm, the grape vine, and from all the fruits, indeed, in that is a sign for a people who give thought. And He has subjected for you the night and the day and the sun and the moon, and the stars are subjected by His command. Indeed, in that are signs for a people who use reason. And whatever He has scattered for you in the earth of differing colors, indeed, in that is a sign for a people who remember. And He it is who has subjected the sea, so that you may eat from it tender meat and extract from it ornaments which you wear; and you see the ships plowing through it, and to seek of His bounty and perhaps you will be grateful. And He placed within the earth firmly set mountains, lest it should shift with you and rivers and roads; that you may be guided; and landmarks; and by the stars, they are [also] guided. Is he who creates like one who does not



create? So will you not remember? And if you should count the favors of Allah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful." (al-Nahl/10-18)

Recognition is the precursor to thought and reasoning; that is, until a matter is recognized, it cannot be resolved. It was previously stated that the first step of recognition involves seeing or hearing, and ultimately, this recognition is solidified through thought and reasoning. A person must first reflect on God's blessings and contemplate them, and the result of this contemplation is remembrance. Until seeing is accompanied by insight, remembrance is not possible; as without seeing, recognition is not achievable, and without recognition, there can be no thought, and without thought, surely there is no remembrance.

### **Blessing and Mental Well-being**

When a person reflects on blessings, they naturally think of the Creator of those blessings. They also realize that blessings are constantly changing and evolving; that is, some blessings are given to a person, while others are taken away. A person experiences happiness upon receiving a blessing and sorrow upon losing it. A person who sees these blessings perceives them all as divine trusts, and the act of receiving or losing them does not bring them joy or sadness; because such a person, first: Views the world with detachment, considering it insignificant and worthless, and second: Regards all blessings as the grace and gift of God, believing that giving and taking those blessings is an expression of God's kindness. This state of tranquility and balance in relation to blessings is beautifully depicted in the Quran: "So that you do not grieve over what has escaped you nor rejoice in what He has given you" (al-Hadīd22); a state that Imam Ali (AS) considers a sign of viewing the world as

insignificant and of detachment from it (Nahj al-Balaghah, Wisdom 439).

### **Quranic Instances of Achieving Peace through Reflection on Blessings**

The Holy Quran is the most complete and comprehensive divine blessing, bringing true peace and happiness with its unique guidance. On one hand, this revealed book brings peace to hearts, and on the other hand, with its knowledge-giving and motivating language, it creates the conditions to recognize blessings.

In a context of comfort and reassurance, God emphasizes to the Prophet Muhammad (PBUH) that He has not abandoned him and has no enemies (al-Ḍuḥā/3) and that the Hereafter is better for him than this world (al-Ḍuḥā/4). Additionally, He reminds of the promise of forgiveness and blessings in the near future, such that it would bring joy to the Prophet's heart (al-Ḍuḥā/)). The continuation of this context, to emphasize the divine promise, refers to the past of the Prophet to remind him of God's special kindness towards him before his prophetic mission, ensuring his trust in God's promise and consequently bringing him peace; expressing that one of God's blessings was providing refuge to the Prophet in the peak of loneliness and orphanhood (cf. al-Ḍuḥā/)). The next blessing is the blessing of guidance (ch. al-Ḍuḥā/)), and finally, it refers to the self-sufficiency of the Prophet after poverty and deprivation (cf. al-Ḍuḥā/)), which is illuminated by his marriage to Khadijah. Based on this, the context, while providing comfort and reassurance to the Prophet (PBUH), teaches Muslims to recognize the blessings so that by acknowledging them, they focus on the One who bestows these blessings and entrust their life's well-being to the true owner of the blessings, thereby achieving peace.

One more concrete example of the relationship between recognizing blessings and mental health, centered on the foundational element of peace, is illustrated in the blessed Surah *al-Quraysh*. In this Meccan Surah, God draws people's attention to their everyday lives, which might lead them to overlook the significant blessings of God that contribute to achieving peace and mental well-being, as well as attaining security—an important component of mental health.

Before Arabia became connected to the Silk Road trade routes, the Arabs were constantly engaged in raids and plundering one another. However, by God's will, they were granted the blessing of connecting to the Silk Road, which allowed them to undertake the two seasonal journeys to Syria. In fact, the groundwork for trade with various tribes and nations was the establishment of trade agreements that eventually fostered camaraderie and friendship (cf. Dehqani, 2023 AD/1402 SH: 137). God reminds them of this blessing, which led to the unity and friendship of the *Quraysh* (*al-Quraysh*/1), and this friendship resulted from their winter and summer voyages (*al-Quraysh*/2). Ultimately, God directs all these special blessings back to Him and, in return, calls on the people to express gratitude through action so that they can recognize the Giver of blessings and worship the God of the Kaaba (*al-Quraysh*/3). In the end, God describes Himself in such a way that their understanding becomes more concrete and practical, stating that He rescued them from hunger and provided them security from fear (*al-Quraysh*/4).

