

CONTEMPLATIVE TREATMENT IN ACHIEVING PSYCHOLOGICAL HEALTH
"AN ANALYTICAL STUDY OF SURAT AL-BAQARAH"

Dr. Tamara M Nsair/ Jerash University/Jordan

Dr. Shaher Deep Abu-Shrakh/Jerash University/Jordan

Abstract:

The current study aims to identify contemplative treatment of the verses of the Qur'an contained in Surat Al-Baqarah to achieve psychological health. This research uses relay on inductive and analytical approach in accordance with the research objectives and its importance in extrapolating several texts of the Qur'an Verses of Surah Al-Baqarah relating to the subject of the research. Therefore, the study adopts "verses" as the unit of analysis, and the results of the research lead to contemplative treatment of Al-Qur'an verses to achieve psychological health, such as being patient and praying together, avoiding sadness over the past, glorifying people. Die as martyrs, and engage in thinking and speaking with soothing expressions when struck by disaster and adversity.

Keywords: contemplative medicine, Psychological Health, analytical studies, Surat Al-Baqarah.

Introduction

God Almighty has bestowed upon man the greatest blessing, which is the gift of reason, and has made him the subject of assignment and responsibility in attaining wisdom. God Almighty said: "He gives wisdom to whom He wills, and whoever is given wisdom has indeed been given much good, and none remember except those of understanding" [Al-Baqarah: 269].

Meditation is one of the great goals of existence, which was included in the Holy Qur'an in order to raise the normal human soul to reach wisdom, which is the goal and goal of meditation, which in turn is based on preventing corruption, ignorance, and injustice, which God Almighty wanted in the Holy Qur'an. God Almighty said: "A blessed Book which We have sent down to you, that they may reflect upon its verses, and that those of understanding may remember" [p. 29].

Among the insights of contemplation and contemplation, which is by considering the meanings of texts or speech, or the universe or the soul, or acts of worship and remembrance. Based on understanding the meanings and purposes of the Lawgiver in the Holy Qur'an, and so this can be done through contemplation only. The word contemplation was not mentioned explicitly in the Holy Qur'an, but many have referred to it. Among the synonyms, including: contemplation, thinking, and consideration, and they are all in the present tense, which indicates continuity, perpetuity of sight, and perpetuation of vision. It commands contemplation of God's creation, and confirmation in seeing the wonders of the universe and the traces of the forefathers, and that the

misguidance of the forefathers resulted from their failure to contemplate what their eyes saw. And some of the wonders of God's creation fall under their hands.

And Abraham, peace be upon him, had instances in which he blamed his people for their neglect of contemplating, contemplating, and contemplating what they worship, according to the Almighty's saying: "And recite to them the story of Abraham, 69 when he said to his father and his people, 'What do you worship?' 70 They said, 'We worship idols. However, we remain devoted to it. 71 He said, 'Do they hear you when you call? 72 or will they benefit you or harm you?'" 73 They said, "Rather, we found our fathers doing that." (74) (Al-Shu'ara', 69-74).

Among what is known about the Prophet Muhammad, may God bless him and grant him peace, is that he tended to contemplate and meditate before and after the revelation. He used to seclude himself in the cave of Hira, practicing his oaths, until the Almighty's saying was revealed: "Recite in the name of your Lord who created. * He created man from a clot. * Recite, and your Lord is the Most Generous. He who taught with the pen * taught man what he did not know" (Al-Alq: 1-5), and the word "read" is a means of contemplation, contemplation, and contemplation, and contemplation must be repeated (Al-Nawawi, 2015, 2/349).

The Messenger of God, may God bless him and grant him peace, said: (Tonight verses were revealed to me: Woe to whoever reads them and does not think about them.) God Almighty said: "Indeed, in the creation of the heavens and the earth and in the alternation of night and day, there are signs for those of understanding, * those who remember God, standing and sitting, and upon jinn. And they ponder over the creation of the heavens and the earth. "Our Lord, You did not create this in vain. Glory be to You, so protect us from the torment of the Fire." [Al Imran: 190, 191] (Al-Albani, 2018) ,68)

When the Prophet Muhammad, may God's prayers and peace be upon him, died, the people did not believe it, until Abu Bakr recited the Almighty's saying: "And Muhammad is not but a messenger. Messengers have passed away before him. Then, if he dies or is killed, will you turn back on your heels? We will turn back on his heels, and nothing will harm God, and God will reward those who are thankful. Al Imran: 144], and as soon as the people contemplated the words of God Almighty, their souls became calm.

