

**ORIGINAL RESEARCH****Examining the role of faith in overcoming human fear, sorrow and despair from the perspective of the Holy Quran**Omid Rasa\*<sup>1</sup>, Mohammad Farahani<sup>2</sup>

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Exploring and explaining the role of faith in overcoming man's fear, sorrow, and despair in life from the perspective of the Holy Quran; in addition to the awareness and assistance of human societies in the treatment of human weakness and mental illness; It highlights the role and position of the Holy Quran in providing comprehensive solutions and unmatched answers to human questions and intellectual needs in life.

This research has been done in the framework of analytical and descriptive methods and library method has been used to collect materials, and the concepts of the Holy Quran are the main reference and source for quoting its contents and arguments.

In quoting the verses and concepts of the Holy Quran; the result was that man's faith and faithful behavior; it overcomes fear, sadness and frustration in life and Beneficial and valuable benefits such as: bring confidence, peace and satisfaction to human beings.

God-centeredness and monotheism; trust and trust in God; cosmology and the hereafter; belief in reward and ultimately good; repentance and forgiveness; love and benevolence; among the causes and sources of the ability of believing human beings to overcome fear, sorrow and despair.

**Keywords:** Faith, Fear, Sorrow, Despair, The Qur'an

## Introduction

Considering the importance and place of faith in human life and its constructive role in human growth, vitality and perfection, on the one hand; and the damaging unbelief, accompanied by fear, sorrow, and despair of some human beings. On the other hand, we decided to examine and express a selection of the benefits and role of faith in the treatment of human weakness and mental illness in life from the perspective of the Holy Quran, in turn, to contribute to the awareness and help of people deprived of faith, in addition to overcoming fear, sadness and despair in life; enjoy the many other benefits of faith and a believing life.

This effort can make the role and privileged position of the Holy Quran in answering the questions and intellectual needs of man in his life and growth and excellence more visible.

In this research, by examining the verses and concepts of the Holy Quran; we find the answer to this fundamental question that What is the role of faith in overcoming human fear, sorrow and despair in life, from the perspective of the Holy Quran, and what are the causes and sources of the believers' ability to overcome fear, sorrow and despair.

The premise of this research is that God Almighty in the Holy Quran, by enumerating the benefits of faith; advise people to faith and faithful behavior in life, In addition to overcoming weaknesses and problems such as: fear, sadness and despair; Enjoy the other benefits of faith and a faithful life.

This research has been done in the framework of analytical and descriptive methods, And the library method has been used to collect the materials, and the concepts of the Holy Quran; The main reference and source is the citation of its contents and arguments.

## Review of research background and theoretical foundations:

Various books and articles have been written about faith. As well as human fear, sorrow and despair; It has been discussed in various writings. However, by examining the opinions and writings related to the subject of this research; It is concluded that in the efforts made so far, The comprehensiveness and scope used in this research to analyze the role of faith in the treatment of fear, sorrow and despair in human life, from the perspective of

the Holy Quran; has not taken place, and also the way of expressing the concepts and coherence and communication of the content, which causes persuasion and response of the audience, which is new and modern.

Therefore, the main subject of this Quran-based research; the study and explanation of the role of faith in overcoming human fear, sadness and despair in life, was selected from the perspective of the Holy Quran and was considered by the authors of this study.

"Faith" in the word from the root of "Amen" means to acknowledge and trust, peace of heart and submission and submission. (Ibn Faris, undated). However, in terms of terminology, a "believer" is one who has faith and confidence in the existence of God, and to acknowledge the mission of all the divine prophets and to accept the content of their mission, and submit to the will and mercy of God:

(Say we believe in Allah and what was revealed to us and what was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and that given to Moses and Jesus and what is given the prophets from their Lord. We make no distinction between one of them and we have Muslims) (Baqarah/136).

In a hadith from Imam Reza (as) regarding the meaning of faith, it is stated: "Faith is knowing (and acknowledging) the heart and confessing with the tongue and acting on the limbs and joints." (Ibn Babawiyah, 1378AH: V1/226).

"Fear" in the Persian dictionary means fear (Dehkhoda, 1962: V14/571) and fear. (Moin, 2002:389).

The concept of "fear" in the Qur'an has come with different interpretations such as: fear, dread, monk, horror, caution, hashish, etc.

