

Requirements for achieving psychological security for pilgrims through religious awareness

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متطلبات تحقيق الأمن النفسي لضيوف الرحمن من خلال التوعية الدينية

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ملخص البحث (Abstract):

هدف البحث الحالي إلى: بيان مكانة مكة التي شرفها الله تعالى، وجعلها بلداً آمناً، وقال فيها: ﴿أَوْلَمْ نُمَكِّنْ لَهُمْ حَرَمًا آمِنًا﴾ (القصص: ٥٧). وإبراز الأخلاق الإيمانية التي يجب أن يتمتع بها الحاج والتي تؤكد على تخلقه بالأمن النفسي. والكشف عن بعض المواقف السلبية التي تصدر من بعض الحجيج؛ كالسباب وتوجيه الشتائم والمشاجرات والغضب والعصبية. وإبراز المتطلبات اللازمة للتوعية الدينية والداعي؛ وأثرها في تحقيق ورسوخ الأمن النفسي للحجيج. واستخدام البحث: المنهج الوصفي التحليلي. ومن أبرز النتائج التي توصل إليها: المتطلبات اللازمة للتوعية الدينية والداعي؛ لأنه كلما زاد مستوى التوعية الدينية لضيوف الرحمن في الجانب النفسي، كلما تحلى الحجيج بضبط النفس وعدم اللجوء إلى العصبية، والبعد عن المشاحنات والسباب والمشاجرات، وتحقق الأمن النفسي لهم ولغيرهم من ضيوف الرحمن فسعدوا وأمنوا جميعاً.

The purpose of the current research **is aims to**: Declare the status of Makkah, which Allah honored, and make it a safe country. And to highlight the religious ethics that must be realized by the pilgrim, which emphasizes the creation of psychological security. As well as to highlight the requirements for religious and religious awareness; and the impact of their realization in the consolidation of psychological security of pilgrims. The research used **descriptive analytical approach**. **The most results are**: the requirements for religious and religious awareness; because the higher the level of religious awareness of the pilgrims on the psychological side, the more the pilgrims exercise restraint and not resort to nervousness and distance from the quarrels and quarrels and quarrels and achieve psychological security for them and other guests of the Rahman.

Introduction:

Praise be to Allah, Lord of the Worlds, and peace and blessings be upon our Prophet Muhammad peace be upon him and his family and companions, and after: Security is a human need, and a human demand instinct, and perhaps one of the causes of civilization and urbanization, and the human need for security is one of the highest needs, It is true that we recognize the importance of security in all its dimensions in human life and feel divine care through the miraculous Quranic instructions that push towards the education of the people. Security conscious of the Menen

And the House of God is the title of faith and security, God has made Mecca a safe country and denied it on the day of the creation of the heavens and the earth; it is the country of God haraam as promised great punishment for those who wanted atheism or injustice. It is the safety zone, it is the Kaaba, where tranquility is replaced by fear and peace is replaced by rivalry.

And that the Hajj pilgrimage to the House of God to reflect the principle of psychological security for the sake of its image, who contemplates the time of pilgrimage and its place and provisions see that safety is one of the most prominent features of this duty, pilgrimage pilgrimage faith and the call to create virtues of ethics through which to achieve security and self-confidence; Worship is a justified argument. The performance of the worship of Hajj may be accompanied by a loss of psychological security for a number of reasons, including: fatigue, stress, erections, congestion, distress, defamation, etc., especially with the large number of pilgrims; some negative behaviors appear, which may be seen by some pilgrims; In the end, with the behaviors that Islam has affirmed, especially in the pilgrimage season, such worship and great poetry.

And highlights the effects of religious education in the Hajj; in maintaining the psychological security of the pilgrims in dealing with each other according to the cultural basis of the teachings of Islam. Religious education is fundamental in the consolidation of psychological security and reassurance, so that spirit and soul will be brought up for good morals and good morals. And to calm the sedition and calm souls; hence the researcher wanted to study the requirements of achieving psychological security for the guests of the Rahman through awareness.

Research aims:

1. Explain the concept and importance of psychological security in the Islamic perception.
2. Declaring the status of Makkah, which was honored by God and made it a safe country and forbade it on the day of creation of the heavens and the earth.
3. A statement of the religious ethics that must be enjoyed by the pilgrim, which emphasizes the creation of psychological security.
4. To raise the requirements of religious education and religious education to achieve psychological security for the guests of Rahman.