Ibn al-Qayyim al-Jawziyyah said: As for contemplating the Holy Qur'an, it is staring at its meanings, and gathering thought to contemplate and reason with it, and this is what is meant by its revelation, not just its recitation (Al-Saadi, 2019). Omar bin Abdulaziz said: (Contemplating the blessings of God Almighty is one of the best acts of worship. (Al-Razi, 2021),

Al-Ghazali said: Every person thinks and contemplates according to the level of reason, knowledge, and understanding that God has endowed him with (Al-Ghazali, 2017), and there is also much encouragement in the Book of God Almighty to contemplate, consider, consider, and think, and it is no secret that thought is the key to lights and the principle Foresight (Al-Shatibi, 2014).

The concept of contemplation, Meditation, Thinking, and related terms:

Meditation, contemplation, and thinking considered as a synonymous terms, which is closely related to each other, connected to the soul, then it means that the spirit, mind, and body together, and contemplation in the language: “confirmation and waiting, and it was said: contemplation and confirmation in looking” (Ibn Faris, 89, 2017), and it was said: “ Confirmation of the matter, and consideration of the thing, and it was said: ponder it and reconsider it time after time to be certain of it, and I contemplated the thing, meaning: I looked at it to confirm it” (Ibrahim, Al-Zayat, Abdul Qadir, and Al-Najjar, 2019, 1/27), and contemplation, as a terminology: is “close consideration.” On beings for the purpose of learning and remembering, which is the use of thought, that is: contemplation with increased accuracy” (Al-Kafawi, 2015, 39), and contemplating the Qur’an: contemplating and rationalizing it, not merely reciting it without understanding or contemplating (Ibn al-Qayyim, 2014, 1/453) ; God Almighty said: “A blessed Book which We have sent down to you, that they may contemplate its verses, and that those of understanding may remember” (p. 29), and that contemplation and contemplation is for a person to put his mind into a matter until he reaches a result in it, (Al-Sabouni, 2009)

Contemplation in language: contemplation, in terminology: the wandering of the mind on the way to gaining knowledge, and contemplation is remembering, considering, contemplating and considering, contemplation and insight, all of which have similar meanings (Ibn al-Qayyim, 2016), and contemplation is “the heart’s knowledge of the meanings of things in order to realize what is desired” (Al-Jurjani, 2019, 41), and contemplation linguistically is taken from the word “debate something,” which is looking at the consequences of things, their ends, and outcomes (Ibn Faris, 2016), and it is close to contemplation, except that contemplation directs the mind by looking at the evidence, and contemplation “you know it by looking at the consequences” (Al-Jurjani, 2019, p. 36), and contemplation: does not occur except through contemplation. It is said: “I contemplated a thing; that is: I contemplated its outcome and contemplated it, then used it in every contemplation.” These terms are synonymous and very similar, so it is not possible to contemplate without thinking and contemplating. There are many verses in the Holy Qur’an that call for contemplation, contemplation, contemplation, consideration and insight (Al-Shawkani, 2017, 2/p. 180).

These terms also considered as a continuous work entrusted to the mind, and it is a process that is not intended for its own sake, but rather with the knowledge and work that a person acquires in it. There must be times in which a person is alone with himself for contemplation and contemplation, so he needs to be alone with himself. It has been said: “Yes, a man’s hermitage is his home in which he rests his sight.” And his tongue” (Ibn Taymiyyah, 2016, 10/426).

Psychological Health, Its Concept and Importance:

Psychological refers to the individual’s compatibility with himself and with the society surrounding him, and his ability to overcome daily challenges, face social interactions, and feel

happiness and satisfaction. It is a state of balance between the environment, the body, and the self. It is also a state of physical, psychological, and social comfort, and it is the integration of the individual's energies and various functions. And its balance, and the individual's ability to perform his function in life, and the complete compatibility or integration between the various psychological functions, and with a positive sense of happiness and adequacy, which is the state of integration of the individual's various energies in a way that leads to the realization of his existence, that is, the realization of his humanity, which is the psychological functions performing their tasks in a coordinated and integrated manner within Unity of personality, and that Psychological Health is the individual's freedom from psychological, emotional, psychosomatic and psychotic disorders, and that Psychological Health disorders result from many causes, some of which are due to the individual and others to the environment, and Rogers confirms that there is a close connection between the concept of self-acceptance and self-actualization and psychological health (Kahn & Fawcett, 2012)