It is important to note that fear, which signifies the absence of security, is one of the destructive elements of mental health and peace. God introduces the deliverance from fear and the attainment of security and peace as one

of the significant blessings. The above verses depict tangible and material peace for the audience of revelation and emphasize to all others that all blessings come from Him. Understanding this truth leads to awareness of all divine blessings and recognition of God as the Giver, resulting in peace. Therefore, the Quran refers to true believers as those who do not experience fear and sorrow, which are components of mental health and peace (cf. *Yūnus*/62). Enhancing the perspective of recognizing blessings allows one to focus more on the Giver rather than merely seeing the blessings themselves, which is why receiving or losing blessings does not bring joy or sadness to a believer (cf. *al-Ḥadīd*/23).

### **The Relationship between Recognizing Blessings and Grief and Sorrow**

The Almighty God invites humans in many verses to remember the blessings, and this act of remembrance naturally directs them towards the Creator of these blessings. For instance, in the verse "And whatever blessing you have, it is from Allah; then when harm touches you, to Him you cry for help," (*al-Naḥl*/53) God reminds humans that everything they possess is from Him, and that He is the true owner of these blessings. Other verses such as "To Him belongs whatever is in the heavens and whatever is in the earth," (*al-Baqarah*/255) "Say, O! Allah, Owner of the Kingdom, You give the kingdom to whom You will," (*Āli 'Imrān*/)) and "And to Allah belongs the dominion of the heavens and the earth and whatever is between them" (*al-Mā'idah*/17) refer to this same truth. When a person consistently remembers that the true owner of blessings is God and that they are like a trust in His hands that should not be neglected (cf. Qaraati, 2004 AD/1383 SH: 7, 412), it instills a

sense of responsibility towards those blessings; because God will question about the blessings (al-Takāthur/8). With this perspective, when a person loses a blessing such as health or loved ones, they do not succumb to grief and sorrow, as such feelings jeopardize one's mental health; according to Imam Ali (AS): "Worry is half of old age." (Nahj al-Balaghah, wisdom 143)

Medical science recognizes many physical illnesses as originating from psychological disturbances, and mental health is closely linked to physical health. For example, heart, digestive, and neurological diseases often arise from psychological stress and anxiety stemming from grief and worry.

### **The Relationship between Recognizing Blessings and Self-esteem in Human**

Seeing blessings reveals to a person their existential poverty and the richness of the Divine Essence, making it clear that humans are always in need of the rich (cf. al-Fāṭir/15). This perspective of dependency can deepen the relationship between humans and their Creator, guiding them towards the Self-sufficient God in times of need. Religious teachings suggest that servitude to God is the foundation of honor, as God is the source of dignity (cf. al-Fāṭir/10; Āli 'Imrān /26). Such servitude is a source of pride for a person because the Self-Sufficient God is the best deity and the most capable being to trust and rely on; as Imam Ali (AS) says: "O! My God, it is enough for me as honor that I am Your servant, and it is enough for me as pride that You are my Lord." (Ibn Bābawayh, 8883 AD/1362 SH: 2, 420)

The opposite of honor is humiliation; if a person lacks dignity, they become humiliated. Imam *Ṣādiq* (AS) states: "It is not permissible for any Muslim to humiliate themselves" (Majlisī, 1984 AD/1403 AH: 97, 93). This is because many vices stem from humiliation and

degradation. For instance, humiliation leads to hypocrisy and deceit: "The hypocrisy of a person is due to the humiliation they feel within themselves," (Tamīmī Āmidī, 1990 AD/1410 AH: 722) which results in arrogance, transgression, and pride: "No man becomes arrogant or tyrannical except because of a sense of humiliation he perceives within himself." (Kulaynī, 8888 A8 /7777 AH: , ))))

The lack of self-esteem results in decreased self-satisfaction, psychological harm, and the formation of contradictory attitudes in a person, leading to risky behaviors (Naderi Lordejani et al., 2019 AD/1398 SH: 161). Internal conflicts and external problems arise from weak self-esteem; internal conflicts include: eating disorders and anxiety (anorexia or binge eating), suicidal tendencies, and depression; while external problems include: drug use, violence, etc. (ibid.). Most researchers believe that self-esteem positively affects individual activities and personality variables, while a lack of self-esteem leads to psychological harm (Darani, Lavasani, n.d.: 82).

### **The Relationship between Recognizing Blessings and Lifestyle**

In the Holy Quran, God emphasizes the remembrance of blessings alongside two crucial blessings: the Book and Wisdom: "And remember the favor of Allah upon you and what has been revealed to you of the Book and Wisdom by which He instructs you. And fear Allah, and know that Allah knows of all things." (al-Baqarah/231)

The "Book" refers to divine scriptures or specifically the Quran (Makarem Shirazi, 1993 AD/1371 SH: 2, 179; ) abarī, 1992 AD/1412 AH: 2, 296; Ṭabrisī, 1996 AD/1375 SH: 1, 297). Wisdom, according to most interpreters, is the tradition (cf. Ibn 'Aṭīyyah, 2001 AD/1422 AH: 1, 310; Zamakhsharī, 1987 AD/1407 AH: 1,

;;; Baghawī, 1999 AD/1420 AH: 1, 311; Bayḍāwī, 1997 AD/1418 AH: 1, 143; Qurṭubī, 1985 AD/1364 AH: 3, 157), while some consider it the bounds of divine laws (Ṭabrisī, n.d.: 3, 23; Abul Futūḥ Rāzī, 1989 AD/1408 AH: 3, 2;;; Miybudī, 1992 AD/1371 SH: 1, 623). The meaning of the verse indicates that God has provided people with an Islamic lifestyle, encompassing the Quran and the Sunnah.

