

RELAXATION IN PSYCHOLOGY TO COMPARE WITH THE SOBER AND CALMNESS IN RELIGION

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Abstract. This article examined the calmness of psychology in comparison with the sober and calmness in religion. Mental calmness has a close relationship with religious attitudes, so that psychological relaxation increases with a higher degree of religiosity. The results of the research showed that in the light of the differences in human definitions, the distinction between "mental relaxation" and "confidence in the heart" are evident. The author faced with two different terms, derived from two universes and two separate cultures. Confidence in heart is achieved in the shadow of heart calming in the shadow of divine inspiration; But mental relaxation with "soul gentleness" comes from physiological interactions (nerves and hormone) that affect the level of communication between the heart and the Lord, on the one hand, and contact with the natural world and others on the other. "Confidence" and "mental relaxation" are derived from two completely secretive cultures. For this reason, heart confidence does not fit into the empirical measure; But mental relaxation can be measured in part by psychological experiments. The Qur'anic scholars should not be confused with the two concepts, and empirical scholars do not descend on the efficacy of religious life by testing psychological relaxation tests.

Keywords: Calmness, Psychology, Religion, Tranquility, Calm.

Introduction. Calmness, the name is synonymous with tranquility and the following meanings: 1- relaxation and relaxation; 2- Dignity and Heaviness; 3- Tight sleep; 4-Leisure and comfort; 5- peace and reconciliation; 6- Stability. against the concept of calmness, tension and stress can be mentioned. In eastern philosophy, stress means the lack of inner peace and, in the term, a state of anxiety, when incidents and responsibilities are experienced, in addition to the extent to which human beings can cope with it. In "physiological" language, stress is referred to as the amount of body wear and tear.

(C. Brian, 2002, p. 17, 2002) The concept of tension and stress, by itself, indicates the evolution of the vital balance of the organism, along with certain biochemical responses, to any collapse of this critical equilibrium. The human body undergoes severe hormone and nervous changes to tension and stress, along with the release of adrenaline hormone and emotional changes associated with emotional arousal. There are four categories of stress response: Anxiety is a common disease in Iran. Anxiety, a diffuse feeling, is very unpleasant and often vague of anxiety, often associated with environmental manifestations such as shortness of breath, chest pain, palpitations, excessive sweating, headache, short stomach upset, diarrhea, headache and light stomach, exacerbations of reflexes, elevated blood pressure, frequent urination, sluggish urination and restlessness, characterized by inability to sit or stand (Kaplan Saduko, 2006, p. 182).

Review of the Related Literature. Mental Calmness. The purpose of mental calmness is to have a mood or a mental state in which one is placed in a state of joy, self-esteem and passion in a state of restraint, comfort, reassurance, etc. It's important to note that mental calmness has two meanings: a positive concept and a negative concept. calmness which is not associated with creativity is a negative calmness and a positive calmness is a tranquility that is accompanied by creativity and positive emotions. It should be noted that tranquility, which is devoid of creativity and psychological sensitivity, is not a positive calm (Faqihi, pp 318 & 319). Positive calmness is a calmness that is somehow mixed with unrest and sensitivity. The peace of mind is a calmness that people do not understand the facts, or deceive themselves by deceit, and neglect the factors that are related to their fate and spiritual life. Mental relief is closely related to religious attitudes, so that with a rise in the degree of religiosity, mental relaxation also increases.

Faith is the Prerequisite for Mental Relaxation. Faith means converting, securing, believing, conveying and trusting. (Khosrow Panah, the new word) in the Qur'an also means the verb of faith or the meaning of its content, or both have been used (Shi'ite encyclopedia, V. 2, p. 8). From the viewpoint of the Qur'an, mental relaxation depends on having faith; that is, if one believes, psychological peace emanates in him (Surah Fatah, verse 4). He is the one who sent peace in the hearts of the believers in order to add new faith to his former faith.

Apparently, the term "Calmness" refers to the peace of mind, the rest of the soul, its stability and confidence in the belief that it believes; Therefore, it is believed that the reason for the decline of the script is to add new faith to his former faith (Tabataba'i, p. 386). The purpose of the ejaculation of the script in the hearts of the believers is to create it after they lacked it (pp. 387-388).

Remembrance of God and Mental Relaxation. One of the attributes of God's remembrance is the reassurance of the heart (Thunder, verse 28). Those who believe, and their hearts rest in peace with God. Be aware that the hearts of God are remembered.