"Sadness" in the Persian dictionary means heartache. Disappointment is sorrow and grief (Dehkhoda, 1962: V6/78). The concept of "sorrow" in the Qur'an has come with different interpretations such as: sorrow, grief and sorrow, grief and etc.

"Despair": means not greed. (Ragheb Esfahani, 1990: V4/547).

"Hope" means the ability to believe in feeling better in the future.

Hope, with its penetrating force, stimulates the individual's activity so that he can gain a new experience and create new forces in the individual.

Hope is essential in all stages of human life, and it can be described as a powerful, dynamic and multidimensional factor that plays an important role in adapting to deprivations and hardships (Izadi Tameh et al., 2014: V1/16-25).

The role of hope in Islam is so important that in the Holy Quran, divine promises for human beings are based on the axis of hope and its cognitive and motivational element is emphasized (Yaghoubi et al., 2014: V3/109-121).

God always invites man to the system of life with hope and optimism, and paints a bright future for him. On the contrary, he considers despair and despair to be very ugly and disgusting, and considers it to be a great sin; Because it causes despair of grace, mercy and not believing in God's infinite power and mercy (Ebadi and Faqihi, 2010: V2/61-74).

### **1- The role of faith in overcoming human fear, sorrow and despair:**

According to the verses of the Holy Quran; Man's faith and faithful behavior; It overcomes fear, sadness and despair in life, and it brings valuable and valuable benefits such as: confidence, peace and satisfaction for human beings:

#### **1-1- Overcoming fear and sorrow:**

The Holy Qur'an, the believers whose beliefs make them successful in reforming and doing good deeds in life; Free from fear and sorrow, Introduces:

(... So whoever believes and is righteous, then there is no fear for them, nor for them to grieve) (Anaam/48). In this verse, a manifestation of good news to the believers is displayed and they are given the good news that they will be saved from sorrow and. It is also found in other verses of the Holy Quran, including: (... Whoever believes in God and the Last Day, and does good deeds, then there is no fear for them, nor for them to grieve) (Ma'idah/69).

One of the signs of faith is the attribute of contentment and submission to avoid selfishness, and the will of God centered on events and put events, and whatever the Lord wants about them and what happens to them, be kind and patient, and as a result of the power of the soul and the strength of the mind,

an accident should never shake their silence and dignity, and the dust of sorrow and grief should not darken the mirror of hearts and their faces (Rezaei Esfahani, 2008: V5/181). This is an example of happiness in life that human beings can enjoy in the light of faith and trust in God, and in the world of resurrection, it will become a pleasure from God, which is a level of perfection (Hosseini Hamedani, 1996: V5/98).

#### **1-2- Hope and cheerfulness:**

Belief in God and the dynamism of Islamic faithful behavior in life; It brings hope and joy to the believers and frees them from despair and stagnation.

One of the important characteristics of people with faith is that they always covet the grace, care, mercy and mercy of God, and they hope that God will forgive their slips and bless them.

This kind of hope always increases a person's faith and has many educational effects. If man does not hope for mercy, he loses his faith with a sin that befalls him, and on the pretext that God will not forgive me, he is drawn to other sins; But having the spirit of hope, no sin will lead him to another sin, and finally, with this great spirit, he will get closer to his God and will not hesitate. This is why God praises the believers with the attribute of hope for God's mercy, and attributes despair of God's mercy to the disbelievers: (Indeed, he does not despair from the Spirit of God except for the disbelieving people) (Yusef/87) (Jafari, 1997: V5/440).

Believers hope in God's mercy, and their hope motivates them to move and strive in the way of God:

(Those who believe, and those who migrated and strive for the sake of God, those who hope for the mercy of God, and God is Forgiving, Merciful)(Baqarah/218).

The meaning of the verse is that the believers, the emigrants and the Mujahideen hope for God's mercy; These are the believers, the emigrants, and the Mujahideen for the sake of God, who hope for God's mercy. Because God is Forgiving and His mercy includes the condition of the believers in this world and the Hereafter, of course, they should hope for His mercy (Tayyib, 1990: V2/421).