The revelation of the Quran to humanity signifies that God holds special importance in guiding mankind; as the Quran itself refers to this guidance (cf. Ibrahim/1). One of the most significant paths of guidance for humans in the Quran is the provision of an Islamic and Quranic lifestyle.

In the Quranic culture, the right path and the correct way of life are depicted; it is the same path for which humans were created, and walking on it leads to the perfection of individuals (cf. al-Fātiḥa/7; Āli 'Imrān/11 and 110). One of the models for a religiously aligned lifestyle is benefiting from the guidance of religious leaders, or the Sunnah, which is emphasized in the Quran regarding the authority of the Sunnah (cf. al-Ḥaṣhr/7; al-Nisā'/59) (Haeri Shirazi, 2017 AD/1396 SH: 18 to 24).

The Islamic lifestyle<sup>1</sup> is centered on the Quran and the Sunnah, and it has a positive and significant relationship with mental health, guiding individuals toward a healthy life and their growth and development (Silwabadi et al., 2015 AD/1394 SH: 7). Lifestyle affects human health; it contributes to both mental and physical well-being and plays a role in societal health. A proper lifestyle can help in the

1. In the definition of Islamic lifestyle, it can be said that it is a way of life in which all behavior and actions of a person are centered on the Quran (Akbari, spring and summer 2017 AD/1397 SH).

treatment of psychological harms, enhance individual and social well-being, and optimize and preserve cognitive performance (Akhavy Samarin, Khazaei, n.d.: 609). Today, in many developing countries, numerous health issues such as cardiovascular diseases, obesity, various cancers, and addiction are linked to changes in individuals' lifestyles in society. Additionally, an inappropriate lifestyle is a significant factor influencing diseases such as colon cancer, stomach ulcers, AIDS, etc. (Doosti et al., 2018 AD/1397 SH: 8). According to studies by the World Health Organization, about 12% of individuals' health and quality of life depend on their lifestyle and behavior (Arabi, Soleymanpourimran, 2018 AD/1397 SH: 193), and 80% of deaths in developing countries and 60% of global deaths are due to inappropriate lifestyles. Furthermore, forecasts suggest that these figures will reach 75% of global deaths by 2030 (Dosti et al., 2018 AD/1397 SH: 8). These statistics indicate that changes in individuals' lifestyles are related to health problems in a country (cf. Bahador and Abbasi, 2011 AD/1390 SH: 51). Therefore, ensuring mental health requires providing an appropriate lifestyle, and the suitable lifestyle is the Islamic lifestyle derived from the Quran and the Sunnah.

### **The Relationship between Recognizing Blessings and Realistic Perspectives**

In the first ten verses of Surah *al-Balad*,<sup>2</sup> the Quran points to a reality of human life by enumerating its blessings and conveys to

2. I swear by this city [i.e., Makkah]. And you, [O! Muḥammad], are free of restriction in this city. And [by] the father and that which was born [of him], We have certainly created man into hardship. Does he think that never will anyone overcome him? He says, "I have spent wealth in abundance." Does he think that no one has seen him? Have We not made for him two eyes? And a tongue and two lips? And have shown him the two ways?

humans through the verse "Indeed, We created man in hardship" (al-Balad/4) that by acknowledging these blessings, one can develop a realistic perspective about the universe. One reason for human failure is the lack of a realistic viewpoint on matters. A realistic viewpoint includes seeing, understanding, and recognizing phenomena while considering the causal relationships between them (Zebarjad et al., 2017 AD/1396 SH: 57). With a realistic perspective, a person must first look at the blessings of God.

According to the perspective of the Quran, the principles of Islamic beliefs must be based on sound and firm knowledge, and overlooking these realities will lead to failure and lack of success (Roshanzamir and Arabi Aysak, 2019 AD/1398 SH: 176). A realistic outlook in human life is also of special importance, and its absence can create numerous problems, including failures in life, which in turn create grounds for psychological issues.