Ensuring the meaning of stability and calmness, and ensuring the search for one thing is that one can be cherished with it (Tabataba'i, p. 484). That the assurance of the heart is achieved by the remembrance of God is a turning point in the interpretation of faith, thus, by virtue of the reminder of God, which originates from faith, the assurance of the heart (ibid., P. 485). The soul of worship in human psyche creates a relax and calm status, that is, the soul of prayer is calm and. Why is the remembrance of Allah paying attention to the Almighty, Exalted, Infinitely, and the soul of attention to the righteous God will surely bring peace. As Imam Ali said: "Allah has given his sake the meaning of his memorial and enlightenment of the hearts." (Deylami, 1997, p. 236).

Heart Calmness. "Heart calmness" is essentially a matter of calmness and a sense of tranquility, which removes any suspicion and horror from the human being and leads him into a storm of constant events. This calmness may have an ideological aspect and it will eliminate the shakiness of belief and bring it to the human being with the practical aspect in such a way as to stabilize the steps and endurance and tolerance. A review of the Faithful and Unbelievers brings to light the fact that the second group is in a constant state of anxiety and concern, while the first group is enjoying a unique confidence and in the end it is never afraid of anyone but God. " There is No God but Allah "and they will never be sad for what they have lost, and they do not have much to do with it.

These two principles make their spiritual tranquility and does not shaken by the past and the future: it will never end up in the face of severe incidents and do not give birth to sadness and always She sees herself superior to the enemy and the helplessness of the problems: believers do not only see in the field of his incidents and problems; he constantly feels the hand of God's support and support and helps the angels at the same time, the anxiety and the worry of the unbelievers.

Types of Calmness. Relaxation itself has a spiritual and psychological nature; however, since its contributing factors and its disruptive barriers may have a religious, psychological or natural nature, it can be divided into:

- 1-Belief Calmness
- 2-Mental Calmness
- 3-Natural Calmness

Divine people are also peaceful to others; therefore, God commands His Prophet to say hello the believers so that they will comfort them in the path of faith: "And pray for them, for Your prayer for them is calm" (Repent / 103). Mental relaxation in the eyes of some contemporary commentators also affects calmness of belief. the one who receives the light of faith has come to the depths of its existence, nither no longer requires miracles, nor does it seek arguments, but surrenders all its existence to the truth experienced by all.

The importance of mental relaxation in social and psychological crises gradually becomes more and more apparent. These examples are mentioned in the Qur'an. The mother of the Prophet Moses (pbuh) in the most difficult psychological conditions left her son in a wooden cradle for fear of being killed on the Nile River, and merely the memory of his GOD made her calmness, which was able to successfully complete this experiment until finally. The children of Israel (Bani-Esraeil), when they saw the captives of Pharaoh, from Egypt, when they saw them, they were calm in the words of Moses, who faithfully spoke with the help of Allah. The Companions of the Cave fought among the idolatrous and monotheistic people of their city, in the presence of divine peace, with the courage of all against all the powers and attractions of material life announced monotheism. In the history of the early days of Islam, God's help to the Muslims during the Prophet's migration, Badr and Hunayan wars, and peace-making in Hadid-i-Baha made other difficult situations in the form of a lowering of Allah's tranquility on the hearts of Muslims. Attaining "tranquility" is the "ultimate goal" of all the efforts of the human society; as human beings, in the course of this innate desire, sometimes go unnoticed, in the majority of cases, from the psychological crisis, including false mysticism or the use of various types of drugs And brings joy (Mazaheri Saif, 2005, P. 22). For example, the history of opium usage can be traced back to ten centuries ago (Morris, 2005 p. 22). The full history of theoretical and practical mysticism in the field of human sciences is a clear example of the importance of "peace" in the humanities (Acq., 2008, p. 110).

