

Psychological Connotations to Prophet Muhammad (PBUH) in Surat Al-Qasas - An Objective Study

By

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Abstract

This study was based on highlighting the psychological aspects of the Prophet (pbuh) through Surat Al-Qasas, starting with the definition of strange vocabulary that is related to psychology, and then attracting the sayings of the commentators who had references to the psychological aspect, mixing it with psychology. So, this study is a kind of contemplation of the Holy Qur'an and revealing the secrets of souls that help a person to control his behavior and stabilize himself.

Significance and Reasons of Choosing the Research

The Research (Psychological Connotations to Prophet Muhammad (pbuh) in Surat Al-Qasas - An Objective Study) involves by great importance, because it carefully considers the analysis of the situations experienced by the Prophet Muhammad (pbuh) in the stages of his life from a psychological side, So he shows his conditions and his condition and what he was suffering and enduring in terms of fear, sadness, anxiety and tension, then these states are followed by others that contradict them, such as security, tranquility, sociability and calmness. In that, there a patience and admonition to people who despair of Allah's mercy. So, Allah the Almighty changes the conditions of the righteous from distress to relief and from fear to safety. In this Surah, the story of Moses (pbuh) was mentioned to strengthen the heart of the Prophet Muhammad (peace and blessings be upon him) in order to follow the example of the prophets and messengers who preceded him (peace be upon them) After Quraysh denied his call, he was afraid and sad, but Allah Almighty gave him good tidings, and replaced his sadness with joy, and his fear with safety. From here, the importance of this topic emerges, which presents us with important lessons that will help a person to modify his behavior, control himself, and achieve happiness for him in both worlds, so that a believer lives psychologically balanced, stable of mind, reassured of the soul, confident of Allah Almighty's promise in his life in this world, and in the Hereafter he will be one of the heaven winners.

Previous Studies

After researching and looking at what was written on the subject in offices and websites, I did not find a comprehensive scientific thesis. I have dealt with the tagged research (Psychological Connotations to Prophet Muhammad - pbuh) as an interpretive, objective, independent, comprehensive, and specialized and court study, however, I have come across some research and studies that dealt with fragments of some parts of the subject, as follows:

(Psychological aspects of the story of Moses, pbuh, in the light of the Qur'an, an objective study) by Dr. Muhammad al-Sayyid Abd al-Azim al-Nashawi, Journal of the Faculty of Fundamentals of Religion and Da'wah in Menoufia, Issue Thirty-Ninth

2- (Psychological Significances in Surat Taha, An Objective Study), Abd al-Qadir Abd al-Razzaq Abd al-Hamid al-Qaisi, supervised by Dr. Sana Aliwi Abd al-Sada Habib al-Zubaidi, Dissertation submitted to the Council of the College of Islamic Sciences, University of Baghdad, specialization (interpretation), 1443 AH.

Questions of the Research

The research raises a set of questions, the most important of which are:

- 1 What are the ways to achieve psychological balance for a person in his life?
- 2 How can we benefit from the psychological situations experienced by Moses (pbuh) and the Prophet Muhammad (pbuh), and how can we follow their example?
- 3 How can slavery, monotheism, and the Qur'an be the basis for psychological stability and the pillar of psychological happiness in this world and the Hereafter?

Methodology of the Research

- 1 Mentioning the Qur'anic evidence, attributing the surah's name and number, and placing it in the margin.
- 2 Introducing a number of strange terms and vocabulary that are related to psychology, then mixing between the science of interpretation and psychology.
- 3 I extracted the Hadiths of the Prophet from their original sources, mentioning the book, the chapter, the number of the hadith, and then the part and the page.

Plan of the Research

This research included an introduction and four topics as follows:

- 1 First Topic: Psychological Connotations to Prophet Muhammad (PBUH) in linking calamities with the story of Moses (pbuh).
- 2 Second Topic: Psychological Connotations to Prophet Muhammad (PBUH) in his inability to guide the one he like.
- 3 Third Topic: Psychological Connotations to Prophet Muhammad (PBUH) with his people by their saying: we are snatched from the land.
- 4 Fourth Topic: Psychological Connotations to Prophet Muhammad (PBUH) on his return to Mecca. Then Conclusion and Results.