An individual who enjoys good psychological health is able to understand himself, his goals and needs and help him make his psychological life free of emotional tensions. He is able to control his emotions, emotions and desires, has a correct understanding of the reality of life and its requirements, feels competent and self-confident, and is able to interact. Social, belonging to the group, integration into society, the formation of promising human relationships, the development of emotional maturity and self-control, acceptance of reality, a feeling of security and reassurance, self-respect and confidence in oneself, and that a healthy individual is one who is free of psychological, emotional, psychosomatic and psychotic disorders (Rabih, 2020).

The Importance of Practicing Meditation for Psychological Health:

The practice of meditation does not require any special equipment or means, and therefore meditation can be practiced anywhere without limitation, whether it is while walking or even staying at home. Meditation is considered one of the ancient practices dating back thousands of years, as its goal was to help deepen the understanding of the powers... Related to the sacred and hidden life, and then play a role to relax and reduce the intensity of stress, anxiety and depression. Meditation considered as a type of complementary medicine that combines the mind and body. Meditation can create a deep state of relaxation and a feeling of reassurance, since stress generates feelings of anxiety, nervous pressure and turmoil. On the contrary, meditation helps to feel calm and establish inner peace in the human soul, and is also a way to improve the quality of life.

In addition, the practice of meditation helps a person to be more calm, control certain medical and emotional symptoms and conditions, get rid of excess information that accumulates in the mind that causes stress, increase a person's self-awareness, reduce negative emotions, raise his level of creativity, and increase patience and tolerance. Focusing attention is often one of the most important elements of meditation. Focusing attention is what helps a person free the mind from the many distractions that cause stress and anxiety. Meditation develops the formation of mental images for the purposes of directed imagination, mental alertness with presence of mind and

enjoyment of increased awareness, and openness to oneself by passing thoughts on. The mind, in addition to that it develops feelings of love, compassion and kindness, helps increase the feeling of connection with others, improves and strengthens memory, also positively affects the immune system, works on physical and intellectual balance, and helps a person take an optimistic and positive attitude.

Previous studies have confirmed the role of verses of the Holy Qur'an in psychological health, such as the Al-Annan study (2021) (a study on the reality of reciting the Qur'an during the night and during the day on psychological happiness on a sample of students at the College of Sharia in Algeria. The results of the study showed that the students enjoyed psychological happiness throughout their day, and the level of High ability to face life's difficulties. Al-Khuzam (2020) conducted a study that aimed to identify the reality of Qur'anic recitation in developing thinking among a sample of secondary school students in the capital, Amman. The results of the study showed the role of the verses of the Holy Qur'an in developing types of thinking, including enlightened, creative, and contemplative. , deductive, and critical, expanded

Al-Kufi's study (2018), which aimed to study the effect of memorizing the Holy Qur'an on the level of psychological health among a sample of students at the University of Baghdad.

The study results came up with a positive correlation of the study sample between the amount of memorization of the Qur'an and the high level of Psychological Health in the study sample, and that those who outperform their counterparts in the amount of memorization, they were higher than them in the level of psychological health, with statistically significant differences.

Al-Maghazi (2017) conducted a study that aimed to identify the effect of hearing the Holy Qur'an on the level of psychological security on a sample of (73) female students in the city of Irbid in Jordan. The results of the study showed that there was an effect of listening to the Holy Qur'an on the level of psychological security. The Holy Qur'an on the level of psychological security of the study sample.

Study Methodology:

The study followed the inductive and analytical approach to achieve the objectives and importance of the study based on some texts from Surat Al-Baqarah related to the subject of the study. The study adopted the "verse" as the unit of analysis.

Study Problem:

It seems to researchers that the people of the Qur'an and its elite, as tranquility and tranquility appear in their behavior, also have balanced emotional intelligence, and their souls have tended to get rid of the burdens of illusion, superstition, and irrational thoughts. Studies have estimated the importance of the role of the Qur'an in psychological health, such as a study (Al-Annan, 2021; Al-Khuzam, 2020; Al-Kufi, 2018), so this study came to answer the following study question: What

is the meditative treatment of the Qur'anic verses mentioned in Surat Al-Baqarah to achieve psychological health?