### 1-3- Calmness and confidence:

The Muslim attains security and peace by remembering God and communicating with Him: (... Is it not in the remembrance of God that hearts are reassured) (Raad/28). This statement is about those who turn to God; that is, they are given a state of faith; they find comfort and confidence in the remembrance of God; The Qur'an is the greatest dhikr that can be read in their hearts, and the obsessions and suspicions of the devil are removed, and peace and security are achieved. On the one hand, the expression of his greatness and love produces excitement and fear in the hearts; On the other hand, the mention of his infinite mercy and forgiveness provides the reassurance of the heart. In short, the hearts of such remembrancers are cut off from other than , and they turn to God; and the light of divine remembrance from their hearts eliminates any kind of worldly fear and anxiety. Wealth, government, position, and property, and the observation of desirable signs, do not lead man to true confidence and stillness. The only remembrance of God and attachment that is achieved with God, removes the anxiety and fear of the heart (Deobandi, 2006: V3/328).

The remembrance of God is not only in the mention of language, although one of the clear examples is the remembrance of God; Because what is important is to remember God in all situations, especially in times of sin. Remembering God has many blessings, including: A: Remembering his blessings is the cause of his gratitude. B: Remembering his power is the reason for trusting in him. C: Remembering his goodness is the source of his love. D: Remembering his anger is the cause of fear of him. E: The memory of his greatness and greatness is the cause of violence against him. F: Remembering his knowledge in secret and in public is a source of shame and chastity for us. G: Remembering his forgiveness and mercy is a source of hope and repentance. H: The remembrance of his justice is the cause of piety and piety. Man is infinitely demanding and wants absolute perfection, but because everything other than God is limited and has a side effect, it does not calm the heart. In contrast to those who are comforted by the remembrance of God, some are satisfied with the few possessions of the world: (be satisfied with the worldly life and be assured of it)

(Yunus/7). Prayer is a remembrance of God and a source of comfort: (And perform the prayer for my remembrance) (Taha /14). Anyone who is unaware of the remembrance of God has no peace, and life without peace is a miserable life:

(Whoever turns away from my remembrance, he will have a livelihood ...) (Taha /124) (Qaraati, 2009: V4/355).

### 1-4- Satisfaction:

Believers enjoy the pleasure and satisfaction of themselves and God, which is a great and glorious victory: (... God be pleased with them, and they are pleased with him, that great victory) (Ma'idah/119).

This is an example of happiness in life that human beings can enjoy in the light of faith and trust in God, and in the world of resurrection, it will become a pleasure from God, which is a level of perfection (Hosseini Hamedani, 1996: V5/215). God is pleased with them for the sincerity they have shown in the world. They are pleased with God for the rewards He has bestowed upon them. God Almighty is not only pleased with the sincerity of the righteous but also with them, and it is known that the pleasure of God belongs to them when their purpose is obtained from their creation. He stated the purpose of creation in the verse: (I did not create Jinn and men, except for them to worship) (Zariiat/56). Therefore, the purpose of God for the creation of man is worship. When God Almighty is pleased with someone - not only with his deeds - that his soul is a supreme example of worship. That is, to consider oneself a slave to someone who is the teacher of everything, He sees himself and nothing but his servant and possessor and humble before his Lordship, There is no purpose other than Him and no return to Him. The requirement of this position is that the soul should be free from all levels of disbelief and from committing immorality. As he said about his purity from disbelief:

(Disbelief is not acceptable for his worshipers) (Zumar/7). About his purity from immorality, he said: (Indeed, God is not pleased with the people who are immoral) (Twbh/97). One of the effects of this position is that when the servant's soul had the humiliation of servitude, and that which he perceived with his eyes and heart, He considered everyone as possessed of

God and humble before him. He is forcibly pleased with him. Because he sees that if God had given him what he had given, it was from his grace and mercy, Not that he owed it to God and was obligated to give it to God. Even if he withheld something from him and did not give it, it was also from wisdom. In addition, God Almighty has said about the condition of His sick servants in Paradise: (God is what they want)(Furqan/16). It is clear that when a person can access whatever he wants, of course, he will be satisfied (Tabatabai, 1995: V6/362).

## **2- Causes and origins of the ability of faith to overcome human fear, sorrow and despair:**

### **2-1- Monotheism and God-centered:**

In Islamic thought; God is the axis and center of all phenomena, from which all the pillars of the universe, the creation of the universe and man, etc., all arise. Many verses and hadiths have dealt with the fact that it has given the centrality to God in the form of negative and positive attributes, and it is called the principle of monotheism.