Research methodology:

The researcher used the **analytical descriptive approach** in the study of the subject, which was as follows

The first topic: the concept and importance of psychological security in the Islamic perception

1) The concept of psychological security in Islamic perception:

Security Language: Security Origin: "Self-confidence and the demise of fear," security and safety in the original sources. Ibn Masur ⁽¹⁾ believes that "security" is a language that means safety and honesty, and I have secured security and security against fear, and it is said that his disbelief is against his concealment, and in the dear download: "They are safe from fear." (Peace and blessings of Allaah be upon him) (Zagag said)⁽²⁾:"I will do this, and I will warn you against evil." He says (Ibn Fares) ⁽³⁾ (security), Hamza, Mim and Nun, the two closest origins: the Secretariat that is against treason; meaning: the silence of the heart, and the other ratification Safety: peace of mind, and the fact that security, "not to expect hated in the age to come." In exchange for security: fear, a "predicted hated for the Emirate or presumptive information."

One of the definitions of security is: "It is tranquility, calmness and the ability to face events and emergencies without disturbance." This is what is included in the definition of psychological security, which does not cease to mean reassurance and tranquility. There have been many definitions of psychological security, which came by Muslim

scholars, but agreed that they linked psychological security by faith in God Almighty, and commitment to worship alone and no partner:

Ibn al-Qayyim ⁽⁴⁾ expressed the concept of psychological security with a sense of tranquility. He said: "The tranquility of the heart, its tranquility and stability, disappears with the end of anxiety, anxiety and disorder. This can only be achieved by mentioning God.

Abu Bakr said ⁽⁵⁾, the psychological security is meant to be certain of something and to expect it with deep hope, as in the verse: "And God made him only a gladness to you and to reassure your hearts with him" (Al-Imran: 126).

As Abdul Rahim sees ⁽⁶⁾, that psychological security is a constant feeling that stems from the inside of the soul and accompanies the human, it gives the reassurance and psychological comfort that is in the deep trust in God Almighty as the Almighty says: (God is not enough slave) (Alzomar: 36).

And security in the use of the Koran against fear, and means: "reassurance not to expect hated in the present and coming" ⁽⁷⁾. The word "security" is mentioned in the Qur'an in about twenty-seven places, and with various derivations; Ford is in the form of "source" in four places, including the verse: "We have made the house perfect for the people and for our safety" (Al-Baqarah: 125) (Al-Baqarah: 126), and came (name) in four places, including the verse: (And if the order came from the security) (Women: 83) , And came (actually) in fourteen places, including the Almighty: (If Amantm) (Baqarah: 196). As well as "security" and its derivatives in the book of God in more than (eight hundred) times ⁽⁸⁾; believers, faith, honesty and security and those who believe, all things related to the sense of security.

The term "security" refers to the term "security", with the difference that security can only be achieved when the causes of fear are removed, while "security": reassurance is achieved while the cause of fear remains⁽⁹⁾.

2)The importance of psychological security in the Islamic perception:

As for the importance of security, we find that the Holy Quran is stronger than the Quraysh and considered it a companion to one's strength, in which he is fit to live. Allaah says (interpretation of the meaning): "I feed them from hunger and fear from fear" (Quraish, 3-4). The author of the liberation and enlightenment ⁽¹⁰⁾ "The meaning of the verse: remind Quraysh the grace of God to them; it pleased them unless other Arabs to security from the aggression of the aggressors and the raid of raiders."

The importance of psychological security as stated by Sharif (11) includes the following aspects:

1. Stability: which in turn leads to psychological stability. When a person is afraid, the stability is elusive.
2. Distance from despair and frustration: Psychological security is able to keep away from these two diseases.
3. Integration of the personality of the Muslim: This is important and makes the Muslim reassuring ambition of much optimism, radiating around him security and reassurance.
4. Full confidence in God and his victory: confident that everything is in God's hands.

The second topic: Mecca security and security

The Prophet (peace and blessings of Allaah be upon him) said: "I saw the Messenger of Allaah (peace and blessings of Allaah be upon him) on the authority of the Messenger of Allaah (peace and blessings of Allaah be upon him)" ⁽¹²⁾ It is the

safety zone established by God for mankind in the midst of conflict, it is the Holy Kaaba, where peace is replaced by fear, and peace will be replaced by peace, peace and blessings of God be upon him. Place of Dispute.