First Topic

Psychological Connotations to Prophet Muhammad (PBUH) in linking calamities with the story of Moses (pbuh)

The Connotation of the situation from a psychological side

In this verse, a wonderful introduction to presenting the story of Moses (pbuh), from Allah Almighty to his beloved Muhammad (pbuh), and what is in it of self-connotations to entertain the soul of the Prophet (pbuh) for what he meets and will encounter, from the difficulties and psychological and physical calamities, and to strengthen him To be patient

with the harm of the polytheists, in his sociability and entertainment for him, and the use of the word (we recite) we notice the accuracy of the use of the Qur'anic expression, and it adds a psychological and spiritual touch, because the recitation has a great effect on suspense, entertainment and heightening the senses, and this is proportional to the psychological state of the Prophet (pbuh). And aroused in his amazement a love for this kind of stories, because of the sympathy and imitation they contain, of those who kissed one of the prophets (peace be upon them)

The story of Moses (pbuh) filled the heart and soul, and the Holy Qur'an presented it in all its stages, from his birth to his mission, and Allah Almighty sent him to guide Pharaoh and his family, and he faced many difficulties that confronted him, and it is the same path that the Prophet (pbuh) went on. And peace) in the Quraysh's call to Allah Almighty, and he met fatigue, exhaustion, torment and hardship.

A similarity emerged between the two stories, just as there was a similarity between them and the difficult situations that all human beings were exposed to. Just as Moses (pbuh) left his home fearful and awaiting harm, so the Prophet (peace and blessings be upon him) left Mecca fearful and waiting for enemies, and some followed him. The polytheists to harm him, but Allah Almighty saved him just as Moses (pbuh) was saved from the grip of Pharaoh and his soldiers. And Moses (pbuh) was weak and afraid until he met the reverent Sheikh, so he worked for him and married one of his daughters, then Allah Almighty commanded him to convey his message, and likewise the Prophet Muhammad (Pbuh), he went to Al-Madinah Al-Munawwarah, so Allah Almighty reassured him there, so he returned to Mecca, so he conquered it and ended the polytheism in Mecca. So it was in the transition of Moses (pbuh) from a life of comfort and luxury and the atmosphere of palaces to a debtor and his work as a hired hand, all of this was by order of Allah Almighty to earn him Patience, and in this the owner of the shadows says: "This is a long line of care and guidance, and of receiving and experimenting, before calling and before assignment, the experience of love, care and pampering, and the experience of rushing under the pressure of the imprisoned tip, and the experience of regret, embarrassment and forgiveness, and the experience of fear, pursuit and panic, and the experience of alienation and loneliness Hunger, service experience and shepherding after The life of palaces, and what permeates these huge experiences, of various small experiences, different feelings, thoughts and thoughts, perception and knowledge (Al-Sherbiny : 6/60). To bear the hardships of the message. As for the experience of the ten years, it came to separate between the life of the palaces in which he (Moses, pbuh) grew up, and the life of the arduous effort to call and the difficult costs. The life of the palaces has a special atmosphere, And special traditions, which souls receive and imprint with, no matter how perceptive and transparent this soul is, and the message is meant for the masses of people, including the rich and the poor, the affluent and the deprived, the clean and the dirty, the coarse and the polite, and among them are the good and the bad, the evil and the good, the patient and the patient (Al-Sherbiny: 6/61). He received symptoms from Pharaoh and his family, and the same thing faced the Prophet (pbuh), as Allah Almighty sent him to guide the polytheists who belied his message and tortured his companions, and they had their own spheres of worship, and among them were the learned, the ignorant, the rich, the poor, the good, and the wicked, and this is a religion that distracts them from what their souls are accustomed to and their nature is accustomed to (Ibn Hisham, 1990 : 1/328). Among those psychological effects and the means that Quraysh took to fight the call was to ask Abu Talib to turn the Prophet (pbuh) away from his call. (May Allah bless him and grant him peace) a man who eats food and walks in the markets. The infidels of Quraysh intended to intimidate the Muslims. When Abu Jahl knew a man who had converted to Islam and had honor and