Monotheism in worship is that we do not consider anyone and anything worthy of worship except the essence of God, we only obey His command, recognize only his laws and avoid any kind of servitude and submission to his pure non-essence. The monotheism of actions is to know the only real effective in his world, not to deny the world of causes and not to seek a cause, but to believe that every cause has every effect, it is by the command of God.

He is the one who gave fire to the burning, and illumination to the sun, and life-giving water. The fruit of this belief is that man will rely only on "Allah", he considers only power and greatness to belong to him, and other than him, in his view, he is mortal, perishable, and powerless. Only the essence of God is trustworthy and praiseworthy, and it is worthwhile for man to make him his support in everything (Makarem Shirazi, 1992: V1/43).

God Almighty advises His Prophet to recount his belief and way of life:

(Say: my prayers, worship, my life and my death belong to God, the Lord of the worlds, and he has no partner, and thus I was

commanded and I am the first Muslim) (Aneam/163-162). The holy verse is comprehensive of all Muslim deeds and it is obligatory on him to be determined and to purify his intention that His prayers and worships, his prayers and supplications, and what reaches him in his life, and what he sees in his death is all for God and nothing else; If he lives, it is for God, and if he dies, it is for God (Khosravani, 1390AH: V3/199).

The divine religion is based on the inner nature of man, which God has placed in all human beings, and man is born with it is and therefore, it calms and stabilizes man: (So establish your face for the faithful, so that God has invaded the people against which we have deceived them) (rwam/30).

Religion is in accordance with the nature and interests of the people in terms of belief, law and morality, and God has not issued a ruling for His servants that is different from the interest of the individual or society, and this is the criterion that separates the rules of God from the rules of others and the law of truth from the law of falsehood (Mughniyeh, 1999: V6/236).

### **2-2- Trust and trust in God:**

Reliance and trust in God makes a believer strong and hopeful in the sure pursuit of the path and the attainment of the highest goal, and, of course, enjoys God's help and assistance:

(... And on God, let the believers put their trust.) We do not trust in God, and He has guided our paths, and let us be patient with what He harms us) (Abraham /11-12).

Reliance on God is the trust and confidence of the servant's heart in all matters on God Almighty, and entrusting all their deeds to God and abhorring every circumstance and power. The attainment of Reliance depends on Jazem's belief that there is no power except through him, and no one has power over anything except him, all knowledge and power is on the adequacy of the affairs of the servants from him; so, of course, trust in God and do not pay attention to others. Because this position was achieved, the fruits will be achieved. (Shah Abdul Azimi,; 1984: V7/29-30).

Faith requires reliance and trust in God. The requirement of faith but also the truth of faith

is the acknowledgment of the greatness and domination and influence of the power of God which It must penetrate the heart and soul of the believer and know and acknowledge with certainty that all powers are insignificant compared to his general power. When such a certain affirmation arose in his heart and soul according to his faith, Of course, that is when all his hope and reliance is on his Creator (Amin, undated: V3/341).

### 2-3- Cosmology and Hereafter:

In Islamic cosmology, the existence and life of man is not limited to his birth to death in this world, Rather, man was created for eternal life after his worldly death, and the present world until death and after death is a time and a prelude to man's attainment of eternal life in the hereafter, which How to enjoy it is a function of human free will in this world. Therefore, the world is the farm of the Hereafter and the Hereafter is the product of human behavior in this world:

(He who created death and life to humiliate you, which of you is the best of a deed, and He is the mighty, the forgiving) (Molk/2).

The truth of death is the transfer from one world to another, and this is certainly an existential thing that can be created. If death is mentioned here before life, it is because of the profound effect that attention to death has on good deeds.

It is a kind of upbringing from God's test. This means that it brings people to the field to be trained and tested and to be pure and clean, and become worthy of nearness to God (Makarem Shirazi, 1992: J24/317).