Objectives of the Study:

The current study aims to identify contemplative treatment of the Qur'anic verses contained in Surat Al-Baqarah with the aim of achieving psychological health

Study Importance:

The importance of the current study crystallizes from the importance of researching the Holy Qur'an, which is considered to be one of the highest levels of remembrance. In the other hand activates the psychological immune systems and protects against deviation, misguidance, and misery when neglecting the contents of its rulings, and contemplating its verses, in addition to the importance of Psychological Health in psychology, which is one of the goals that a person aspires to, and thus contemplating the verses of the Qur'an leaves a positive impact on Psychological Health.

Results

There are many indicators that indicate contemplative treatment of Qur'anic verses in order to achieve psychological health, including, for example:

First: Patience and Prayer Together

God Almighty said: "And seek help from patience and prayer; indeed, it is difficult, except for the humble." (Al-Baqarah, 45)

God Almighty said: "O you who have believed, seek help through patience and prayer. Indeed, God is with those who are patient." (Al-Baqarah, 153)

The previous two verses began with two commands, for contemplation on them, with the saying: "And seek help": against the types of affliction that will come upon you, namely: patience and prayer. God has commanded them to seek help in all their affairs through patience of all kinds, which is patience in obedience to God until He performs it, and patience in abstaining from disobedience to God. Until he abandons it, and is patient with God's painful decrees so that he does not become angry with them. By being patient and holding one's breath over what God has commanded patience to do is a great help in every matter, and whoever is patient, God will give him patience (Al-Saadi, 2019), and seeking help is seeking help to reach psychological health, by enduring what he faces. With patience and prayer, and he singled out prayer among all other acts of worship, highlighting its great impact on psychological health. Prayer is one of the greatest means of facilitating matters and solving problems. When a matter troubled him, the Messenger of God, may God bless him and grant him peace, would panic to pray, for prayer is one of the greatest aids in steadfastness in This is supported by the fact that the Messenger of God, may God

bless him and grant him peace, was busy praying in the Arish designated for his residence on the day of the Battle of Badr, and appealing to God Almighty for victory (Ibn Kathir, 2015).

One of the requirements for Psychological Health is the urge to be patient, for a person to confine himself to himself and endure hardship until what is desired is achieved. If a person is patient, he will achieve his goal. If he gets bored and lazy, his death is a great good. That is why the Prophet, may God's prayers and peace be upon him, said: "Be keen on what will benefit you, seek help from God, and do not fail" (Muslim, 2018, No. 4816). Prayer will be of help if one performs it patiently, with presence of heart, and doing what is required of it, not a prayer of limbs and movements; In which, as soon as the praying person says "Allahu Akbar," wide doors of useless obsessions open before him. When he finishes the prayer, it clears up and goes away (Al-Shanqeeti, 2017)

The verse calls on a person to be patient with matters and be patient over them and do not despair. If a person is overcome by despair, he misses out on a lot of good. Patience is essentially an act of the heart, which is what is intended. It is a heartfelt act of worship that encourages its owner to be steadfast and abandon discontent and anxiety in the event of calamities. It also motivates him to comply with God's command and obey Him. Because of the effect of prayer on psychological health, the Prophet, peace and blessings of God be upon him, used to say: Give us rest. (Abu Dawud, 2012, chapter on dark prayer, No. (4985

Performing prayer for those concerned about Psychological Health is not arduous, heavy, or difficult for them, unlike others who suffer from unstable psychological and emotional disorders. Because of their loss of patience, and their refusal to pray, the speech has been repeated to those who believe in Psychological Health, that they ask God for help in all their affairs: by being patient with calamities and calamities, by enduring the calamities that decree fate, by being patient in acts of obedience and closeness, and by prayer with which the soul is reassured, and the Almighty commanded seeking help from prayer. Because prayer is the pillar of religion, and the light of the believers in the righteousness of souls, and it is the link between the servant and his Lord (Al-Saadi, 2019), and seeking help from patience in establishing the religion and defending it, and in performing obedience and abandoning sins, and enduring the hardships that fate brings about, its result is in the Almighty's saying "Indeed, God is with those who are patient": Help and Victory (Al-Baghawi, 2017) as God is with those who are patient with His help, His success, and His guidance for them, for standing in the face of adversity and painful fates with patience and prayer together.