protection, he pointed out to him and disgraced him, and said to him: “You left your father’s religion and he is better than you! Let’s blow your dream, let’s weaken your opinion, and put your honor (Ibn Hisham, 1990: 1/395). nd Also, in the Hadith of Ibn Masoud, may Allah be pleased with him: “While the Prophet (peace and blessings of Allah be upon him) was praying at the house, and Abu Jahl and his companions were sitting, when they said to each other: Which of you will bring the butt of the camels of the sons of so-and-so and place it on Muhammad’s back when he prostrates? So he looked until the Prophet, may Allah’s prayers and pbuh, prostrated and placed him on his back between his shoulders, while I see that I would not sing anything if I had a immunity. He nodded, then said: O Allah, destroy Quraysh three times (Al-Nisaburi, 1955).

This in itself carries with it difficult psychological effects that wander and appear on his sayings and his life. Not only did they harm the Prophet (pbuh), but they tried to kill him.

It is the same thing that Moses (pbuh) was subjected to when he called on Pharaoh to believe in Allah Almighty, they accused him of witchcraft, and they asked him to bring them miracles and clear signs, so he (pbuh) was subjected to harm and attempted murder by Pharaoh and his family.

The story of Moses (pbuh) is similar to the story of Muhammad (pbuh) in terms of the call both prophets had an arduous task in destroying the thrones of oppression and liberating souls and hearts (Al-Tohamy, 1971: 1/123).

Psychological Connotations

The similarity of the story of Moses with the Prophet (may Allah’s prayers and peace be upon them) and the psychological connotations it carries are shown as follows:

- 1 The prophets and messengers (peace be upon them) were recruited by Allah Almighty to reform human life and direct it towards goodness and happiness, and it is a difficult task in which the prophets faced fatigue, fraud and harm, and they had no way to overcome these calamities except patience and sacrifice, so Moses (pbuh) faced Many hardships from Pharaoh and from the Children of Israel, and likewise the Prophet Muhammad (pbuh) was harmed and tormented by the infidels of Quraysh. Patience is a good skill for dealing with situations, while haste leads to frustration, and patience is a spiritual practice, and there are many possibilities by which patience becomes a tool for the individual to overcome frustrating situations, And supports the patience of the prophets in the face of harm trust in Allah Almighty, trust from the psychological point of view and a means of liberation from negative psychological emotions (Najati, 2001: 197-199).
- 2 The patience that Moses (pbuh) and the Prophet Muhammad (pbuh) were characterized by has benefits for the soul. Specialists also mentioned strengthening the personality, increasing the human ability to bear the hardships of life, and renewing energy to face the hardships of time. They also add that patience and perseverance are linked to strength of character and will.

Patience has effects that appear on the human being represented by the following

Holding oneself from reaction and avoiding anger, refraining from fear in matters that do not necessitate fear, not accepting temptations, restraining oneself and accustoming oneself to facing calamities

- 3 The unbelievers interpreted what Moses (pbuh) and the Prophet (pbuh) brought as a kind of magic, so they rejected the truth and followed falsehood, and the reason was that religion threatened the religion of their fathers and grandfathers, and this is what generated feelings of hatred and hatred for the Prophet (pbuh). pbuh), and they did not accept to live in one homeland, so Moses (pbuh) was expelled from the land of Egypt, and the Prophet (pbuh) was expelled from Mecca, and they were not willing to leave, and this bears psychological connotations of pain, sadness, heartbreak and nostalgia, narrated Uday bin Humayra, may Allah be pleased with him, said: "I saw the Prophet of Allah , pbuh, standing on a charade, and he said:" By Allah , you are the best of Allah's land, and the most beloved of Allah's land to Allah, and if I had not left you, I would not have left you (Al-Tabrizi, 1985 : 2/832)
- 4 The disbelievers are characterized by mental illness, which is represented by the Allah the Almighty saying:

Allah Said: (In their hearts is disease, so Allāh has increased their disease; [13] and for them is a painful punishment because they [habitually] used to lie) (Surat Al-Baqarah: Verse 10).