The believer's interpretation of the world is not the goal; rather, he looks at the world with the eye that the world is a prelude to the hereafter, and it is a means to prepare the abode of the hereafter and the quality of enjoying the blessings or blessings of the Hereafter. Therefore, in the life of this world, he lives hopefully and does good, and he refuses from knowledge and corruption in order to enjoy good benefits and rewards in the hereafter:

(and Aptg with God Attac hereafter, and do not forget your share of the world and the best as the best of God and you do not mischief in the earth that God does not like spoilers) (Qasas/77) It was narrated on the authority of Ali (peace on him): "in this verse, God says:

Make the most of your health, strength, youth and leisure to study the blessings of the hereafter. Do not forget that from this life of this world, prepare a baggage for your hereafter, that paradise is the place of the righteous and the righteous people." (Boroujerdi, 1987: V5/194).

### 2-4- Reward and good end:

The believing muslim believes in the fruitfulness of his faith and faithful behavior in life, and hope for a good end and entering the eternal paradise of the hereafter and enjoying the divine blessings:

(those who believe and do righteous things are blessed for them and the best of their future)(Raad/29). All goodness and purity are foreseen for the believers. The best of all: the best life, the best blessings, the best peace, the best friends, and the best grace of God, all this depends on faith and righteous deeds, and it is a reward for those who are firm in belief and in action, pure and active, honest and serving. (Makarem Shirazi, 1992: V10/209).

Blessed and eternal paradise; It is for believers who have faith and good deeds in this life:

(and those who believe and do good deeds, these are the companions of Paradise in it who will be immortal) (Baqarah/82). Those who believe and do righteous deeds are the companions of paradise and are constantly satisfied with it; It is good news from God for the believers and the obedient that they are constantly in paradise (Tabarsi, undated: V1/237).

### 2-5- Repentance and forgiveness:

The believer turns to God from his mistakes and slips, and while abandoning sin, he seeks forgiveness from God, the All-Hearing, the All-Knowing, What he knows is that God is repentant, forgiving, and merciful:

(He is the one who accepts repentance from his servants, pardons bad deeds, and knows what you do) (Shura/25). In Islam, there is no impasse and the way back is always open. God forgives all sins. By promising forgiveness, God encourages the deviants to repent (Qaraati, 2009: V8/400).

One of the special divine graces towards the servants is granting repentance to those that whatever they have done from polytheism, disbelief and sin, if they return to the truth and repent and prepare, God, by his grace, forgave

and did not blame his mercy, But also show kindness to them. The Holy Prophet (peace and blessings of Allaah be upon him) said: "there is nothing more beloved to God than a repentant man or a repentant woman. The repentant of sin is like one who has no sin." (Shah Abdul Azimi, 1984: V11/423).

The merciful God promises his servants forgiveness of all sins and gives them hope and encouragement to be forgiven:

(say, Oh My servants, who have committed extravagance on me, do not despair of the mercy of God, for God forgives all sins for He is the Most Merciful) (Zumar/53). This verse is a clear call from God to those who have wronged themselves by committing sins. God calls them to repentance and promises that He will forgive their small and big sins. Thus, God has opened the door to anyone who wants to atone for his sins and correct himself (Mughniyeh, 1999: V6/688). This verse is the most promising verses of the Qur'an about the divine covering of all sins, about those who have been extravagant in their sins to the detriment of themselves. That here I have first interpreted these with increasing kindness to my servants, and then he has promised them His abundant mercy in such a way that you will never be disappointed; because God is the covering of all sins (Sadeghi Tehrani, 2009: V4/428).

## 2-6- Avoidance of the devil:

Satan instills fear in his friends and followers: (only that Satan frightens his guardians...) (Al-Imran/175). The influence, and terrifying temptations of Satan in the population are devoid of faith and perseverance that have come under the influence and guardianship of Satan. What is imaginary, baseless and unreal seems real and stable. What should those who believe in power, destiny, grace, mercy, the way of God and the supreme life be afraid of? Those who know that whatever they give in this way, they will find more and better, and death, which they do not know as the end of life, and they see it as coming out of the strait of the womb of the world into the expanse of divine life, they should not be exposed to the blow of evil fear. (Taleghani, 1993: V5/428).

Muslim, by strengthening his belief and seeking refuge in God; he is safe from the

domination of Satan, because Satan does not overcome the believers: (... so seek refuge in God from the accursed Satan. He has no authority over those who believe, and they trust in them. His authority is over those who take over him and those in him who are partakers) (Nahal/100-98). Satan has dominion over those who love and obey him and accept his temptation, and those who have brought polytheism to God because of the devil (Kashani, 1972: V5/222).