### **The Relationship between Blessings and Realistic Perspective**

To understand the relationship between a realistic perspective and the blessings of God, it is essential to correctly comprehend the factors of realism and the obstacles to it. One of the barriers to realism is negligence (cf. Zebarjad et al., 2017 AD/1396 SH: 52). In various verses, after mentioning the blessings, God considers them a means of reminder and brings to mind those blessings (cf. al-Baqarah/231; Āli 'Imrān/;;; al-A'rāf/44 and ;;; al-Zukhruf/13); this is because one of the functions of blessings is to serve as reminders to awaken humans from the sleep of negligence. For example, in the verses "And when Moses said to his people, O! My people remember the favor of Allah upon you...," (al-Mā'idah/00-21) Prophet Moses reminds his people of Allah's blessings so that

they may submit to His commandments. Additionally, in another verse, the Children of Israel are commanded to remember His blessings: "O! Children of Israel, remember My favor..." (al-Baqarah/47). These reminders dispel the dust of negligence from the heart, mind, and eyes of a person and grant them a realistic outlook.

The factors of realism can be categorized under two headings: "Internal Factors" and "External Factors." Reasoning is one of the most important internal factors (Zebarjad et al., 2017 AD/1396 SH: 64). In the verses "Did We not make for him two eyes, a tongue, and two lips?" (al-Balad/8-9), God, by mentioning blessings in the form of a question, compels humans to think, and through rhetorical questioning, He aims for the individual to reflect on the reality of existence and acknowledge it.

In another verse, after enumerating the blessings bestowed upon humanity, these blessings are referred to as signs for the realistic perspective of those who reflect and reason: "Indeed, in the creation of the heavens and the earth, and the alternation of night and day... there are signs for those who use reason." (al-Baqarah/164; cf. also: al-Nahl/66-67)

Confrontation with difficulties is an external factor of realism. The verse "Indeed, We created man in hardship" (al-Balad/4) addresses the hardships present amidst blessings in the context of verses that refer to divine gifts. Some interpret the term *Kabad* in this verse as meaning suffering and hardship, while others understand it as meaning perseverance and steadfastness (Eftikhari, 2008 AD/1387 SH: 259). Despite the various interpretations of this term, commentators agree on the concept of suffering, discomfort, and difficulty it encompasses (Eftikhari, 2008 AD/1387 SH: 259; Makarem Shirazi, 1992 AD/1371 SH: 27,

10; Ṭūsī, n.d.: 00, 350-351; Qushayrī, : 3, :; Wāḥidī, 1996 AD/1415 AH: 2, 1203; ‘Āmilī, 1981 AD/1360 SH: 8, 577; Ṭāliqānī, 1983 AD/1362 SH: 4, 88-89). The reason confrontation with difficulties leads to realism is that a person wakes from the sleep of negligence when faced with problems (Makarem Shirazi, 2007 AD/1386 SH: 243) and perceives realities as they are. In the verse "It is He who makes you travel through land and sea..." (Yūnus/)) God illustrates this reality through the example of passengers on a ship, showing that when faced with a storm, humans call upon God sincerely, which reflects their understanding of the realities of matters that arise from confronting difficulties (Makarem Shirazi, 2007 AD/1386 SH: 71).

Facing difficulties and understanding them ensures an individual's mental well-being; as the individual uses comprehension and understanding of realities to confront problems, they become distanced from anxiety, fear, instability, and apprehension, ultimately reaching a state of self-sufficiency and tranquility. If a person considers the occurrence of difficulties to be inevitable, they prepare themselves to confront them, making their adaptation to the consequences of events easier (cf. Rezaei Isfahani, 2007 AD/1386 SH: 123).

### **The Relationship between Recognizing Blessings and Pride**

In the verse "Does he think that no one has power over him?" (al-Balad/5), God reports on the arrogance and negligence of the arrogant individuals who ride the steed of vanity (cf. Makarem Shirazi, 1992 AD/1371 SH: 27, 11-12; Ṭabāṭabā’ī, 1995 AD/1774 SH: 00, 88;; Balāghī, 2007 AD/1386 SH: 7, 230; Khaṭīb, 2003 AD/1424 AH: : 55;; Qarashī Banābī, 1996 AD/1375 SH: 12, 234) and enumerates the

blessings given to humanity to highlight His absolute ownership and man's complete neediness. Pride and arrogance are undesirable moral vices that the Quran consistently condemns: "And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like every self-deluded boaster". (Luqmān/18)

God draws human attention and reminds them of the moral vice of arrogance by exemplifying His blessings, so that on one hand, He demonstrates His complete power to humanity (al-Isrā’/)) and strengthens their monotheistic perspective, and on the other hand, encourages humans to look at God's blessings with a grateful and realistic eye. This perspective reveals the existential weakness of human beings and the infinite power of God more clearly, preventing them from following the path of arrogance; because the essence of arrogance is power and strength: "O! Mankind, what has deceived you concerning your Lord; the Generous... in whatever form He willed has He assembled you." (al-Infīṭār/6-8)

Arrogance and pride lead to numerous psychological harms; one of these harms is a lack of self-esteem and genuine perfection. The loss of social popularity is another consequence that comes with pride and arrogance. An arrogant person is not accepted by society and is viewed with disdain by people; as the Messenger of God (PBUH) says: "Th arrogant is the most despised of people". (Ibn Bābawayh, 4444 AD/4433 AH: 4, ))) With diminishing social popularity and lack of acceptance from society, their social connections decrease, leading to isolation, and loneliness threatens their mental health. This loneliness also results in failures, as individual efforts yield less success than collective efforts. The superiority complex of arrogant individuals

is another negative byproduct that has paved the way for many wars, destruction, and bloodshed (cf. Mousavi Asl, 2008 AD/1387 SH: 52-53).