It is not surprising that they plot against the prophets and turn away from their call and continue to harm the messengers, because in their hearts there is a disease and their insights are blinded by hatred and envy, and the specialists said that envy: It is the emotion of the soul with which a person feels the desire to remove the blessing from others, and to monopolize it for himself (Al-Zein, 1991: 1/173-174). Therefore, the infidels are mentally ill because the mentally ill person does not realize the realities of things (Al-Qurtubi, 2000: 2/451)

Second Topic

Psychological Connotations to Prophet Muhammad (PBUH) in his inability to guide the one he like.

Allah said: (Indeed, [O Muḥammad], you do not guide whom you like, but Allāh guides whom He wills. And He is most knowing of the [rightly] guided) (Surat Al-Qasas, Verse 56)

Concept of Affection:

Al-Razi went on to say that love: is a psychological quality that invites its possessor to desire something and to be inclined towards meeting it and staying (Al-Razi : 14/282).

The Connotation of the situation from a psychological side

And this is a letter from Allah the Almighty to His Prophet (pbuh) in Surat Al-Qasas, and what is meant is that it is upon the Prophet (peace and blessings of Allah be upon him) to communicate, and as for guidance, it is from the command of Allah Almighty, and He has wisdom and guidance is in His hand." He was the uncle of the Prophet (peace and blessings of Allah be upon him). Abu Talib, who sponsored him after his grandfather, Abd Al-Muttalib, and protected and supported him and defended him from the plots of the great polytheists of Mecca, and declared his protection and victory for him, even though he was a polytheist according to the doctrine of the polytheists of his people, and the Prophet was with strong love and great care, wanting his uncle to announce his faith and Islam even if it was a secret between him and between him, even if it was in his ear, so that he would bear witness to this with his Lord on the Day of Judgment, but Abu Talib did not fulfill the desire of his nephew Muhammad, the Prophet of Allah to all people, and he died and the Prophet of

Allah (pbuh) did not hear from him the word of monotheism, so he grieved for him and wished him guidance so that Allah would save him Judgment Day of eternity in the torment of the hell (Al-Maidani, 2002 : 9/427-428), Allah the Almighty knows best about guidance, and it was stated in Sahih al-Bukhari that this verse was revealed about Abu Talib, the uncle of the Prophet (pbuh). Ibn Abi Umayyah Ibn Al-Mughira, so the Prophet of Allah, may Allah's prayers and pbuh, said: "O uncle, say there is no god but Allah, a word that I testify for you with Allah." Then Abu Jahl and Abdullah bin Abi Umayyah said: O Abu Talib, do you turn away from the religion of Abd Al-Muttalib? The Prophet of Allah, may Allah's prayers and pbuh, presents it to him, and they return to him with that article, until he said the last thing he said: He is on the religion of Abd al-Muttalib, And he refused to say there is no god but Allah, so the Prophet of Allah (may Allah's prayers and pbuh) said: "As for me, I will ask forgiveness for you as long as it is not forbidden from you (Al-Bukhari, 1422 AH), So, Allah said: (It is not for the Prophet and those who have believed to ask forgiveness for the polytheists ..) (Surat At-Tawbah, Verse 113). Also in his uncle Abu Talib, Allah said: (Indeed, [O Muḥammad], you do not guide whom you like, but Allāh guides whom He wills. And He is most knowing of the [rightly] guided) (Surat Al-Qasas, Verse 56).

