

The Role of Higher Objectives of Sharī'ah in Achieving Psychological Security: Hardship-Removing Benchmark as a Model: A Contextual Hadithi Study

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Abstract

Objectives: This study aims to clarify the role of the higher objectives (*maqāṣid*) of Sharī'ah in general and the hardship-removing benchmark (*maqṣad raf' al-ḥaraj*) in particular, in establishing psychological security for individuals and communities in specific circumstances.

Method: The research is based on three approaches: the inductive approach, through which the religious texts were traced; the qualitative analytical approach, which is used to examine the texts that the inductive approach has compiled; and the applied approach, by which the laws and rules were clarified based on an application study of some of the laws and regulations used in exceptional situations, including fear prayer.

Results: It has been demonstrated that the hardship-removing benchmark has a significant role in acquiring and maintaining psychological security. Additionally, the research paper refutes the claim that Islamic law disregards people's requirements for psychological security and safety.

Conclusions: Maintaining human health and gaining psychological security are significant objectives within religion. Islam is one of the religions that care for people on all levels- physical, psychological, and mental- through its legal framework, which is founded on the higher objectives of Sharī'ah, primarily the hardship-removal benchmark.

Keywords: Psychological security, higher-objectives of Sharī'ah, preserving religion objective, hardship- removing benchmark, fear-prayer.

دور مقاصد الشريعة في تحقيق الأمن النفسي: مقصد رفع الحرج أنموذجاً دراسة سياقية حديثية

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ملخص

الأهداف: تهدف هذه الدراسة إلى بيان دور مقاصد الشريعة على نحو عام، ومقصد رفع الحرج على نحو خاص، في تحقيق الأمن النفسي للأفراد والمجتمعات في ظروف مخصوصة.

المنهجية: هذه الدراسة مبنية على ثلاثة مناهج علمية: المنهج الاستقرائي، الذي جرى من خلاله تتبع النصوص الدينية؛ المنهج التحليلي النوعي، الذي استخدم لدراسة النصوص التي جُمعت من خلال المنهج الاستقرائي؛ المنهج التطبيقي، والذي جرى من خلاله توضيح القوانين والقواعد من خلال دراسة تطبيقية لبعض القوانين والأنظمة المستخدمة في الحالات الاستثنائية، بما في ذلك صلاة الخوف.

النتائج: ثبت أن مقصد إزالة المشقة له دور كبير في اكتساب الأمن النفسي والحفاظ عليه. علاوة على ذلك، فإن البحث يدحض الادعاء القائل بأن الشريعة الإسلامية تتجاهل متطلبات الناس في الأمن والسلامة النفسيين.

الخلاصة: إن الحفاظ على صحة الإنسان وحصوله على الأمن النفسي من الأهداف المهمة للدين. إن الإسلام من الأديان التي تهتم بالإنسان على كافة المستويات -الجسدية والنفسية والعقلية- من خلال إطاره الشرعي الذي يقوم على المقاصد العليا للشريعة، وعلى رأسها مقصد رفع المشقة.

الكلمات الدالة: الأمن النفسي، مقاصد الشريعة، مقصد حفظ الدين، مقصد رفع الحرج، صلاة الخوف.

1. Introduction

This research deals with the role of hardship-removing benchmark (*maqṣad raf' al-haraj*), a comprehensive objective among the higher objectives (*maqāṣid*) of Sharī'ah, and how it denotes the achievement of psychological and social security for people and societies through maintaining the objectives of preserving religion (*maqṣad ḥifẓ al-dīn*) and describing this through the relevant Quranic texts from Surat al-Nisā' on the concession (*rukḥṣah*) and facilitation (*taysīr*) in the Fear Prayer (*ṣalāt al-khawf*).

Those who criticise Islamic law claim that it is severe, burdensome, and restricts freedoms, needs, and personal rights, which weakens people's psychological stability and undermines the cohesiveness of a healthy society. Thus, this paper deals with the misconceptions held by those opponents, who believe that Islamic law negates people's requirements for psychological safety and social support, which in turn causes harm to society. Thus, this study aims to provide answers to the following queries in order to disprove such an accusation: (1) What is the definition of the concept 'higher objectives of Sharī'ah' in general? And (2) What do the terms "hardship-removing benchmark" and "the objective of preserving religion" mean specifically? (3) what is meant by psychological safety? (4) what is the relationship between the hardship-removing benchmark and the provisions included in the verses in question from one hand, and its relationship with psychological security from the other hand? (5) What means can be employed to dispel the misconceptions against Islam that have been propagated in relation to the subject of the current study?