### **The Relationship between Recognizing Blessings and Praise**

From the context of verses 58-74 of Surah *al-Wāqī'a*, the connection between recognizing blessings and praising is evident. The term "*Tasbīh*," in the form of "*Tafīl*" from the root "S B H" (Salehi, 2020 AD/1399 SH: 2), means passing quickly through water and air (Rāghib Iṣfahānī, 5555 AD/4444 SH: 2, )))) and moving on the right path without deviation, or being right without weakness (Muṣṭafawī, 9999 AD/1368 SH: 5, 20-21). *Tasbīh*, in terminology, means the worship of the Creator and acknowledging God's status of creation, and it signifies the glorification of the Lord from any imperfections and impurities or similarities (cf. Muḥaddith Khurāsānī, 1993 AD/1372 SH: 352; Rezaei Isfahani, 2007 AD/6666 SH: 6, 66; Azharī, 2001 AD/1421 AH: 4, ;;;; Rāghib Iṣfahānī, 1995 AD/1374 SH: 2, 175; Ṭurayhī, 1996 AD/1375 SH: 2, 369). This acknowledgment is manifested both verbally and through one's state of being.

In this set of verses from Surah *al-Wāqī'a*, God initially describes the creation of humans from a sperm drop (a lowly liquid) and demonstrates His power to humanity. Following this, by mentioning blessings, He aims to sharpen human awareness of these blessings, prompting individuals to reflect on them and recognize God's infinite power, leading them to proclaim this power and glorify God: "So glorify the name of your Lord, the Most Great." (*al-Wāqī'a*/7)) This theme is also evident in other verses (*al-Zukhruf*/9). What stands out in these verses is that the remembrance of God's blessings serves as a prelude to glorifying Him

(*al-Zukhruf*/13). From a broader perspective, in order to remember a blessing, one must first see it; because without seeing, there can be no remembrance, and to see, one needs a vision that is aware of blessings.

Although the glorification of God is a result of recognizing blessings, it has positive consequences in life. For instance, praising God is an important tool for saving humans from disasters. According to the Quran, the glorification of Prophet Yūnus was the key to his salvation from the belly of the fish, and if he had not been one who glorifies God, he would undoubtedly have remained in the belly of the fish until the Day of Resurrection (*al-Ṣāffāt*/142-144). In addition to being rescued from peril, divine glorification is one of the reasons for solace and relief from sorrow (*Yāsīn*/66-83). Conversely, failing to glorify God leads to various problems; losing blessings is one such issue. In the Holy Quran, by referencing the story of a prosperous garden that was destroyed, God has mentioned that the cause of its destruction, according to the owners of the garden, was their oppression and their failure to glorify God (*al-Qalam*/26-29).

Another aspect of glorifying God is reliance (*Tawakkul*). God in the Holy Quran (*al-An'ām*/17-18) attributes humanity's attention to others for solving problems, warding off harm and loss, and seeking benefits; whereas if the smallest harm befalls a person, only God can remove it. Additionally, all goodness, blessings, victories, and happiness come to humans through God's power (*al-Nisā'*/79) since God is capable of all things (cf. Makarem Shirazi, 1992 AD/1371 SH: 5, 175). When a person understands that God is the sole power of the universe, they solely rely on Him, and by trusting in the Almighty God, their mental health is also secured (*Nahj al-Balāghah*, Letter 31; Sermon 227). A person who relies on God possesses a coherent personality,

strong will, independence from others, adaptability to their environment without being submissive, tranquility, and heartfelt assurance, free from despair and hopelessness, patient and resilient in the face of difficulties, and is free from sin, forgiving, and possessing contentment and submission (cf. Marzband et al., 2015 AD/1394 SH: 76-80).

Real reliance (*Tawakkul*) can also lay the groundwork for hope, patience, and positive expectations, while steering individuals away from negative traits and igniting their enthusiasm for achieving lofty goals. Such a person perceives the world and its events as purposeful, and this mindset enhances the quality of life and ensures mental well-being (cf. Maroof, Sharif Yarad, 2014 AD/1393 SH: 168).