Interaction of Body and Soul. In the old perspective, the soul is an abstract substance that is beyond the scope of experience; therefore, it was examined by analytical and geopolitical analyzes. In this attitude, a philosopher permits himself to rationalize all matters of "knowledge of the realm". Unlike his predecessors, who likened the relationship between the soul and body to the tent and doll, Descartes considered them to interact and divide the vital actions between the body and the soul, claiming that thinking is the sole action of the soul and all other processes, from Such as reminder, perception, and movement, are the processes of the body. It is at this very moment that psychology declares independence from the science of life, and in some cases it sometimes comes up against it. the lack of attention to the course of the formation and birth of the science of psychology, its fields and its consequences, provides an incomplete, but inaccurate, and invertebrate context of the nature of this science and its results and its applications. Recognizing this background, the confrontation or at least the contrast between the whole of the science of "psychology" and the "philosophy of science" and "Islamic anthropology" can be understood

and the bitter results of the rule of psychology on religious anthropology take place, and it is worthwhile that the scholar of the Quranic sciences from the sputter of philosophical debates with the Quranic terms, he keeps falling from the "interpreting to the vote" field of high religious education. Until the eighteenth century, one dealt with "philosophical science". In the nineteenth century, psychology became the substitute for science. The British empiricists, especially Hartley (1775-1705) and John Locke (1632-1632), are considered to be effective in the emergence of psychology (a group of writers, p. 222, 2003). John Locke believed that we should cover the vain explorations of supernaturalism, and, to some extent, study the phenomena to be gained. In his vision of knowing, he is the same as seeing (29), in which "Locke's explorations in the quest for imagination, later in the psychological association of faith, David Hartley and Joseph Parestyli (1733-1804)" (Copleston, 1991, 5/158). The only tool recognized by psychology is "sensory experience," and the entry of other issues arising from other means of cognition, such as reason and revelation, is contrary to the accepted psychology of knowledge. (Seyyed Mohammadi, 1997, 17).

Research findings:

Psychological relaxation in psychology:

Karl Manjier, Watson, founder of Behavioral School and Keynes Berg, respectively, wrote in the definition of mental calmness: the individual's reconciliation with the world around him, as much as possible, makes it useful and effective. Adapting to the environment and meeting its essential needs. Skills in communicating with the environment are in three areas: love, work and leisure.

Mental health from the perspective of Mingner is "the maximum compromise with the surrounding area for the sake of happiness and effective and useful impression. With regard to the definition of psychology of man (physiological animal) and environment (based on the originality of experience, sense and substance), it is clear that this definition does not consider the human dimension and the result of compatibility with the material world. While we will see in the future neither environment nor joy, none is absolutely emphasized by the Qur'an. In the definition of Watson, as in the earlier definition, "Adaptation to the environment and meeting the essential and necessary needs were considered as the main need. It should be noted that based on human definition of a physiological animal, its essential needs are enclosed in the same instinctive and animal needs.

In Berg's definition, the same constraint of mastery and skill in the correct relationship with the environment is defined, which is a function of the definition of an environment that is based on material thinking, and is referred to as three examples into three main domains (love, work and recreation). If we define humans as "physiological animals", then love, work and recreation would also be defined in this framework of instincts, and the environment would be unique in this world of life and material life. The word "heart" in the mystical culture is the instrument of man's intuition and wisdom, instrument of calculation, and reason (Ibn Arabi, Beita., v. 1, p. 289). Therefore, they are also confronted in mystical literature.

The heart in the Qur'anic culture refers to the center of human communication with the holy universe, and since the human heart is the unseen of the universe, and the human is a bloat of the spirit of God. So, in the shadow of attention and attaining God, a heart assurance is achieved. In the Qur'an, the word of certainty comes to the fore in the shadow of the mention of God and the observance of divine power (Sadr al-Mutawlin, 1987, 2/502), especially verse 28 of Thunder sura, which has been mentioned as one of the main sources of heart reliance. (Tusi, Beata: 6/249) A recent verse is also used to make sure that the heart is beyond belief, or at least different from conventional and ordinary beliefs. (Mofid, 1424, 84). As long as human is in the material world, his heart is in rebellion due to the attention of the material universe, and God Almighty, for this reason, returns him the certainty of showing the springs. The peak of the reassurance of the heart comes next to divine mercy and the luck of the Lord. While you are satisfied with Him, He is pleased with you. So go inside my servants and go to my paradise (Tabatabai, 1995, 20/477). The grief is divided into two categories: "Mamdouh's Mourning is confident in the hearts of the universe; it is alike; but in the hereafter, the absolute of grief is overcome and the heart's confidence reaches its perfection; Because Mamdouh's grief is the result of the fall of the world, but the "grudge" is not confidently unconfirmed, and the reason that has been assured of the secure divine is so distressed.