The research, which integrates Sharī'ah science, psychology, and sociology, is seen as being multidisciplinary. As a result, there are very few research that have examined the psychological and social effects of Sharī'ah's objectives. The following are the ones that are most pertinent to the current study: the first study is a research article, written by Yasushi Suzuki and Mohammad Dulal Miah (2021), entitled "Sharī'ah-Compliant Benchmark and Sharī'ah-Based "*raf' al-haraj*" Benchmark on Prohibition of Riba" This research proposes two benchmarks: a "Sharī'ah-based" hardship-removing benchmark and a "Sharī'ah-compliant" benchmark. The former benchmark can be used to make sure that a transaction results in "profits on sales" and not "profits on loan," while the later benchmark needs to be addressed to make sure that a transaction does not take advantage of the clients of Islamic banks. It is obvious that this research is examining the role of hardship-removing benchmark in the field of finance not in the field of psychology, and sociology. The second study is the one, which is written by Mathayel Mubark Allafil and Amjad Ali S'aadh (2022), which is entitled "Intentional Measures to Achieve a Child's Mental Health". This study shows how the Sharī'ah's higher objectives support and enhance the psychological and mental health of children. The current study, on the other hand, focuses on one of Shariah's goals, the hardship-removing benchmark, and how it helps all people—not just children—improve and maintain their sense of psychological and social security.

As for the research methodology, this paper addresses the research problem by following the inductive-analytical approach of the Quranic passages (mainly in Surat al-Nisā') that include prayer in circumstances marked by fear from enemies and psychological anxiety, in which the purpose of hardship-removing benchmark is achieved. Then, analyzing the legislation and provisions the Surah embraces, that achieve facilitation, kindness and charity and other humanitarian meanings, which also ensure the achievement of the purpose of preserving religion for all groups and members of the society, and maintaining psychological and social security for them.

As a result, the research is conducted over three stages: the first phase was founded on the inductive approach, through which the religious texts were traced. This phase included removing the embarrassment of those charged with performing religious rites in environments that were rife with fear and psychological anxiety in order to achieve psychological security through facilitation, kindness, and mercy by the legislator. The second stage built on the qualitative analytical approach of the texts that were assembled in the first stage, and through this approach, the legislation and provisions that appeared in the religious texts were analysed to achieve the goal of eradicating embarrassment and achieving the goal of preserving religion for all groups and individuals of society, as well as achieving psychological and social security for them. In the third stage, the applied method is used to explain the laws and rules pertaining to fear prayer, which were passed for particular circumstances marked by the elimination of embarrassment and hardship with the aim of facilitating the

attainment of psychological security, which the human soul sorely needs in those situations.

Accordingly, this paper begins with clarifying the concept of higher objectives of Sharī'ah in general, then both concepts of preserving religion and hardship-removing benchmark in specific. After that, elucidate the idea of psychological security and how it relates to the benchmark for hardship removal. Finally, it responds to the false assertions that make one doubt Islam's commitment to taking psychological factors and people's interests into account when enacting laws. Such assertions put the safety and stability of the community in jeopardy because they reveal a sterile, superficial understanding of the Holy Quran, which repeatedly demonstrates and verifies that Islamic law takes psychological safety of both individuals and societies into account. The importance of this research is thus mostly indicated by its later component.

2. The Concept of Higher Objectives (*Maqāṣid*) of Sharī'ah

The existence of the Sharī'ah, its permanence and continuity in different environments and eras, in various circumstances, climates, nationalities and levels, and in multiple areas of individual, social, international and civilized life, is irrefutable evidence of the reality of Sharī'ah and its flexibility, and its superior ability to apply, implement and interact with all circumstances and conditions, influence them and direct them towards righteousness in this life and in the next (al-Khādimī, 2001, pp.116-117). This realism and flexibility of Sharī'ah represent the validity of legislative rulings and their suitability to the various needs of people, whether these needs are psychological, moral, or material. This is further explained in the following sections:

2.1 The Technical Definition of the Concept '*Maqāṣid al-Sharī'ah*'

The higher objectives of Sharī'ah as a compound term are meant by "the meanings, the wisdom and the like that the legislator has taken into consideration in the legislation in general mainly to achieve the interests and the wellbeing of the people" (al-Rāzī, 1999, pp.163; al-Yūbī, 1998, pp.33). Hence, these objectives are the outcome for which the legal rulings and the interests that result from them are legislated.