Psychological Connotations

The psychological situation is represented by the sadness of the Prophet (pbuh) for his uncle Abi Talib, who died a polytheist, and he hoped to convert to Islam, so the Prophet (peace and blessings of Allah be upon him) grieved here because his uncle did not believe in his call. Specialists believe that sadness is an antidote to joy, and this feeling always accompanies a person who is surrounded by hardships or who faces troubles. A person may experience this feeling of losing a loved one or losing something of value, or failing to achieve something important, and this feeling may inherit roughness in the soul. And the sadness of the Prophet (pbuh) as a result of his uncle's non-Islam, with the intense love of the Prophet of Allah to guide his uncle (Al-Zein, 1991 : 180), But this sadness was not a reason to reach the stage of despair, and the sadness of the Prophet (peace and blessings of Allah be upon him) does not lead to weakness and despair, as it is an emergency emotion that did not accompany him, because if sadness is associated with a person, it becomes a kind of despair and sorrow, and sorrow is a state of mood (Atif, Sameeh : 1/173-174). Muhammad Rashid Reda said: "Sadness is naturally and legally reprehensible, whatever its cause, for this Allah the Almighty forbade it" (Al-Husayni, 1990 : 4/464), Hence, Allah Almighty forbade sadness, for it, as psychologists say, leads to regression, so it prevents a person from working and makes him surrender to despair, despair, and weakness (Rajih, 1990 : 155).

The Prophet of Allah (pbuh) grew up as an orphan of parents, and Abu Talib undertook to raise him, take care of him, and protect him.

Specialists believe that a son's love for his parents is an instinctive emotional attachment, a conviction to protect and defend them, and to work on everything that would respect their personality and provide them with assistance, and therefore this love must be shown by obeying the parents and respecting them with the utmost respect, and this love is a religious, human, familial and moral duty. The love of relatives and others is for the soul the key to their happiness. Mutual love satisfies the needs of the same lover and the beloved (Al-Zein, 1991 :

As for the grief of the Prophet (pbuh), it was inside the soul and did not stop him from conveying the message, Rather, he pushed himself away from grief by turning to Allah the Almighty and being reassured by his promise, this is the main reason for the psychological stability, which is after the cases of sadness that Prophet Muhammed (pbuh) went through.

Third Topic

Psychological Connotations to Prophet Muhammad (PBUH) with his people by their saying: we are snatched from the land.

Allah said: (And they [i.e., the Quraysh] say, "If we were to follow the guidance with you, we would be swept [1113] from our land." Have we not established for them a safe sanctuary to which are brought the fruits of all things as provision from us? But most of them do not know) (Surat Al-Qasas, Verse 57).

The concept of Snatching

Snatching: Taking something in hard and fast way (Al-Sha'arawi: 18/1096 6).

(We are snatched), that is, we are violently snatched by the Arab tribes around us, as we contradict their beliefs, and they have rituals in Mecca, and they have idols around the Ka'aba and on its backs, a worshiper is attached to an idol (Al-Maidani, 2002 : 9/431)

This saying (to follow the guidance with you) was said by Al-Harith bin Othman bin Nawfal, who came to the Prophet of Allah (may Allah 's prayers and pbuh) and said that we know that you have come with the truth, but we fear that if we believe in you and follow your whims that we (we will be kidnapped from our land) and it must have been He speaks with the tongue of his people, so they acknowledge that what the Prophet of Allah (pbuh) came with is the truth, but they refrain from snatched (Al-Sha'arawi : 18/10966), Al-Sa'adi said: "The Almighty informs that the deniers among the Quraysh and the people of Makkah say to the Prophet (pbuh): If we follow the guidance with you, we will be snatched from our land by killing, capturing, and plundering money, because the people have hostile to you and have opposed you, If we followed you, we would be exposed to the enmity of all people, and we would have no power over them (Al-Sa'adi, 2000 : 6/255).

Psychological Connotations of this Situation

And for saying this from a psychological side, there are two indications:

First: Their mistrust of Allah Almighty, and with their weak minds, they believe that "Allah does not support His religion, nor exalt His word, but He empowers the people of His religion, and they think that falsehood will prevail over truth. The answer to them was in the Allah the Almighty saying: (And they [i.e., the Quraysh] say, "If we were to follow the guidance with you, we would be swept [1113] from our land." Have we not established for them a safe sanctuary to which are brought the fruits of all things as provision from us? But most of them do not know) (Surat Al-Qasas, Verse 57).