The remembrance of God enlightens the pious believer to free himself from the snare of the seductive demons: (for those who fear when a sect of Satan touches them, remember, and if they see) (Araf /201). That is, if the devil tempts you, seek refuge in God, because such are the pious; when a temptation from the devil comes to them, they remember the command of God, and then they see and make the temptation ineffective (Ghorashi Bonabi, 1996: V4/78).

Those who are pious and pious and fear God, when they are tempted by Satan or suffering from sorrow and madness, remember God, and let them obey his commands and prohibitions and take the name of God, and let go of that sin and see its growth and goodness (Jorjani, 1378AH: V3/307).

The Almighty God, reminding the obvious enemy of Satan, advises the believer not to follow Satan: (... and do not follow the steps of Satan, for you have a clear enemy) (Baqarah /168). To follow the devil in the steps is to accept his temptations and act accordingly (Jorjani, 1983: V2/113).

Muslim believer; From laziness, resentment and enmity; avoid wine, gambling and harmful and useless entertainment, which are the tools of the devil, and he keeps his followers from remembering God and praying with them, and engages them in enmity and enmity between themselves:

(Oh you who believe, but wine, and the good, the statutes, the abominations, the abomination of the work of Satan: avoid it. Only Satan wants to cause enmity and hatred between you, alcohol, and ease, and stop you from remembrance of Allah) (Ma'idah/90-91).

In our time, the evils and harms of drinking and gambling are well known; wine causes some physical and mental illnesses, such as insanity; many crimes and murders occur

while intoxicated and addicted to alcohol, and the economic losses of wine and gambling have been reasonably stated according to world statistics. In addition, immorality, divorce, sexual offenses, beatings, and suicides are the result of gambling and alcoholism (Rezaei Isfahani, 1387AH: V5/215).

### **2-7- Love and benevolence:**

Muslim believers; They are compassionate and benevolent to the people and the society, and because of the responsibility they feel for each other, They command and invite each other to do good deeds and avoid bad deeds, that the dust of guilt and losses caused by violations do not settle on the face of the individual and society, and a happy society should be formed for the sake of the famous and good deeds:

(The believers and believing women are some of them guardians of one another who enjoin good and forbid what is reprehensible ...) (Tubha/71). Believers have a perfect relationship with each other due to the unity of belief and the program of the Quranic school, and as a result of the province and the relationship that prevails in all people, they supervise each other's actions and behavior, and order the performance of religious duties and obligations, and forbid each other's prohibitions (Hosseini Hamedani, 1996: V8/63).

As well as the believers; they are people of charity and forgiveness to others, and by giving a part of the property and what God has given to man to the needy of the society around him; help others enjoy more and better financial pleasures and necessities of life, and they remove the burden of sorrow and despair from the needy of society:

(residing prayer and thus provided them spend. Those are the ones who truly believe ...) (Anfal /3-4).

In this verse and similar verses, "sustenance" is not exclusive to property, rather, it includes scientific, ideological, moral, and other

spiritual and material forces, which in general may be superior to financial sustenance (Sadeghi Tehrani, 2009: V2/273).

The believing Muslim does not spend except for the pleasure of God.. of course, he knows that the reward of almsgiving is with God and is returned to him, and so do not get caught up in fear and sadness: (as for what you spend of good, you will not spend on yourselves, and what you spend except seeking God's presence)(Baqarah/272). God does not oppress anyone and does not waste anyone's property and will not reward anyone less than what He has decreed (Saghafi Tehrani, 1398 AH: V1/349).

In a society where the goodness, forgiveness and reform of the individual and society; it is the principle and subject of attention and concern of individuals; serving and loving people and resolving their problems and troubles removes fear, sadness and despair, and it brings hope and joy.

### **Result**

In this research, by examining the verses and concepts of the Holy Quran; the following results were obtained:

1- Man's faith and faithful behavior; It overcomes fear, sadness and despair in life, and it brings valuable and valuable benefits such as: confidence, peace and satisfaction for human beings.

2- God-centeredness and monotheism; Trust in God; Cosmology and heresy; Belief in rewards and a good end; Repentance and forgiveness; Love and benevolence; among the causes and sources of the ability of believing people to overcome fear, sorrow and despair.

### **Conflict of interest**

Authors declare no conflict of interest.

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