2.2 The Utmost Purpose of *al-Maqāṣid al-Sharī'iyah*

The utmost purpose of the higher objectives of Sharī'ah is the achievement of real interests, due to which they do not deviate from the standards that are rooted and established by Islam. Furthermore, by these objectives, the flimsy and illusory interest is distinguished from the real interest, lest there be a chaos of the connotations involved in the word '*maṣlahah*' interest' (al-Fāsī, 1993, pp.193).

2.3 Divisions of *al-Maqāṣid al-Sharī'iyah*

The higher objectives of Sharī'ah are divided in terms of their relation to the generality of the Muslim Ummah, its communities, or its individuals. In this regard, they are divided into, general, partial, and specific.

As for the general objectives, the first division, they are defined as those which benefit the whole of the ummah, or that which at least benefit a large group of it. Due to the fact that they represent the general goals, the overall issues, and the purposes that the Sharī'ah came to preserve and observe in all sections and fields of legislation, or in most of them, whether they belong to the acts of worship, transactions, customs and crimes. These objectives form the foundation of the wellbeing of the Ummah and the fulfilment of its interests, and they are many and varied, including (the preservation of religion (*dīn*), protection of life (*nafs*) protection of lineage (*nasl*), protection of intellect ('*aql*), preserving property (*māl*)), which are coined as *al-ḍarūrāt* (necessities). In addition, the general objectives include the hardship-removing benchmark and the concession and facilitation benchmark (al-Yūbī, 1998, pp.183;288).

As for the second division, the partial objectives, they are specific to a particular issue or deduced from specific evidence of wisdom, or a reason that is considered a partial legitimate intent; since they are the intended purposes of a particular legal ruling, such as the special issues related to ablution (*wuḍū'*), or prayers (*ṣalāh*), or trading (*buyū'*) (Ibn 'Āshūr, 2000, pp.313-314; al-Yūbī, 1998, pp.415).

As for the last division, the specific objectives, they are related to a specific topic of the Sharī'ah, or homogeneous topics thereof, or a specific legislative field, in order to adjust them according to the scales of Sharī'ah, such as the objectives

of worship (*'ibādāt*), the objectives of financial transactions (*mu'āmalāt*), the objectives of punishments (*'uqūbāt*)... etc. (al-Yūbī, 1998, pp.411; 'Aṭīyyah, 2001, pp.131).

The *maqāṣid* of al-Sharī'ah could be also divided in terms of the need (*hājah*) to seek benefit and repelling harm (*jalb al-manfa'ah wa-daf' al-maḍarrah*) into: definite (*qaṭ'iyyah*), indefinite (*ẓaniyyah*), and illusory (*wahmiyyah*).

As for the *qaṭ'iyyah*, it is indicated by direct texts that require no interpretation or indicated by several pieces of evidence, which are converging on them as a result of the extrapolation of the Sharī'ah. Also, it is related to what the mind indicates that in its attainment there is great righteousness, and in the occurrence of its opposite there is great harm to the Ummah. *Al-ḍarūrāt al-Khams* (the five necessities) are a fine example of this category. Imam al-Shāṭibī describes these five necessities by stating that: "they are [vital] for the interests of the religion and for this world to be established so that if they are lost, the interests of this world are not made upright, rather the life in this world will be corrupted and lost, and in the hereafter the loss of salvation and bliss, and the return with clear loss" (al-Shāṭibī, 1997. vol.2 pp.18). As for the *ẓaniyyah*, it is what the mind dictates, and it has not reached the level of definiteness. The last type, the *wahmiyyah*, is where goodness and interest are assumed, and harm does not appear in it except when contemplating, either because its harm is hidden, such as: consuming drugs, which is assumed by those who consume it suitable for their souls, but in reality, it is not beneficial for them, or because goodness is overwhelmed by corruption (Ibn 'Āshūr, 2000, pp.314-315), as stated in the Quranic verse where Allah Almighty says: "They ask thee concerning wine and gambling. Say: In them is a great sin, and some profit, for men; but the sin is greater than the profit". [Q2:219]. يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا

As for the compound objectives, the necessary and definitive ones, which are proven by the explicit texts and by induction, the Ummah on both levels, collective and individual, need to achieve them, for the uprightness of the system of the Ummah. However, if these objectives are violated, the system will be corrupted and demolished. Further, this imbalance may lead to inevitable decay, or the enemy's domination over the Ummah, since these objectives bring goodness and happiness of creation in their livelihood and the hereafter. (Ibn 'Āshūr, 2000, pp.300; al-Khādimī, 2001, pp.79-80).