Which means, have we not made them empowered in a sanctuary that is frequented by many, and visited by visitors, respected by the far and near, so that its people are not disturbed, nor are they diminished by little or much, and the situation is that all the places around them are surrounded by fear on every side, and its people are safe and reassured, so let them praise their Lord for this complete security Which there is no one else in it, and on the abundance of sustenance that comes to them from everywhere, from fruits, foods and merchandise (Al-Sa'adi, 2000 : 6/259). Psychologists believe that among the causes of mistrust may be mistrust arising from wrong information, so that feeling is removed by correcting that information, and mistrust may be caused by symptoms and other psychological deviations, so its disappearance is due to the disappearance of those psychological complexes (Tawfiq, 1998: 385). These unbelievers were suffering from complexes and psychological problems, for Allah Almighty has clarified the truth and sent

down proof to them and established arguments against them, but it is the corruption of their nature, their wickedness, the ugliness of their souls, and their mistrust of Allah that prevents them from acquiescing.

Second: Their evidence of security and their preservation of it, and specialists believe that there is a difference between (security and safety).

Security is achieved by the firm and strong state, but security is only achieved by faith in Allah, this creates in the soul daily reassurance, a sense of psychological calm, and behavioral balance. Belief in Allah is established in the soul since childhood, and gives it immunity and protection against mental illnesses. The believer's feeling of self-satisfaction, heart reassurance, and peace of mind is the strongest motive for the health of this soul, and this feeling is only available With pure and true faith, and these unbelievers think badly of Allah and fear for themselves and their money from looting and plundering, so where does security come to them? (Al-Zein, 1991: 2/287), here is a link between the belief of monotheism and security and reassurance. As for those whose hearts did not taste sound belief, they did not feel this reassurance, and it will be for them in this world disgrace and in the hereafter bad fate.

Fourth Topic

Psychological Connotations to Prophet Muhammad (PBUH) on his return to Mecca

Allah Said : (Indeed, [O Muḥammad], He who imposed upon you the Qur'ān will take you back to a place of return.[1120] Say, "My Lord is most knowing of who brings guidance and who is in clear error) (Surat Al-Qasas, Verse 85).

The letter here is addressed to the Prophet (pbuh), while he is leaving his country, pursued by his people, and he is on his way to Medina, which he did not reach, he was in Al-Juhfa, close to Makkah, close to danger, his heart and his eyes attached to his country that he loves, and whose departure is dear to him, were it not that his call was dearer to him than his country, the home of his youth, the cradle of his memories, and the residence of his family. They rule over you and call you, and today you are a pursuer, but tomorrow you will return to him with victory, for Allah Almighty has instilled security in his heart in that difficult circumstance, so that he (pbuh) proceeds on his path safe and confident, and reassured by the promise of Allah who knows its sincerity, and in this Surah what confirms that, as Moses (pbuh) replied To the land from which he was expelled as a fugitive, a loner, a fugitive, and Pharaoh and his family were destroyed, for he will return you and help you against polytheism and its people, so go on your way with peace of mind and peace of mind and good spirit.

This speech to the Prophet (pbuh) involves on following Psychological Connotations

- 1 The Holy Qur'an was imposed on the Prophet (may Allah's prayers and pbuh), i.e. the obligation of performing it to people, and in that is a mandate and an obligation from Allah, and it requires psychological preparation before the physical to carry the message and communicate it to the fullest, because people include the rich and the poor, the rich and the deprived, and the clean. Dirty, rough and polite, good and bad, in them and in them, and this requires psychological preparation (Al-Sherbiny : 6/97).
- 2 The Prophet (pbuh) felt pain at first when he left his country and the cradle of his youth, and the pain here is psychological pain. Specialists believe that psychological pain arises from intellectual causes in origin, such as the pain that afflicts the student

after he fails the exam, and the sadness that controls a person when he hears the news of the death of a relative, or the believer when he commits a sin (Al-Sherbiny : 6/61).