Whoever seeks Psychological Health and seeks it with patience and prayer, hardships and hardships will be made easy for him, every great thing will be made easy for him, and every difficulty will be removed from him. This is a special blessing for him from God, requiring His love and help, His victory and His closeness, and this is a great reward for those who are patient (Al-Saadi, 2019).

Second: Avoid Sadness for The Past

God Almighty said: "That is a nation that has passed away; to it is what it has earned, and for you is what you have earned, and you will not be asked about what they used to do." You have earned, and you will have what you have earned, and you will not be asked about what they used to do. (141)

History is considered one of the sciences of Sharia law, as a third of the verses of the Holy Qur'an are news of former nations, and God Almighty commanded us in many verses to travel through the earth and contemplate the condition of those defunct nations, as God Almighty said: "Say, 'Travel through the earth and consider how creation began. Then God will create. "Indeed, God has power over all things" (Surat Al-Ankabut, verse: 20). Thus, whoever does not learn from the mistakes of the past will inevitably flounder on his way, and will inevitably fall into mistakes that it would have been better to avoid instead of blaming and bemoaning their behavior and mistakes. And that he should not carry himself with worry and sadness because of their mistakes, and attach to himself the error of his behavior. The goal of narrating history is to know the conditions of past nations, to take a lesson and benefit from the past and avoid falling into the mistakes that were in the past, not to be angry with the behavior of the past and torment oneself with what they committed. He made a mistake and linked the misery of the soul to the misery of their behavior. When a person studies the stories of nations and their history, he seeks to know the universal laws, the end of the oppressor, and the victory of the oppressed.

In the other hand history is considered to be one of the most important stations for reforming souls and imbuing them with good values and morals, so a healthy person does not link his misery or happiness with the misery and happiness of others in the past, and they perished and their deeds went on with them, for which they alone are held accountable and not others, since the goal of existence is to worship God and rebuild the earth with reform, and wisdom from Learning about the lives of previous nations, learning about their news, and taking into account their consequences, to brings solace to sorrows, comfort to sorrows, and alleviates calamities. When the afflicted person sees examples more severe than his affliction, his horizon expands, his dream grows, and he speeds up his recovery from the sorrows that befell him, so his resolve increases and his Psychological Health improves. "Indeed, in their stories is a lesson for those of understanding." (Yusuf: 111).

Self-reformation is a human demand, and a fundamental issue in the life of a person who seeks to improve his behavioral aspect and improve his morals and values. Self-reformation is not based on jokes and shedding tears over the pain of the past due to their misbehavior. Rather, I take the lesson of charging souls with positive energy filled with optimism that leads to psychological health. A normal person is reassured, free from worry about the mistakes of the past, whereas a person becomes narrow-minded, usually tense, and lacking in Psychological Health.

The implications of the two verses mentioned above are that every soul that comes before God on the Day of Resurrection will be asked for what it has earned and what it has lent, not for what others have lent (Al-Tabari, 2015), and that every nation has passed away. They have their deeds and you have your deeds, and you will not be asked about their deeds, and they will not be asked about your deeds. In the verse, there is a severing of attachment to past creatures, then the verse was repeated to emphasize the same goal, to sever attachment to the past, whether it was good or sad, and that what is relied upon is what characterized a person, not the work of his predecessors and forefathers, for the true benefit of deeds, and the call to abandon reliance on the virtues of fathers and grandfathers, for Every soul on the Day of Resurrection will be asked about its deeds and not the deeds of others, and your affiliation with them will not be of use to you (Ibn Kathir, 2015), for it will only be asked for what it earned and lent, not what others lent (Al-Tabari, 2015), and you will not be asked about their deeds, nor will they be asked about your deeds, nor No one will be held accountable for the sin of another. Rather, each person will be rewarded for what he did, so do not be distracted by the work of those who came before you from considering your work, for no one will benefit except his good deeds. That is, each person will be asked for his work, not for the work of others, which is that every soul alone will receive the reward for what it has earned. Of goodness, the punishment for the evil that she has acquired falls on her alone, so reform yourselves with her sound behaviour, and improve her with the virtues of your morals to preserve her psychological health (Al-Tantawi, 2018)

Fourth: Glorifying the Dead, Martyrs

God Almighty said: “And do not say of those who are killed in the cause of God, ‘Dead.’ Rather, they are alive, but you perceive not. 154”

There are two endings for the soul of the murdered person. The first is the end of the moment of her death when the assault on the religion, the soul, or the homeland and its belongings is repelled, and the second is the end of a living person who is provided for by God. Whoever knows that the dear one who lost his death through murder is alive and honored by God will receive the horror of the afflicted person with a solemn and confident soul. In himself, health was represented in his soul, and he returned together to live his life, and among these living people whose death the soul revives and finds peace:

- The person killed without his blood or property.

