

Trust in the Almighty God from the Viewpoint of Psychology and its Relationship with Self-Confidence

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Abstract

Background and Objectives: Religious behaviors, among which Trust in the Almighty God is a major representation, play a key role in giving meaning to life, generation of hope, and mental relaxation. The present study was conducted aimed at examination of the subject Trust in the Almighty God and analysis of the concept Trust from the perspective of psychology, delineating its relationship with self-confidence. In this study, therefore, Trust in the Almighty God is addressed from three cognitive, mental, and behavioral dimensions as well as mental etymology of Trust in the Almighty God and the relationship between trust and self-confidence.

Methods: This study is a review-descriptive research that has made use of library and digital resources to collect its required data.

Results: In examination of the subject Trust in the Almighty God from the viewpoint of psychology and delineation of the relationship between trust and self-confidence, it is found that trust in the Almighty God is not a barrier to self-confidence. What is more, it is an effective factor in its recovery, stabilization, and reinforcement.

Conclusion: Religious behaviors, among which Trust in the Almighty God is a major representation, play a key role in giving meaning to life, generation of hope, and mental relaxation. Psychologically speaking, Trust in the Almighty God has three cognitive, mental, and behavioral dimensions. Cognitive aspect of trust in the Almighty God is associated with understanding the creator-creature relationship, the world, and the phenomena in the universe. In the emotional aspect, humankind, relying on the Almighty God's power, feel an inner serenity within themselves. Finally, application of this intrinsic force is materialized in the behavioral dimension of trust in the Almighty God.

Keywords: Mental Health, Psychology, Self-Confidence, Spirituality, Trust in the Almighty God.

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Introduction

The rubric Trust in the Almighty God, with its special definition, is special to Islam, and other cultures lack a concept which is entirely conformed to Islam's trust. Experimental studies in this regard are, thus, limited. The author did not find a wholly identical prior research in this respect. The following two studies, however, carry some semblances:

In his article entitled "Trust in the Almighty God," Ghobari Bonab analyzed trust in the Almighty God in different affairs as an effectual feature versus despair and a powerful shield against anxiety and depression (1). Elsewhere in "A Design for Measurement of Trust in the Almighty God," the same author

investigated methods to generate a scale for measuring this issue (2).

Thanks to its broad dimensions, the concept trust in the Almighty God finds connection with several studies and subjects. As a part of religious belief, trust in the Almighty God is associated with all experimental studies concerning the role of religion in health, self-respect, and religious predications, since a type of predication is addressed in trust in the Almighty God. The action Trust in the Almighty God makes a psychological association between this subject, on the one hand, and religious encounters and behaviors, on the other. Religious behaviors, among

which Trust in the Almighty God is a major representation, play a key role in giving meaning to life, generation of hope, and mental relaxation. The belief in a powerful God who controls all situations and assists, and rewards, human beings upon their predicaments if they show adequate patience might play a substantial role in reduced levels of condition-related anxiety. That is why, trust in the Almighty God is considered to be an effective factor in confrontations with problems, resistance against despair, and restraint of anxiety and depression in religious psychology (2). This study is intended to examine the subject Trust in the Almighty God and analyze it from the perspective of psychology and its impact on increased self-confidence degrees.

Methods

This is a review research that undertook to examine the concept of trust in Almighty God in such hadith works as Koleini's *OsooleKafi*, Majlesi's *Biharal-Anwar*, Ghazali's *Ihyaul-Uloom*, and Allameh Tabatabaei's *Jame' Ahadith Ul-Shia*. The relationship between self-confidence and trust was described with reference to such psychological books as Sadegh Shojaei's *Trust in the Almighty God as a Path to Self-Respect and Mental Health* and Hassan Eslami's *Self-Confidence*.

Result

Trust in the Almighty God is effective in elimination of different types of disputes that cause mental conflicts. Reliance on the Almighty God removes fear, anxiety, despair, and weakness, giving extraordinary confidence and power to individuals. The self-confidence of those who dispossess trust and rely only on their own abilities is encircled by natural causes; while, those who rely on the Almighty God would never feel weakness in their encounters with problems on account of their reliance on divine unlimited power. This is indicative of the relationship between trust in the Almighty God and self-confidence.