## Conclusion

The most complete and comprehensive blessing is the Holy Quran and its guidance, which serves as a source of true peace and happiness. This healing scripture is, on one hand, a source of solace for hearts, and on the other hand, it cultivates insights with an enlightening and motivational language, providing a means to achieve a virtuous life. Peace is one of the indicators of mental health, and strengthening the factors contributing to peace is among the most crucial elements of psychological well-being, guiding individuals toward their ultimate goal of spiritual development. To attain spiritual growth, one must first learn the path to peace, which involves recognizing blessings as one of the pathways to tranquility. The Quran emphasizes peace as an important indicator in both individual and social evolution. Terms and concepts such as *Qalb Salīm*, growth, *Nafs Muṭma'innah*, and others are intertwined with mental health. Mental well-being is directly related to peace, and a person can only enter the

realm of mental health after achieving tranquility. The eyes are considered one of the crucial tools for perception. To recognize blessings, one must have eyes that see with insight. The recognition of these blessings can lead a person to mental well-being when it directs them toward peace. When a person attains peace, their psychological health is restored. Elements such as thoughtful contemplation, the absence of sorrow, self-esteem, an elevated lifestyle, a realistic outlook, the absence of pride, and being inclined to glorification (*Tahmīd*) are effects of recognizing blessings on mental well-being, which leads to an enhancement of mental health and the attainment of complete spiritual well-being under the concept of the virtuous Quranic life and living as a believer.

## Sources

- Holy Quran  
Nahj al-Balāghah. Ṣubḥī Ṣāliḥ.  
Abul Futuḥ Rāzī, H. (8888 AD/8888 AH). *Rawḍ al-Janān wa Rawḥ al-Janān fī Tafsīr al-Quran*. Mashhad: Astan Quds Razavi.  
Akbari, R. (2018 AD/1397 SH). "The Quranic Lifestyle." *Islamic Knowledge and Social Studies*. No. 6.  
Akhavi Thamarin, Z; Khazai, S. (n.d.). "The Role of Lifestyle in the Physical and Mental Health of Individuals." In *Proceedings of the First National Conference on Psychological Pathology*.  
Amid, H. (2010 AD/1389 SH). *Amid Persian Dictionary*. Tehran: Rah Roshd.  
‘Āmilī, I. (1111 AD/3300 SH). *Tafsīr ‘Āmilī*. Tehran: Sedugh Bookstore.  
Askarī, A. (1111 AD/1222 AH). *al-Furūq al-Lughawīyyah*. Qom: Islamic Publishing Institute affiliated with the Society of Teachers.  
Azharī, M. (0000 AD/4411 AH). *Tahdhīb al-Lughah*. Beirut: Dar Iḥyaa al-Turath al-Arabi.  
Baghawī, H. (9999 AD/0000 AH). *Tafsīr al-Baghawī al-Musammā Ma‘ālim al-Tanzīl*. Beirut: Dar Iḥyaa al-Turath al-Arabi.  
Bahadur, E; Abbasi, A. (2011). "Comparison of Some Health Behaviors of First and Last Semester Students in Amir Kabir and Tehran Universities and Their Relation to Demographic