The Prophet, may God’s prayers and peace be upon him, said: “Whoever is killed for the sake of his wealth is a martyr, and whoever is killed for the sake of his blood is a martyr” (Ibn Hanbal, 2010, No. 1652), and Al-Tirmidhi, 2009, No. (1421):

On the authority of Abu Hurairah, may God be pleased with him, that a man came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, what do you think if a man comes who wants to take my money? He said: Do not give him your money. He said: What do you think if he fights me? He said: (Fight him). He said: What do you think if he

kills me? He said: (You are a martyr.) He said: What do you think if I kill him? He said: (He will be in Hell) (Muslim, 2018, 1/140), and he, may God's prayers and peace be upon him, said: Whoever is killed while defending his wealth is a martyr, and whoever is killed defending his family is a martyr, and whoever is killed without religion He is a martyr, and whoever is killed without sacrificing his blood is a martyr.) [Ibn Hanbal, 2010, No. 1652; Al-Tirmidhi, 2009, No. (1421:

- Student

As Anas "may God be pleased him" said: The Messenger of God, may God's prayers and peace be upon him, said: "Whoever goes out in pursuit of knowledge is on the path of God until he returns" (Al-Tirmidhi, 2009, 3/19), and as Abu Hurairah "may God be pleased with him" said: : The Messenger of God, may God bless him and grant him peace, said: "And whoever follows a path seeking knowledge, God will make easy for him a path to Paradise" (Muslim, 018,1/140),

Abu al-Darda, "may God be pleased with him", said: I heard the Messenger of God, may God's prayers and peace be upon him, saying: "Whoever follows a path seeking knowledge, God will make the path easy for him." To Paradise, and the angels lower their wings to the seeker of knowledge, satisfied with what he does, and the scholar asks forgiveness for him from those in the heavens and all that is on earth, even the fish in the water, and the superiority of the scholar over the worshiper is like the superiority of the moon over all the other stars, and that the scholars are the heirs of the prophets, and that now They did not leave behind a dinar or a dirham, but rather they left behind knowledge, so whoever takes it will receive an abundant share." (Abu Dawud: The Book of Knowledge, Chapter on Encouragement On the pursuit of knowledge (Abu Dawood, 2012)

- Seeking Livelihood and Expenses

Going to work and enduring all kinds of hardships and troubles that happen to him while working, including injuries, disabilities, and death incidents, is a jihad for the sake of God, and seeking sustenance is considered by all jurists to be in the same position as an obligation of the eye. And remember God is abundant so that you may succeed (Surat Al-Jumu'ah, verse: 10), and the Almighty said: "There is no blame on you if you seek bounty from your Lord" (Surat Al-Baqarah, verse: 198), meaning, seek sustenance and bounty from God, Glory be to Him. God Almighty, the Muslim must strive and strive to He sought sustenance to enrich himself from the people and to enrich those whom he is obliged to support, and to give in charity and to spend in good causes. And God Almighty said: "Whoever is from Us and has not been harmed. They will have their reward with their Lord, and there will be no fear upon them, nor will they be saddened. (Surah Al-Baqarah, verse: 262) Seeking sustenance and spending in good ways are virtues of Psychological Health.

- Earthquake Death

On the authority of Abu Hurairah, may God be pleased with him, the Messenger of God, may God's prayers and peace be upon him, said: There are five martyrs: the stabbed, the stabbed, the drowned, the one who demolishes, and the martyr for the sake of God (Al-Bukhari, 2016, 1/1353), so the one who demolishes is one of the martyrs, whether the demolition was due to an earthquake or the fall of a building. Or the collapse of a well or something else.