Discussion

Trust in the Almighty God has three predication, action, and state components,

which are referred to in ethical books like *Ihyaul-Uloom* as knowledge, deed, and mood (3). In this section, these three components are examined as cognitive, emotional, and behavioral dimensions.

1. Cognitive dimension of trust in the Almighty God

This dimension deals with the relationship among creatures with their creator, the world, and the phenomena in the universe. Trust guides human soul into the belief that there is no effective agent save for the Almighty God. Simply put, Almighty God's wisdom is the highest wisdom and all creatures are singers of His praises. An exploration into the Holy Quran indicates that there is only one nominative state in the universe and all others are vehicles. Those who trust in the Almighty God hold Him as effectual in reaching at their outcomes. Accordingly, they would never be disappointed or vainglorious if they fail or manage to arrive at their goals, since they stitch back all things to the Almighty God (4).

In its cognitive dimension, trust is considered from the following aspects:

A. Predication of all affairs and incidents to the Almighty God

A heartfelt reliance on the Almighty God and predication of all affairs and incidents to Him eliminate all origins of anxiety in those who trust in Him. Such individuals are characterized by a powerful modesty in case of serendipity and hard enterprise to reach at their objectives. They assign the final outcome to the Almighty God, who is held by them to be an invariable aide-de-camp (2).

B. Belief in sustenance by the Almighty God

In this respect of trust's cognitive dimension, individuals hold all they have to be provided by the Almighty God, who is regarded to have secured their aliment beforehand. According to this belief, sufficient dividends have been previously guaranteed by the Almighty God for all individuals, who might obtain them if they undertake to exert adequate efforts (5). The Holy Quran, in this respect, says: "And there is no creature on earth but that upon the Almighty God is its provision, and He knows its place of dwelling and place of storage. All is in a clear register" (Holy Quran, 11:6)(6).

C. Considering all advantages, disadvantages, inclusions, and exclusions to be destined by the Almighty God

Those who rely on the Almighty God well know that all advantages, disadvantages, inclusions, and exclusions are arranged by the Almighty God, on whom the bases of the universe are grounded. As a result of this belief, one would be motivated by neither greed nor mendicity. As a response to the Holy Prophet's question on the significance of trust in the Almighty God, Gabriel the Angel replies: "Those who have real trust in the Almighty God are definite believers in the credence that all inclusions and exclusions are destined by nobody besides the Almighty God... One has to know that creature are unable to hurt, forgive, benefit, and prevent" (7).

2. Emotional dimension of trust in the Almighty God

Trust in the Almighty God has another aspect: emotional dimension. A deep reliance and confidence is felt inside those who trust in the Almighty God and His power and compassion. Such serenity provokes higher tiers of hopefulness to the Almighty God's assistance (4). Following items are different components of trust's emotional dimension.

A. Hopefulness to the Almighty God

The chief ingredient of trust in its emotional dimension is being hopeful of the Almighty God's mercy in life predicaments. Hopefulness to salvation, achievement of the desire thing, rescue from worries and troubles, victory of the righteous over the falsehood, guidance from deception into the brightness of certitude, harmony, happiness, etc., are all among the benedictions of having trust in the Almighty God. Those who rely on the Almighty God have faith in the promises of triumph cited in the Holy Quran. They would, thus, never lose their hope in life quandaries (1). In this regard, there are narrations in which hopefulness to the Almighty God is deemed as a key component of trust. Important among these are "You have to know that creatures are unable to hurt" and "Those who rely on the Almighty God should never be hopeful of somebody else's assistance" (7).

B. Disappointment from other creatures

The second component of trust's emotional dimension is disappointment from other creatures, to which there are references by narrations: "Trust is disappointment from creatures" (7).

Those who rely on the Almighty God well know that creatures are not entitled to be loved due to their innate poverty as well as lack of ownership of profit and loss. When individuals get into the knowledge that there is no benefactor for them higher than the Almighty God, they would lose their hope from other creatures: "Whatever the Almighty God grants to people of mercy, none can withhold it; and, whatever He withholds, none can release it thereafter. And He is the Exalted in Might, the Wise" (Holy Quran, 35:2).