3. The Objective of Preserving Religion (*Maqṣad Ḥifẓ al-Dīn*)

The nature of the research paper and its applied aspect regarding the hardship-removing benchmark require addressing the objective of preserving religion, which is the most important and necessary objective; rather, it is the core, and the rest of the objectives are branched from it, as the branch's need for its root.

Preserving religion is achieved by establishing its pillars and legislation in human life; complying with and adhering to what it stands for and steadfastness; consolidating its pillars, as well as warding off actual or expected corruption; and eradicating what leads distortion or eliminating it. On the individual level, preserving his/her religion is achieved by preventing any corruption in the belief and any religious deeds. On the national level, preserving the religion for the whole Ummah is achieved by repelling anything that would invalidate the peremptory religious principles (Ibn 'Āshūr, 2000, pp.302-303). However, religion is preserved from two main aspects: the aspect of existence (*al-wujūd*), and the aspect of privation (*al-'adam*). In what follows the explanation of these two aspects.

3.1 Preserving Religion from the Aspect of Existence (*al-Wujūd*)

This aspect is achieved by the following points:

3.1.1 Practicing the Religion

Practising religion is an inevitable and unavoidable matter. Some of its legal obligations are individual (*farḍ al-'ayn*), and some are communal (*farḍ al-kifāyah*), which can be satisfied by part of the community. By observing the duties, religion is preserved. For this reason, faith was legislated, and all other acts of worship, duties, deeds, and sayings establish the religion in souls and life. In addition, Mosques and schools were built, and the order came to venerate scholars, reformers, preachers, and so on. These duties are the main principles of the religion and its foundations. Accordingly, keeping the religion is a duty of every responsible person, and for that, Allah Almighty has enjoined on man the individual obligations of Islam. He also enjoined upon the whole nation the communal obligations.

3.1.2 Governing According to the Religion

Governing According to the Religion is considered a crucial way to contribute to its preservation because Allah Almighty made ruling by what was revealed as a criterion of believing in it, and vice versa. Allah says in the Quran: “But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission” [4:65]. (قُلْ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا).

Consequently, society will be given an Islamic identification when Islamic law in all aspects of life is applied.

3.1.3 Calling to the Religion

Calling to the religion is a duty that Allah Almighty has assigned to His Messengers, peace be upon them. As it is impossible for religion to rise and raise its status without a call to it. Through this duty, the explanation of religion and its righteous aspects will be achieved. Also, it refutes the slander and speculation that its opponents are circulating about it. For this reason, calling to Allah is one of the most effective means of preserving the religion (al-Yūbī, 1998, pp.194-196; Ibn ʿĀshūr, 2000, pp.302-303; al-Khādimī, 2001, pp.83).

3.1.4 Defending of the Religion

Inviting people to Islam will not be without serious obstacles, as it will certainly not be accepted by everyone. In addition to the fact that a considerable percentage of those who embrace Islam are exposed to harm and persecution, the reality nowadays is valid evidence of that. For this reason, defending the religion and Muslims is a duty, and this is an established principle in the Quran and the Sunnah of the Prophet (al-Yūbī, 1998, pp.203; al-Raysūnī, 1995, pp.157).

3.2 Preserving Religion from the Aspect of Privation (al-ʿadam)

This is achieved by fending off everything that contradicts the religion in terms of utterance and actions. Leaving it will lead to confusion of truth with falsehood, and the incorporation of what is not related to the religion in it, which results in people being kept away from it little by little over time until generations arise who do not know anything but that distorted religion, in which truth has been mixed with falsehood (al-Yūbī, 1998, pp.206-207).

4. Depicting the Hardship-Removing Benchmark as a Holistic Purpose of the Sharīʿah

4.1 Depicting the Requirements (ḥājīyāt) Purpose in Sharīʿah

The requirements (ḥājīyāt) is the second type of the objectives of Sharīʿah, and it comes after the necessary objectives (al-ḍarūrāt), and before the embellishment objectives (al-taḥsīnāt). Needs represent the interest in the place of need, which is lacking in terms of concession and lifting the harm that often leads to embarrassment and hardship. If these ḥājīyāt are not taken into account, the individuals will most likely suffer embarrassment and hardship that are overwhelming and unaccustomed, the effect of which pervades the general interests of all. This kind of hardship could occur in acts of worship, customs, transactions, and punishments (al-Shāṭibī, 1997. vol.2 pp.21-22).