Fourth: Occupying the Mind and Tongue with Reassuring Expressions When Afflicted With Calamities and Tribulations

Among the sentences and phrases that spread calmness and Psychological Health when they fall into disasters and tribulations and are beset by calamities, is the Almighty's saying: "Indeed, to Allah we belong, and to Him we shall return" (Surat Al-Baqarah, verse: 156), and His Almighty's saying referred to situations, even if only a little of them, which must be Repeating the Almighty's saying, "Indeed, to Allah we belong, and to Him we shall return," and among these situations are: fear, hunger, and a decrease in wealth due to losses that befall them, or a recession that befalls their wealth, leading to corruption and loss, the death of some family or loved ones, or damage and disruption of the senses of some of their organs. Or some of their fields do not yield, due to barrenness and drought, or as a result of a pandemic that destroys their crops and fruits, or because of the destruction of livestock, or a recession that affects trade funds, leading to corruption and loss. Repeating the verse, with certainty in it, allows patience to penetrate into his heart and mind. He has tasted its sweetness, for that comforts the soul, soothes the affliction, and eases the reality of pain on the soul. Praise them with good remembrance and mercy, as God Almighty said: "And We will certainly test you with something of fear and hunger and a loss of wealth and lives and fruits. The patient ones* who, when a calamity befalls them, say: "Indeed we belong to Allah and to Him belongs" We will return. *These are upon them blessings from their Lord and mercy, and it is they who are guided. (Al-Baqarah, 155-157)

So God Almighty tells us that He must test His servants with adversity, so that He may distinguish the truthful from the liar, and the fearful from the patient, and that He will test them and test them with hardships of matters, and this is His Sunnah, the Almighty, regarding His servants, and adversities purify and do not destroy, and His Almighty's saying came with the word "with something of" because that is what protected them from it. More regarding what befell them several times, and on the authority of Umm Salamah, may God be pleased with her, that she said, I heard the Messenger of God, may God bless him and grant him peace, saying: "There is no Muslim who is afflicted by a calamity and then he says what God has commanded him." : To God we belong and to Him we shall return. O God, reward me in my affliction and leave me something better than it, unless I fall short. May God reward him better than it" (Muslim, 2018).

God has informed them of this so that they may be certain that it will happen to them, so they can settle themselves in it, so that they will be far from panic (Al-Qurtubi, 2017). It includes

reassuring the soul to take into account the causes of healing and the continuity of its repetition, which is the saying of God Almighty: "Indeed, to Allah we belong, and to Him we shall return."

Recommendations:

Based on the results of the study, the researchers recommend the following:

- Generalizing contemplative thinking to all verses of the Holy Qur'an
- Inviting young people to reflect on the verses of the surah's of the Holy Qur'an
- Developing positive attitudes towards reciting the Holy Quran

References:

- The Holy Quran
- Abu Dawood, Suleiman bin Al-Ash'ath (2012). Sunan Abi Dawud, commented on by: Muhammad Nasir al-Din al-Albani, 2nd edition, Al-Ma'rif Library, Riyadh
- Al-Albani, Muhammad Nasser al-Din (2028). Sahih Hadith Series, Dar Al Awda, Beirut
- Al-Annan, Atallah (2021). The reality of reciting the Qur'an at night and during the day on the psychological happiness of students
- Al-Baghawi, Al-Hussein bin Masoud (2017). Download Landmarks, Taiba Library, Jeddah.
- Al-Bukhari, Muhammad bin Ismail (2016). Sahih Al-Bukhari, Dar Al-Ulum, Baghdad
- Al-Ghazali, Abu Hamid Muhammad (2017). Revival of Religious Sciences. Investigation: Abdullah Al-Khalidi, Dar Al-Arqam, Beirut
- Al-Jarjani, Al-Sayyid Al-Sharif (2016). Definitions, investigation: Ali bin Muhammad, Al-Hasani Foundation, Baghdad
- Al-Kafawi, Ayoub bin Musa (2015). Colleges, Dictionary of Linguistic Terms and Differences, Al-Resala Foundation, Beirut
- Al-Khazam, Abdul Fader (2020). The reality of Qur'an recitation in developing thinking among a sample of secondary school students in
- Al-Kufi, Kazem (2018). The effect of memorizing the Holy Qur'an on the level of mental health among a sample of students at the University of Baghdad, Al-Ustad Magazine, 3 (2), 71-75.
- Al-Maghazi, Youssef (2017). The effect of listening to the Holy Qur'an on the level of psychological security among a sample of students from the Qur'an Memorization Center, An-Najah University Journal, 2 (3), 17-21.