- Variables." *Scientific Journal of Booyeh Nursing and Midwifery Faculty*. Vol. 8, no. 2, pp. 50-57.
- Balāghī, A. (9966 AD/8886 AH). *Hujjat al-Tafāsīr wa Balāgh al-Iksīr*. Qom: Hikmat.
- Baydāwī, A. (7777 AD/1488 AH). *Anwār al-Tanzīl wa Asrār al-Ta'wīl (Tafsir al-Baydāwī)*. Beirut: Dar Ihya al-Turath al-Arabi.
- Bustani, F. (1996 AD/1375 SH). *Abjadi Dictionary*. Tehran: Islami.
- Darani, K; Lavasani, M. (n.d.). "Job Satisfaction, Self-esteem, and Mental Health: A Case Study of Preschool Teachers at the University of Tehran." *Journal of Psychology and Educational Sciences*. Vol. 5, no. 1.
- Dehghani, F. (2023 AD/1402 AH). "Re-examining the Trade of Believer in Light of Historical-cultural Anthropology Centered on Surah al-'Asr." *Scientific Quarterly Journal of Quranic Linguistics Research*. Vol 12, no. 1, pp. 121-144.
- Dekhoda, A. (2020 AD/1399 SH). *Dekhoda Dictionary*. (digital version available at <http://dekhoda.ut.ac.ir>, based on the physical edition published in 1998). Dekhoda Dictionary Institute and International Center for Teaching Persian Language, University of Tehran.
- Doosti, H; Jahani Eftekhari, M; Peyman, N. (2018 AD/1397 SH). "Examining the Relationship between Health Literacy and Healthy Lifestyle in Health Volunteers of Neyshabur County: A Cross-sectional Study." *Scientific Journal of Ilam University of Medical Sciences*. Vol. 26, no. 3.
- Eftekhari, L. (2008 AD/1387 SH). "A study on the Interpretative Narratives of Imam Bāqir and Imam Šādiq (AS)." *Researches in Tafsir and Quranic Sciences*. Qom-Iran.
- Faḍlullāh, M. (9999 AD/1999 AH). *Min Waḥy al-Quran*. Beirut: Dar Al-Malak.
- Ghara'ati, M. (2004 AD/1383 SH). *Tafsir Noor*. Tehran: Cultural Center Lessons from the Quran.
- Ghezal Tire, S. (2016 AD/1395 SH). "Tranquility and Mental Health from the Perspective of Islam and the Quran." In *International Conference on Innovation and Research in Human Sciences, Management, and Islamic Knowledge*. Qom.
- Haeri Shirazi, M. (2017 AD/1396 SH). *Hadith Hawzah Journal*. No. 14, pp. 5-26.
- Ibn 'Aṭīyyah, A. (1111 AD/2222 AH). *al-Muḥarrar al-Wajīz fī Tafsir al-Kitāb al-'Azīz*. Beirut: Dar al-Kutub al-Ilmiyyah, Muhammad Ali Baydun Publications.
- Ibn Bābawayh, M. (1983 AD/1362 SH). *al-Khiṣāl*. Qom: N.n.
- Ibn Bābawayh, M. (4444 AD/3333 AH). *Man Lā Yaḥḍuruḥu al-Faqīh*. Qom: Islamic Publication Office affiliated with the Society of Teachers of Qom Seminary.
- Ismaili Sadr Abadi, M; Jadadi, M; Rafik Khah, M; Naqi Zadeh, Z. (2016 AD/1395 SH). "The Effectiveness of Contemplation on the Verses of the Holy Quran on Increasing Mental Health." *Interdisciplinary Researches in the Holy Quran*. Vol. 7, no. 1, pp. 51-64.
- Jawharī, I. (5556 AD/1776 AH). *al-Šihāḥ: Tāj al-Lughā wa Šihāḥ al-'Arabīyyah*. Beirut: Dar al-Ilm Lil-Malayeen.
- Khaṭīb, A. (0033 AD/1444 AH). *al-Tafsir al-Qurani lil Quran*. Beirut: Dar al-Fikr al-Arabi.
- Kulaynī, M. (9999 AD/1440 AH). *al-Kāfi*. Tehran: Islamic Publishing.
- Majlisī, M. (8882 AD/0003 AH). *Biḥār al-Anwār*. Beirut.
- Makarem Shirazi, N. (1992 AD/1371 SH). *Nemooneh Tafsir*. Tehran: Islamic Book House.
- Makarem Shirazi, N. (2007 AD/1386 SH). *Significant Oaths of the Quran*. Qom: School of Imam Ali ibn Abi Talib (AS).
- Ma'ruf, Y; Sharif Yarad, S. (2014 AD/1393 SH). "The Role of Trust in Ensuring Human Mental Health." *Journal of Health System Research*. Vol. 10, no. 1, pp. 168-178.
- Marzband, R; Zakavi, A; Hosseini Karnami, H. (2015 AD/1394 SH). "The Role of Trust in Mental Health with an Emphasis on Quranic Teachings." *Journal of Religion and Health*. Vol. 3, no. 1, pp. 73-82.
- Masbouqi, M; Fathi Mozaffari, R; Alizadeh, G. (2016 AD/1395 SH). "The Impact of Quranic Stories on Mental health: A Case Study of the Stories from Surah al-Kahf." *Researches in Quranic and Hadith Sciences*. No. 30, pp. 185-208.
- Miybudī, A. (9922 AD/1111 SH). *Kashf al-Asrār wa 'Uddat al-Abrār*. Tehran: Amir Kabir.
- Moein, M. (2002 AD/1381 SH). *Moein Persian Dictionary*. Tehran: Adena (Rah-e No Books).
- Mohaddeth Khorasani, A. (1993 AD/1372 SH). *Shining Sun in Quranic Science*. Mashhad: Foundation for Islamic Research of the Astan Quds Razavi.
- Motahhari, M. (2011 AD/1390 SH). *Collected Works (19): The Rights System of Women in Islam, The Hijab Issue, Responses from the Scholar, Sexual Ethics*. Tehran: Sadra Publications.
- Motahhari, M. (n.d.). *Revelation and Prophethood*. Tehran: Sadra.
- Mousavi Asl, M. (2008 AD/1387 SH). "The Role of Religious Behaviors in Mental Health