It is one of the conditions of the obligation of Hajj: the security of the road. Whoever is not safe for himself or his money or offering it in the way is not obliged to do Hajj. In the affirmation of the shariah glue, the road is safe for the guests of the Lord; what determines that safety is one of the most important human rights, but that the complete believer in his faith is the security of people for their blood and money and their symptoms. And that the complete Muslim in Islam from the Muslims peace of his tongue and hand ⁽¹³⁾.

Just as the safety of the road is one of the requirements of Hajj, those who study the time, place and rulings of the Hajj see safety as one of the most important features of this pilgrimage. As for the time of Hajj, Allaah has made it one of the most sacred months; the month of Dhu'l-Qa'dah, during which the traveler returns to the Sacred House of Allaah from the sacred months, and the month of Dhu'l-Hijjah, So God made the time of performing the Hajj obligatory as a haraam time in which fighting is forbidden, so that the guests of the Beneficent will be safe ⁽¹⁴⁾.

And as a safe time has made the place also safe; the house of the sacred is safe (and his income was safe), but the old man cast the murderer of his father is not subjected to bad respect for the sanctity of the place; (Peace and blessings of Allaah be upon him), and he will make sure that he is safe, and it is not correct for those who find anything that is lost, however precious it is to take it or to pick it up, ⁽¹⁵⁾.

The house is the best house for the people to worship, and it is the House of Mubarak, where Allaah has made great good by praying in it, by circling around it, praying around it and worshipping all of the reasons ⁽¹⁶⁾, (Al-Baqarah: 125) God has made this house perfect for people to be reconciled to Him; for He has made God in the hearts of the believers from his love and longing to come to Him, Because they find great good in it. And this is why the Prophet (peace and blessings of Allaah be upon him) warned about this on the day of the conquest of Makkah and he said that he was deprived of a safe place and that Allaah forbade him on the day that he created the heavens and the earth. And does not pick up his cat except for knowledge) ⁽¹⁷⁾, and means peace be upon him this sanctity of this house. It is obligatory for Muslims, as Ibrahim and Ishmael and the Prophets and Muhammad, may Allah bless him and grant him peace, to respect and magnify him, and to warn of what God has forbidden from harming Muslims, injustice to them, and assaulting them pilgrims or Amara or others. And they must also cleanse this house, and to warn the sins of God in it, and to fear his anger and punishment, and not to hurt each other, nor to fight each other, because the bad is great, and the favors in it multiplied ⁽¹⁸⁾, the Almighty said: (Al-Hajj: 25), and anyone who responds to it, is interested in it and means it. The meaning of the meaning is important; this is why Balba, by saying: (and those who are atheist injustice), any interested in atheism injustice. If it is of interest to those who want to commit a painful punishment, then he who commits the crime, and exceeds the limits of it in a more deserving punishment, and painful punishment ⁽¹⁹⁾. This indicates to us that it is haraam, and that there is no difference between the akef who is the resident and the father, who is the one who comes in and comes to him from Hajj and Umrah and others. From this it is known that attacking and harming people in this safe sanctuary by saying or doing one of the harshest taboos is the most painful punishment ⁽²⁰⁾.

When Allaah opened his Prophet (peace and blessings of Allaah be upon him) to Mecca, the people spoke and said: "This country is forbidden by God on the day that the heavens and the earth were created. People did not forbid him. Of you the witness is absent) ⁽²¹⁾. He said: "It is not permissible for anyone to shed blood, or to support a tree.

The third topic: the religious ethics of the pilgrim

The pilgrimage has a special sanctity, and a unique place in the heart of every Muslim. It is the place where people can rest, and rejoice in their hearts, and find salvation in them, which is of concern to them, and escape from the fear and comfort that they feel. And the causes of stability and safety, including the mention of God Almighty, recitation of the Holy Quran, and hear in his heart everything that cleanses the hearts, purifies souls, purifies thoughts and minds, and inspires and animates spirits, in a spirit of vigilance and self-righteousness.

Whoever hopes for the rituals of the Hajj, his rituals and his deeds, he will find them as a whole to raise up in the Muslim the morals and the virtues of virtue, and deepen the sense of righteousness and piety and cultivate in it. Including the Muslim's great sense of sanctity of his Muslim brother, and that it is inviolable, no less sanctity than the Sacred House, the Sacred Land, and the Sacred Month. The Hajj is the field of raising the soul to the virtue of morality, sensing those prophetic calls and the wills of faith in the creation of the ethics of ethics and justice to the beauty of obedience⁽²⁴⁾. The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Complete the believers in the best belief of creation"⁽²⁵⁾. The Prophet (peace and blessings of Allaah be upon him) said: "The believer is aware of the good nature of his creation, the degree of the fasting person standing"⁽²⁶⁾.