The reason for his sadness is that he left his beloved country in which he grew up and which constitutes the cradle of his childhood and the home of his youth, and the children of his relatives and cousins conspired against him, and this made him feel sad, but this feeling soon disappeared from him when the Almighty announced to him that he had returned him to his country and turned his grief (pbuh) to peace and certainty.

3 In the verse, the Prophet (pbuh) feels psychological security, and this is what achieves protection for him from anxiety and fear and protects him from falling into psychological pain. Psychologists call it psychological immunity: “a person’s ability to face crises and anguish, and to bear difficulties and calamities, and the resulting thoughts and feelings such as anger, discontent, enmity, revenge, or feelings of despair, helplessness, defeatism, and pessimism” (Al-Zein, 1991 : 2/211).

And keeping him away from psychological pressures and disturbances, so that his soul would be kind, calm, and enjoy peace with the fatigue, exhaustion, and fear he was suffering from as a result of his departure from Makkah, so Allah’s promise came that He would return him victorious to Makkah.

4 The firm faith in the heart of the Prophet (pbuh) established him on the truth, and faith inherits guidance, stillness, and dealing with difficulties with a confident spirit that everything that befalls a person is a decree and destiny from Allah Almighty.

5 Allah the Almighty brought the Prophet (peace and blessings of Allah be upon him) into his protection and care, and this is what planted in his soul human beings. Al-Saadi said: “This is news, promise, and glad tidings from Allah to those who believe, that Allah will protect them from all harm from the evil of the infidels, the evil of Satan’s whispers, and the evils of Satan.” and the evils of their deeds, and when adversities descend upon them that which they cannot bear, He will lighten for them the utmost lightening, and every believer will have this defense and virtue according to his faith (Al-Sa’adi, 2000 : 6/539).

6 The faith of the Prophet (pbuh) in the promise of the Creator reassured his heart, soul, and mind, and in the righteousness of the mind and soul, the righteousness of all matters.

7 Belief in the Qur’an inherits complete psychological stability. And this is what psychologists have decided, that believing in Allah Almighty and following His approach that He drew for man in His Holy Book is the only way to get rid of worries, anxiety and pain, and all psychological disorders and societal concerns, and it is the only way that leads to the stability of the soul and achieve stillness, tranquility and safety in the human soul (Najati, 2001: 278).

In the end, I sampled in this enjoyable effort, like the Holy Qur’an and its blessed verses the good things, as they guided me to the greatness of the honorable writer and the clear light, And I can write down the most important results that I drew in my effort with this part of the fragrant and blessed Surahs as follows:

1 This Surah showed that emotions are natural in humans, and no one is immune from them, even the prophets of Allah Almighty (may Allah’s prayers and peace be upon them).

- 2 Psychological indications are one of the types of miracles of the Noble Qur'an that should be taken care of and highlighted.
- 3 There is a close correlation between the internal psychological emotions and the external appearance. These psychological emotions are apparent in one way or another on their owners, even if they try to hide them.
- 4 This study resulted from the fact that the Qur'anic expression shows us the psychological state of the characters mentioned in this story, as well as the accuracy of the Qur'anic expression in drawing psychological states.
- 5 The story of Moses (pbuh) came in the Holy Qur'an in general, and in this surah in particular, to strengthen the heart of the Prophet (peace and blessings of Allah be upon him), and to remove fears and sorrows from his chest, after he was afflicted with sorrows and severe pains, and after being lied to by Quraysh, so this story was As a cure for the chest of the Prophet (pbuh) and entertainment for his soul, with which his soul was relieved and his trust in Almighty Allah.
- 6 One of the most important benefits of the story of Moses (pbuh) is that it provided psychological stability to the Prophet (peace and blessings of Allah be upon him), strengthened his resolve, and motivated him to persistence and steadfastness in front of the plots of the unbelievers and the cunning of the hypocrites.

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