C. Satisfaction from the Almighty God and life affairs

The third component of trust's emotional dimension is satisfaction from Almighty God's wishes: one should believe that what the Almighty God has destined is the best for him/her (8). Those who rely on the Almighty God are satisfied from divine provisions. Hence, there would be great God-bestowed rewards for him/her, on the one hand, and he/she would be given mental serenity, on the other. In definition of trust in the Almighty God, it is declared: "Trust in the Almighty God has some degrees, one of which being satisfied from what He chooses to do with you" (9).

3. Behavioral dimension of trust in the Almighty God

Trust in the Almighty God has no conflicts with human actions. Those who have actual trust in the Almighty God would attach their attempts and enterprises to this innate force (4). Practical trust in the Almighty God is known as behavioral dimension of trust. Following are the most important aspects of this dimension:

A. Possession of an active role in life

Trust in the Almighty God, in its real sense, is application of material instruments to reach at one's objectives, employing all one's power to meet the requirements. However, the outcomes have to be deemed as a result of the Almighty God's assistances (5). Trust by no means rejects effort and endeavor, and those who rely on the

Almighty God have to play active roles in their lives. This is emphasized in our Islamic narrations: “The Holy Prophet once visited a group of people who prevented from farming. He asked their occupation and received the answer We rely on the Almighty God! The Holy Prophet said: ‘You, rather, are an encumbrance to the community!’ ”

B. Prevention from ill-gotten vehicles

Those who rely on the Almighty God exclusively make use of permissible instruments to reach at their objectives. Ill-gotten vehicles—though might be helpful—are impermissible, and this is a paradox to both have trust in the Almighty God and employ ill-gotten instruments. Trust is a supreme spiritual position and those wholly on the Almighty God are, according to the Holy Quran, loved by the Almighty God (Holy Quran, 3:159).

C. Courageousness and powerfulness

Naturally, individuals grow bold when they find themselves to be more powerful than their enemies. In the universe, even though, there are many people and things which possess dominance. Accordingly, no one is entitled to claim that he/she is able to beat all threatening creatures without being supported by a supreme power and supernatural backrest. Trust is capable of giving humankind a power which capacitates him/her to fear from nothing (11). A reflection of such bravery is observed in the face of Imam Hossein (pbuh) when he said to the mass of Kofi corps: “Anyone who follows me would be salved and anyone who dismisses me would be perished. You are all violators and deaf, since you have filled your tummies with ill-gotten foodstuff... Then, hasten to gather your solders and do not drag your feet as I have trusted in the Almighty God” (7).

D. Prevention from greed

Those who rely on the Almighty God would never be afflicted by greed, since they are satisfied with what has been destined for them by the Almighty God: “They do ask what they need from the Almighty God and nobody else” (7). Such prevention from greed is of paramount influence on one’s mental health.

Mental Etymological Theories of Trust in the Almighty God

In order to get acquaintance with psychologists’ viewpoints, mental etymological theories of trust in the Almighty God are investigated here.

1. Vicarious control theory:

According to this theory, individuals examine their conditions to see who controls them, with whom they effectively align themselves afterwards. By doing so, they try to take side with the party which, they suppose, has more authority. In this way, they could enjoy the power possessed by the more powerful party. Sometimes, they encourage the powerful party to do something that would result in their own favor (2). This theory is associated with trust in the Almighty God in that when a person who relies on the Almighty God feels that he/she has lost his/her helm, he/she makes sure that the Almighty God would solve his/her problems by means of his/her reliance and faith. Such a belief would give him/her an astonishing power which prevents him/her from becoming alone and weak (1). Confronted with his tribe’s threats and nuisances, Noah (pbuh), avoiding from depression and weakness, said: “O my people, if my residence and my reminding of the signs of the Almighty God have become burdensome upon you, then know that I have relied upon the Almighty God. So resolve upon your plan and [call upon] your associates. Then let not your plan be obscure to you. Then carry it out upon me and do not give me respite” (Holy Quran, 10:71).

2. Interpretive control theory:

According to this theory, individuals struggle to interpret uncontrollable conditions, trying to understand why they have occurred. By interpreting the significance of different situations, people feel that they have dominance on their surroundings and try to reduce the bitterness of bad incidents (8). Many people in different cultures have undertaken to interpret unpleasant events in order to reduce their animosity. Shahid Sani, for instance, wrote *A Sedative upon Death of Endearing Children*, by use of which Dr. Frankel put forward his meaning therapy theory in order to sedate after death of all his friends in Nazi German work camps. Those

who rely on the Almighty God associate all incidents to the will of God and put forward a divine interpretation for all events (1).