- Al-Nawawi, Lovers of Religion (2015). Sahih Muslim, Sharh Al-Nawawi; Investigation: Salah Aweida, Dar Salah El-Din, Cairo.
- Al-Qurtubi, Abu Abdullah (2017). Al-Jami` fi Ahkam al-Qur'an, Dar Al-Bashir, Baghdad.
- Al-Razi, Abu Abdullah Muhammad (2021). The crop, edited by: Taha Jaber Fayyad, 3rd edition, Al-Resala Foundation, Beirut
- Al-Saadi, Abdul Rahman bin Nasser (2019), Tayseer Al-Karim Al-Rahman, Al-Safa Library, Cairo.
- Al-Sabouni, Muhammad Ali (2009). Interpretation of the verses of rulings, Dar Al-Kutub Al-Ilmiyyah, Beirut
- Al-Shanqeeti, Muhammad Al-Amin (2017). Adwaa al-Bayan fi Ihdāh al-Qur'ān bi al-Qur'an, Dar al-Turath, Baghdad
- Al-Shatibi, Abu Ishaq Ibrahim (2014). Approvals in the Fundamentals of Sharia, Dar Al-Kutub Al-Ilmiyyah, Beirut.
- Al-Shawkani, Muhammad bin Ali (2017), Fath al-Qadeer, Dar Ibn Kathir, Damascus
- Al-Tabari, Marouf (2015). Jami' al-Bayan on the Interpretation of the Verses of the Qur'an, Dar Sader, Beirut
- Al-Tirmidhi, Muhammad (2009). Sunan al-Tirmidhi, Dar al-Turath al-Islami, Alexandria
- Bin Hanbal, Ahmed (2010). Al-Musnad, Dar Al-Samar'i, Baghdad
- Chan, F.T.S. and Prakash, A. (2012), "Inventory management in a lateral
- Ibn al-Qayyim, Shams al-Din (2016). Al-Fawaid, edited by: Muhammad Abd al-Qadir al-Fadhli, 2nd edition, Al-Maqtabah Al-Asriyah, Beirut
- Ibn al-Qayyim, Shams al-Din al-Jawziyyah (2014). Madarij al-Salikeen; Edited by: Muhammad Al-Mu'tasim Billah, 7th edition, Dar Al-Kitab Al-Arabi, Beirut
- Ibn Faris, Abu Al-Hassan Ahmed (2017). Dictionary of standards in the language; Investigation: Shihab El-Din Abu Amr, Dar Al-Fikr, Beirut.
- Ibn Kathir, Al-Hafiz Imad Al-Din (2015). The Beginning and the End, Dar Al-Bayan Al-Arabi, Cairo
- Ibn Manzur, Abu al-Fadl Jamal al-Din (2016). Lisan al-Arab, Dar Sader, Beirut.
- Ibn Taymiyyah, Taqi al-Din Abu al-Abbas (2016). Total fatwas; Investigation: Abdul Rahman bin Muhammad Al-Qasim,

- Ibrahim Mustafa, Ahmed Al-Zayat, Hamed Abdel Qader, Muhammad Ali Al-Najjar (2019). Intermediate Dictionary, 6th edition,
- Mousfa, Ibrahim, Al-Zayat, Ahmed, Abdel-Fader, Hamed, and Al-Najjar, Muhammad (2019). The Simple Dictionary, Dar Al-Jalil, Beirut
- Muslim, Abu Al-Hussein bin Al-Hajjaj (2018). Sahih Muslim, The Book of Fasting, edited by: Muhammad Fouad Abdel Baqi, Dar Amar, Amman
- Rabie, Muhammad Shehadeh (2020). Fundamentals of Mental Health, Dar Gharib, Baghdad
- Tantawi, Sayed (2018). Interpretation of the Holy Qur'an, Dar Nagdha Misr, Cairo
Al-Sadiq Printing Establishment, Tehran.
collaborative manufacturing supply chain: a simulation study", International
Journal of Production Research, Vol 50 .No. 16, pp . 46704685
King Fahd Complex for the Printing of the Holy Qur'an, Medina
Muscat City in Oman, PhD thesis (unpublished), Qaboos University, Oman
University of Algiers, Master's Thesis (unpublished), University of Algiers 2, Algeria.