Result. The explanation is that sometimes due to lack of sufficient knowledge about risk factors, the nervous system and the hormone may be in balance; But the reality is unlike this calm. For example, a mother who is unaware of her child's death may at the same time be very pleased and relaxed by attending a celebration. If she becomes aware of his beloved death at the same time, she will be disturbed by psychological distress. At first glance, there is a serious difference between heart reassurance and mental relaxation, and these two merely two different terms do not represent a single concept, but we are faced with two different terms derived from two universes and two separate cultures. Heart assurance is achieved in the shadow of calming the heart in the shadow of divine inspiration, but mental relaxation can be defined as: "Mild Self-Impression" comes from physiological interactions (nerves and hormone) that affect the level of communication between the heart and the Lord on one hand, and contact with the natural world and others on the other. If human encounters with nature and others are in

accordance with divine laws and traditions, and human society is governed by divine laws and religious rituals are established, it would be hoped that there would be acceptable mental peace. But if human encounter is in accordance with divine law, but the human society is diverted from divine law, while the assurance of the heart is indisputable, but the believer's mental peace is disrupted. Another point is that false psychic calmness is somewhat attainable in the shadows of false mysteries, tranquilizers, and narcotics; but this does not mean that they cannot be used, and the criterion of the validity of an act cannot be achieved by relaxing it; Just as anything that affects the mental relaxation of humans is not obsolete. A chain of empirical research on the role of prayer and worship is like in mental health requires pathology. For example, simply believing in an endless source of mental health is pre-operative, and it cannot be empirically found that the validity of this endless source, or even the existence or absence of it, or to what extent is this the rate of this calmness? Relaxation, which is worthy of religious logic, is a tranquility with sensitivity, reason and thought, and within it there is a kind of holy unrest, from which we interpret calmly during unrest and ineptness, and calmly mixed with unrest, of course unrest that does not pass the person and focus on transcendental matters. Psychological tranquility, such as on the level of physiological manifestations, is not possible with any of the two types of sadness; therefore, the person who aspires to psychic calmness must at any cost erase the "mourning" from his psychic level, while the good temper for moving to the kingdom is a strong stimulus and its removal will lead to a mental retreat. Descartes separated between body and soul; whereas before and in Islamic philosophy, they were a single substance. Then, a division of labor between the body and the soul was carried out, in which the relative independence of the body of the soul was the natural consequence of this division of labor. Rapid epistemological changes in the West accelerated the separation of the body from the soul. The emergence of machine-building thoughts, positivism, materialism, depict a psychological course that does not recognize the soul as a fact; Because on the basis of this thinking, whatever it takes to experience, it is absurd, but it cannot be said. Whatever happened was not a product of Western thinking and reflection, but the effect of a series of psychological factors that laid the West on a deadly slope and completely cut off its connection with heaven. Someone denies sense and experience as one of the ways to acquire knowledge, but the great misfortune of the West, enclosed in a tight fence of experience, and unconditional denial of experience. As a result, so much soberness, the "soul" was reduced to "psyche"; the spirit was the bloat of the spirit of God, which had superiority over the angels; but the psyche was nothing but the physiological manifestations of the soul in the field of hormones and nerves. What is stated in the Qur'an as the ultimate goal is the reassurance of the heart in the shadow of divine inspiration and the advent of the divine grave, and this ultimate goal, sometimes with a psychic relaxation, is very difficult to achieve in practice. However, the "confidence" and "mental calmness" derived from the two cultures that are totally controversial. Therefore, heart assurance does not fit into empirical measurements; but mental relaxation can be measured in part by psychological experiments. The Qur'anic scholars should be confused between these two concepts, and empirical scholars also have the efficacy of religious life with tests of mental relaxation. The description of Islam with the characteristics of "happy" and "sad" and their like is a clear error because happiness and grief are manifest in the mental state of man and may be due to ignorance or the emergence of knowledge; since most of the happiness derived from ignorance, To the great places of residence, is in front of man, Farah is not rejoiced in the Qur'an, and the grief is not bad for himself, but the solemn order of it is in the direction of the certainty of the heart. The mixture between heart calmness and mental relaxation has led some young people to seek mental relaxation in false mysticism, drugs, and psychotropic drugs. Considering the difference between these two concepts, we do not need reliable and joyful religious propaganda, because we know that by the means of falsehood we cannot achieve the goal. If happiness as the medium or final goal of religion, the image of your endeavor and devout humanity in your pursuit of it, if you do not rejoice once in the path of religion, it will come to nothing and will never endure the difficulty of the right path. Made Religious asceticism as well as the struggle of religion with aristocracy can be interpreted in this way (Motahari, 2005, 208).

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