The issue of trust is associated with the interpretive control theory, as well, since the one who rely on the wise, compassionate, and gracious God feels Him perpetually besides himself/herself, interpreting a horrifying event to be good for him/her (2). The Holy Quran reads: "Perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And the Almighty God knows, while you know not" (Holy Quran, 2:216).

The Relationship between Trust in the Almighty God and Self-Confidence

A. Self-confidence in line with trust

Self-confidence does not signify a selfish waywardness; rather, it is an embrace of one's own responsibilities and life. It is an attempt made to materialize the divine essence which is veiled within our souls. Thus, self-confidence is a prerequisite of reliance on the Almighty God and its rational continuance (12).

The self-confidence which is presented by western psychologists is devoid of a position for the Almighty God. It is encircled by natural agents, and not beyond. Hence, individuals are men of work and vivacity only until they are not afflicted by natural dead-ends when they grow despaired and disappointed. Those whose self-confidence is interwoven with reliance on the Almighty God, however, would never lose their hope even if stuck in a dead-end of life, since they prevent from entangling themselves inside a prison of nature and disregarding the unending power of the Almighty God. Such individuals have recourse to divine assistance upon the most difficult moments of their lives. Reliance on the Almighty God is, consequently, the most effective factor in reinforcement of one's self-confidence and volition (13).

B. Impact of trust in the Almighty God on self-confidence

A pious person never sees himself/herself as unaided against a mountain of problems when he/she relies on the Almighty God and takes Him as his/her support. Such a person finds himself/herself as a drop of water which wallows inside an ocean. In this way, his/her

self-confidence is empowered and he/she gets able to resolve his/her problems. "Anyone who relies on the Almighty God shall not be defeated, and anyone who makes recourse to Him would not be beaten" (7). Referring to the close relationship between trust in the Almighty God and self-confidence, Hooraei expresses: "Trust in the Almighty God. The more powerful your relationship with the Almighty God, the higher levels of self-confidence you would experience. Likewise, the more limited your contacts with the Almighty God, the higher your apprehension degrees would be. You would experience a deep serenity inside yourself when you trust in the Almighty God and take Him as your support" (14).

Apprehension is a factor which hinders one from confrontation with difficulties. It eliminates hope to successfulness, darkening one's heart and soul. Under such conditions, believing in unlimited power of the Almighty God and reliance on His supports end in reinforcement of the heart: "Heart is reinforced as a result of trust in the Almighty God" (15). Finally, trust brings about resistance in the face of adversities and, ultimately, alleviation of problems. Imam Ali (pbuh) declares: "The one who trusts in the Almighty God would see problems unsolved and misfortunes alleviated" (16).

When a person talks with the Almighty God and avails oneself of His assistance, he/she would feel higher tiers of self-confidence in himself/herself; thus, he/she would find a better significance of himself/herself (16). It is obvious now that trust in the Almighty God is not a barrier to self-confidence. What is more, it is an effective factor in its recovery, stabilization, and reinforcement.

Conclusion

Psychologically speaking, the action trust in the Almighty God associates it with religious behaviors and confrontations. Religious behaviors, among which Trust in the Almighty God is a major representation, play a key role in giving meaning to life, generation of hope, and mental relaxation. Psychologically speaking, Trust in the Almighty God has three

cognitive, mental, and behavioral dimensions. Cognitive aspect of trust in the Almighty God is associated with understanding the creator-creature relationship, the world, and the phenomena in the universe. Emotional aspect is the next dimension of trust in the Almighty God, whereby humankind feels an inner serenity within themselves relying on the Almighty God's power. Finally, application of this intrinsic force is materialized in the behavioral dimension of trust in the Almighty God.

An analysis of the two vicarious and interpretive control theories would make possible mental etymology of trust in the Almighty God. Those who rely on the Almighty God would never feel weakness and inaptitude in their encounters with problems and never lose their self-confidence due to His unlimited authority on which they rely. They possess high degrees of self-confidence as they know that the Almighty God is always besides them. This is expressive of the relationship between trust in the Almighty God and self-confidence that shows the impact of religious instructions on mental health.

Conflict of interest

The authors declare no conflict of interest.

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No

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