However, the purpose of having the ḥājīyāt lies in removing the burden of hardship on the individuals, as this burden leads to hatred of worship and then to abstain from it. Under this aspect comes the fear of introducing any kind of corruption and defects to the human body, mind or money, which causes the lack of achievement of psychological and moral interests (al-Yūbī, 1998, pp.324).

4.2 The Definition of Hardship-Removing Benchmark and Its Relationship to the ḥājīyāt

Hardship-removing, mitigating and, facilitating means performing the obligation as commanded by Allah Almighty in a moderate way, without exaggeration or negligence, according to the manner specified by Sharīʿah. Accordingly, it is necessary to perform the duty, which is to bear the burden of worship, transactions and obligations, and to be patient in performing them, to persevere in it, and to wait for the generous reward from Allah Almighty. Nevertheless, the concession

and facilitation in the Sharī'ah, are not to be unrestricted and generalized, rather it is disciplined with the obligation, and the violation of whims. Hence, facilitation has its fixed positions and manifestations according to the law of Allah and its regulations. On the other hand, it is not suspended or inoperative or not considered in the Sharī'ah. Accordingly, the scale and the criterion in all of this is to implement concession and facilitation in the right circumstances, which achieve the interests, including the psychological aspect of man. However, hardship-removing in the Sharī'ah, and building its obligation on concession and facilitation, do not mean leaving the obligations or negligence in them, like for instance, leaving some obligatory acts, changing their timings, methods, and purposes in response to the whims of the soul, or to the pressure of the reality, or to the desires of some people for their position, with the intent of benefiting from their authority (al-Khādimī, 2001, pp.83).

By legislating the mandated rulings, Allah Almighty did not intend to inflict hardship and misery on those who are accountable. The texts of the Holy Quran are eloquent and indicative of that beyond any doubt, to mention a few, Allah Almighty says: “He releases them from their heavy burdens and from the yokes that are upon them” [7:157]. ﴿وَيَضَعُ عَنْهُمْ﴾; and the Quranic verse: “our Lord! Lay not on us a burden Like that which Thou didst lay on those before us” [2:286]. ﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا﴾; and “Allah charges no soul except to its capacity” [2:286]. ﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ﴾; and “Allah desires for you ease; He desires not hardship for you” [2:185]. ﴿لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾; and “Allah doth not wish to place you in a difficulty” [5:6]. ﴿مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ﴾; and “Allah would make the burden light for you, for man was created weak” [4:28]. ﴿يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا﴾. In addition, the Prophet said: “Observe moderation (in doing deeds), and if you fail to observe it perfectly, try to do as much as you can do (to live up to this ideal of moderation) and be happy for none would be able to get into Paradise because of his deeds alone” (al-Bukhārī, 2001, vol.8, pp.98). Also, he said: “Be gentle and calm, O Aishah, as Allah likes gentleness in all affairs” (al-Bukhārī, 2001, vol.8, pp.12). Likewise, the legislation of Allah Almighty for licenses is known from the religion by necessity and is definitive by it. Such as the concessions of shortening prayers, congregation, and breaking the fast in Ramadan for the necessities specified by Sharī'ah and taking up taboos when necessary. This pattern definitively indicates the absolute removal of hardship and the intention of making it easier. If you look at most of the obligations, you will not find anything in them that is difficult and remarkably hard, which does not fall within the scope of the individual's ability (al-Shātibī, 1997. vol.2 pp.121-122; al-Khādimī, 2001, pp.83).

Paying attention to hardship-removing, while legislating, it reinforces the necessity of considering other purposes of great significance at the level of mental health and life necessities for the individual and the society. These objectives are inseparable from the hardship-removing benchmark, as it is impossible to remove hardship without working to achieve them, as they fall within its scope, and form its fruits, eventually, they all with their entire content constitute the objective of hardship-removing. By it, it meant the aim of facilitation, kindness, mercy, solidarity, and cooperation, all of which are combined with righteousness and benevolence, which achieve psychological balance. For instance, entering Paradise is a result of Allah's kindness to His servants. In Allah's saying: “There shall be the fairest reward and (yet) a good deal more (of blessings) for those who do good to others” [10:26] ﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾, the explanation of the way that the servants deserve the highest degrees of Paradise; due to their compliance with the divine duties, which by virtue of Allah's benevolence to them, His removal of hardship, and His mercy and kindness to them, He made the performance of the obligations within the limits of their ability and capacity (Ibn al-Arabī, 2003, pp.173).