If the pilgrim looks at the picture and the scene in which individuals - in spite of their different countries and different traditions and different languages - create a great creation in itself that exists only in that true religion, it is the creation of fraternity; it creates the connection, solidarity and love. God Almighty and His Prophet (peace and blessings of Allaah be upon him) have decided that principle in what is not a home of the Shariah, in the verse: "Believers are the brethren." It is the result of these brothers that love, peace, cooperation and unity is the origin of the Muslim community, the pilgrim should strive to apply these Muslim brothers who gathered the pilgrims on this great rite in the most sacred parts of the earth, and in Ashraf days of the year. If the brotherhood of faith is obligatory at all, its obligation during Hajj is obligatory⁽²⁷⁾. The Prophet (peace and blessings of Allaah be upon him) said: "As for the believers in their prayer, mercy, and sympathy, like the one body, if a member complained to him"⁽²⁸⁾, And the Prophet (peace and blessings of Allaah be upon him) said: "The believer is the believer, like the sons of the one who binds one another"⁽²⁹⁾.

Islam has established the rituals of Hajj and arranged them in a way that makes the pilgrim in a comprehensive peace, not only with people but with everything, trees, stone and animals and with the whole universe, in recognition of the Lord of the Worlds; Hajj is an experience of training on spiritual shipping, psychological mobilization on the ladder, And absolute peace with space and time and objects, so as to transfer them to the broader human level, adopt a peaceful approach in the rest of the places and the rest of the times and with different issues;

Hajj is a spiritual journey that draws the Muslim closer to the horizons of the higher heaven, and makes him more connected to the divine method. The Almighty said: Hajj is months of information, and it is obligatory to perform Hajj, so there is no difference or pilgrimage. The issue is forbidden for him in Hajj at all, because he may be dragged from the love of victory to the self and arguing in vain. Also, one of the most important things that Hajj should learn in the Hajj journey is that people are equal before God, not in front of Him, with their jobs, money, country, languages, affiliations or colors.⁽³⁰⁾ Neither Ajami nor Arabic nor Red on black or black on red except piety)⁽³¹⁾.

And the most important qualities and ethics that the pilgrim draws from the Hajj; qualities: patience, pardon, affection, dreaming, patience, compassion, compassion, kindness, humility, generosity, Modesty, righteousness,

benevolence, chastity, virility, altruism, and cooperation. And to go beyond the lapses of people beyond God, and to keep his eye and tongue and all the members of his body what angers God and harms people. Islam is the religion of civilized behavior, which is a message with great meaning, great meanings in the hearts of all people, and the sanctuary of the House of God in particular, a religion based on familiarity, love, affection, altruism, interdependence and cooperation⁽³²⁾. Allaah says (interpretation of the meaning): "Cooperate with righteousness and piety, and do not cooperate in sin and transgression" (Al-Maa'idah 2).

The fourth topic: The role of religious awareness in strengthening the psychological security of the guests of Rahman

Awareness: The source of awareness is understanding, clarification and guidance. They are taken from consciousness: preservation, understanding, perception and action. The origin of consciousness is the inclusion of the object⁽³³⁾. Awareness is a term: clarification of the thing or direction to desirable through a certain set of activities⁽³⁴⁾. The term "awareness" is not found in the Islamic texts, but rather in the meaning of preaching, guidance, communication and statement. It is balanced in terms of slavery, health, environment and social aspects, as well as awareness of the security aspects. Religious education can also be defined as: "To provide individuals with the principles and supreme values of Islamic law, which work to preserve and translate religion into people's lives"⁽³⁵⁾.

Religious education is a basis for establishing security and confidence in the soul. For preaching is more effective and more striking in the hearts of the masses, it inspires the spirit of virtuous morals and good morals,

The efforts of the Kingdom and its important and tangible steps for the relief of the pilgrims and their awareness at all levels can not be overlooked. There are requirements for the success of religious education in the establishment of psychological security in the hearts of guests of the Rahman, illustrated by the researcher as follows:

First, the primary focus of preachers, elders and religious awareness programs should be on the following matters.