- (2)." *Journal of Psychology and Religion*. No. 2, pp. 35-72.
- Muṣṭafawī, H. (1999 AD/1368 SH). *Investigation into the Words of the Holy Quran*. Tehran: Ministry of Culture and Islamic Guidance.
- Naderi Lordejani, M; Golshiri, P; Nobakht, R. (2019 AD/1398 SH). "Is There a Relationship between Self-esteem and Mental Health in Adolescents?" *Isfahan Medical School Journal*. Vol. 37, no. 517, pp. 161-168.
- Parcham, A; Qoveh Oud, M. (2010 AD/1389 SH). "Mental Health from the Perspective of Islam and Psychology." *Menhaj Journal*. No. 11, pp. 49-77.
- Payandeh, A. (2003 AD/1382 SH). *Nahj al-Faṣāḥah*. Tehran: N.n.
- Qarashī Bunābī, A. (2222 AD/1111 SH). *Qāmūs al-Quran*. Tehran: Dar al-Kutub al-Islamiyyah.
- Qarashī Bunābī, A. (6666 AD/5555 SH). *Aḥsan al-Hadith*. Publisher: Bonyad Ba'sat, Printing and Publishing Center.
- Qurṭubī, M. (5555 AD/6664 SH). *al-Jāmi' li Aḥkām al-Quran*. Tehran: Nasir Khosrow.
- Qushayrī, A. (2000). *Laṭā'if al-Ishārāt: A Complete Sufi Interpretation of the Holy Quran*. Cairo: Egyptian General Organization for Book.
- Rāghib Iṣfahānī, H. (5555 AD/3344 SH). *Translation and Investigation of Quranic Words (Rāghib Iṣfahānī)*. Tehran: Mortazavi.
- Rezaei Isfahani, M. (2007 AD/1386 SH). "The Quran and science." *Researches in Tafsir and Quranic Sciences*. Qom.
- Rezaei, M; Saadi Pour, E; Darabi, F; Mohammadi, J. (2018 AD/1397 SH). "The Effect of Quran Recitation on Mental Health." *Studies in Islam and Psychology*. Vol. 12, no. 23, pp. 119-132.
- Roshan Zamir, M; Arabi Ayesk, A. (2019 AD/1398 SH). "Idealism Amid Realism from the Quranic Perspective." *Quranic Teachings*. Razavi University of Islamic Sciences. No. 29.
- Salehi (Ruhani), H. (2020 AD/1399 SH). "Examining the Concept of How Non-perceptive Beings Glorify Allah Based on Quranic Verses." *Discourse of Revelation*. Vol. 11, no. 17, pp. 47-74.
- Salimi, H; Azad Marzabadi, E; Abedi Darzi, M. (2010). "Investigating the Mental Health Status and Its Relationship with Occupational Burnout and Life Satisfaction." *Ibn Sina Scientific Journal*. Vol. 13, no. 3 and 4, pp. 4-11.
- Seddiq Hasan Khan, M. S. (1999 AD/1420 AH). *Faṭḥ al-Bayān in the Objectives of the Quran*. Beirut: Dar al-Kutub al-Ilmiyyah, Publications of Muhammad Ali Baydun.
- Sha'rānī, A. (7777 AD/6666 SH). *Researches on Quranic Works of Allamah Sha'rānī in the Interpretations of Majma' al-Bayān, Rūḥ al-Janān, and Minhāj al-Ṣādiqīn*. Qom: Bostan Ketab.
- Sheykhani, M; Amjadi, M. (2020 AD/1399 SH). "The Impact of Quranic Teachings and Verses on Mental Health." In *First Conference on Quran and Psychology*. Tehran: Retrieved from <https://civilica.com/doc/1032992>
- Ṭabāṭabā'ī, M. H. (5555 AD/4444 SH). *Translation of the Interpretation of al-Mīzān*. (Mousavi, M. B. Trans). Qom: Society of Teachers of Qom Seminary.
- Ṭabāṭabā'ī, S. M; Hossein Pour, M. H. (0099 AD/1388 SH). "The Impact of Quranic Ontological Principles on Increasing Mental Health." *Research Journal of Quranic Sciences and Teachings*. No. 4, pp. 117-132.
- Ṭabrisī, F. (n.d.). *Translation of Majma' al-Bayān*. (Beheshti, A. Trans). Tehran: Farahani Publications.
- Talaghani, M. (1983 AD/1362 SH). *A Ray from the Quran*. Tehran: Iran Publishing Company.
- Tofili, M; Irani, S. (2020 AD/1399 SH). "Pathways to Achieving Happiness, Tranquility, and Mental Health from the Quranic Perspective." *Studies in Psychology with an Islamic Approach*. Vol. 1, no. 1, pp. 69-90.
- Ṭurayḥī, F. (999). *Majma' al-Baḥrayn wa Maṭla' al-Nayrayn*. Tehran: Mortazavi.
- Ṭūsī, M. (n.d.). *al-Tafsīr al-Tibyān fī Tafsīr al-Quran*. Beirut: Dar Iḥyaa al-Turāth al-'Arabī.
- Veisi, O; Amiri, M; Mohammadi, M. (2021 AD/1400 SH). "Comparative Study of the Concept of Mental Health from the Perspectives of Islam and Modern Psychology." *Journal of Modern Advances in Psychology, Education, and Training*. No. 40, pp. 23-45.
- Wāḥidī, A. (4444 AD/1115 AH). *al-Wajīz fī Tafsīr al-Kitāb al-'Azīz*. Beirut: Dar al-Qalam.
- World Health Organization. (2022). *Mental Health: Strengthening Our Response*.
- World Health Organization • Health topics/Mental Health.
- Zamakhsharī, M. (1666 AD/7777 AH). *al-Kashshaf an Ḥaqā'iq Ghawāmiḍ al-Tanzīl wa 'Uyūn al-Aqāwīl fī Wujūh al-Ta'wīl*. Beirut: Dar al-Kitab al-Arabi.
- Zebarjad, M. H; Momen, Hanieh; Karandish, S. (2017 AD/1396 SH). "Obstacles and Factors of Realism from the Perspective of the Quran and Hadith." *Quranic Knowledge Journal*. Vol. 8, no. 28.