- 1) Refining the self-interest: by urging integrity, goodness, ethics, good deeds, harming the rights of brotherhood, cooperation on righteousness and piety; and reminding of the reward of pardon and good forgiveness.
- 2) Broadcast the elements of psychological security in the hearts of pilgrims; including: faith in truth and deep in God, and trust him, and reminded him at all times and when, and pray. And know about the fate and fate, and knowledge about the issue of unemployment.
- 3) Preparation of an arbitrator and arrange the scheme of desired and practical objectives, and that the psychological security of the guests of the Rahman on the list of priorities of awareness programs.
- 4) Do not be excessive in intimidation, threats and intimidation, but by raising the limits of the normal soul; following the book of Allah and the Sunnah of His Messenger, peace be upon him, and stimulate the motivation for the piety and fear of God, and follow his orders and avoid his intentions, and away from taboos, The values and principles of Islamic and moral, and restraint, and self-respect and others, and the frequent repentance and forgiveness and righteousness on virtue and away from the depths of vice.
- 5) To be of a general nature that is simple to be understood by the public and the private, given the multi-lingual, cultural and social environments from which the pilgrims come.
- 6) Religious education requires continuity, direct and indirect broadcasting in all media, buses for pilgrims and large and small mosques, taking into consideration the situation. The preachers seek to rationalize the opportunities for advice by

means of the well-informed and enlightened word, preferably supported by the scientific facts about the harmful behavior of insulting behavior (insult, insults, speculation, verbal abuse, abuse, physical aggression, quarrels, quarrels, loud voices), and so on. Pilgrims, which brings them out of the spirit of tranquility and psychological security for them and others. Along with the religious instructions and advice set out for the iniquity of these heinous acts, in a season that is more worthy of the tranquility of the soul and peace of mind. The quality of advice and guidance directed to suit their thinking and the requirements of the times and problems.

7) Understanding the preacher on all circumstances and circumstances, and taking into account cultural and social pluralism.

8) It is also necessary to expand the promotion of the promotion of virtue and the prevention of vice among the pilgrims; and the dissemination of the culture of moderation and moderation, which is one of the most prominent characteristics of this nation and the range of good.

Second: One of the requirements that should be available to those who play the role of awareness, be high-minded and caring. To investigate and investigate what appeared to him wrong, and to educate the perpetrators after that. As well as taking into account the literature of conversation and saturation, and take into account in his awareness of ease and clarity, and fluency of face and dream and patience, and avoid anger and avoid controversy⁽³⁷⁾.

Results and discussion:

1. The human need for psychological security to live a stable and quiet life.
2. The need for psychological security exceeds the need for food, drink and clothing; security is the basis of all happiness in this world and hereafter.
3. The research stressed the requirements of achieving psychological security for the pilgrims through religious awareness, such as: Prior arrangement of objectives, continuity and loyalty in emphasizing this important aspect, and follow the advice and guidance of the good word informed and informed. And the requirements that should be available to those who play the role of awareness, such as: piety and eloquence, fluency and the dream and patience and distance from the debate.

Summary and conclusion:

Praise be to God for beginning and closing, and peace and blessings upon the envoy mercy to the tents, the current research to highlight the requirements of achieving psychological security for the guests of the Rahman through religious awareness, and used the descriptive analytical method; he introduced the concept of psychological security and its importance in the Islamic perception, The religious ethics of the pilgrim, and then present the necessary requirements for the role of religious education in strengthening the psychological security of the guests of the Rahman, and the requirements for what the da'i should be. I ask Allaah to accept Him and make Him sincere to His holy face.

Recommendations:

1. To take care of the psychological security of the guests of the Rahman; it is an important article, and a main topic at the top of the list of priorities; to highlight in awareness programs and guidance, by all direct and traditional means and modern ready to achieve.
2. Intensifying the efforts of religious awareness to spread the noble principles of Islam and its supreme values, in a regulatory framework, according to methods and methods of touching the hearts, fortifying souls and following

ways and means that take into consideration the nature of the Muslim in the era of globalization and the revolution of technology;

3. Diversification of religious awareness, and include: Stochastic awareness and belief, spiritual and emotional awareness, and behavioral, psychological and behavioral awareness on the basis of the purposes of the Shari'a and the values of charity and well-known and familiarity and harmony and altruism and altruism.

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