Furthermore, the occurrence of facilitation in the acts of worship that are considered as *'ghayr ma'qūlat al-ma'nā'* (literally: unreasonable meaning, i.e. the wisdom of which is unreachable), as facilitation is emanated from the legislation itself. If the obligation to perform the *ṣalāh* is examined deeper, for example, one would find that facilitation accompanies it completely, whether it is in terms of the number of the obligated prayers during the day, or in terms of their timings, methods, and other related issues to the prayers. It is evident that all these matters are within the capacity of the obligated person. Rather, a person performs routine daily tasks that involve greater hardships than performing the obligated prayers. The same could be said regarding fasting (*ṣawm*), even if it results in a person abstaining from his/her lawful desires for a specific period of time, even though they are permissible for him/her for the rest of the time, but this abstention is within one's ability and capacity in normal circumstances

that do not prevent him\her from carrying out the duties in the manner originally legislated by Allah Almighty. If an excuse arises from illness, travel, and ageing, the hardship-removing benchmark is considered. Hence, there are two options: either breaking fast and making up for it when the contingency circumstance is lifted or breaking fast without making up for it in case of chronic disease and ageing that both lead the inability to fulfilling the obligations. Likewise, the obligatory *zakāh*, is compulsory on the rich as a right for the poor, easing and facilitating for the latter, from two respects: the first is that *zakāh* is not compulsory on them, and the second is that it contributes to the fulfilment of their sufficiency and needs by virtue of the law. Also, this is applicable to the obligatory *hajj* (pilgrimage), from the outset, it stipulates the capacity of the individual and his/her physical and financial ability. Finally, all of the foregoing explanations and examples manifest the easiness and facilitation of the Sharī'ah, ward off and repel the suspicions of those who oppose the Islamic laws, claiming that they include difficulties and go against the needs of the human soul.

5. Definition of Psychological Security

5.1 Linguistic Meaning of the Term 'Amn (Security)

The word '*amn*' in Arabic is derived from the triliteral root (أ م ن *'a, mi, na*), which is basically antonymic to the words fear and betrayal. It also embodies several meanings, amongst which are: trust, sincerity, submission, and acceptance. It also comes in the sense of not expecting harm in the time to come. Therefore, the word includes everything that brings peace, tranquillity, and stability; prevails and spreads calm, peace of mind and confidence; and removes fears at the level of the individual and society (al-Kafawī, 1998, pp.187; al-Fārābī, 1987, vol.5, pp.2071; al-Fayrūz 'Abādī, 2005, pp.1176; al-Shināwī, 2001, pp.10-11; al-Majdūb, 1989, pp.53).

However, the jurists' usage of the linguistic meaning of the word security does not deviate from the idiomatic meaning, for looking at the definitions, analyzing them and commenting on them, and clarifying the aspect of the relationship between the linguistic and idiomatic meaning, reveals and shows us the meaning of psychological security in its general framework. At the societal level, it is meant the apparatus or system that includes a number of individuals who are entrusted with the work to create this feeling and its survival and continuation.

5.2 The Meaning of the Compound Term al-'Amn al-Nafsy (Psychological Security)

From its linguistic connotation, it appears that feeling secure is a specific human sensation that has two levels: one at the societal level, and the other at the individual level.

At the societal level, it is meant the apparatus or system that includes a number of individuals who are entrusted with the work to create this feeling and its survival and continuation. Hence, the aim of those individuals, who work to provide this feeling and prevent the emergence of causes that would spread fear in people's minds, is to reach a state in which a feeling of tranquillity, calmness and stability prevails; to eliminate any mean of anxiety and disturbance, and to reach comfort, tranquillity, happiness, which all eventually will lead to the progress in all life affairs.

As for the individual level, it brings reassurance, a lack of fear, and a sense of confidence in meeting the basic needs of the individual. Also, it preserves the five necessities "religion, soul, mind, money and offspring", as it is a basic requirement and motive of the creatures in general and the human beings in particular (al-Majdūb, 1989, pp.53; al-Huwaymal, 2000, pp.9).

Consequently, the concept of psychological security encompasses the following: preserving the human personality; protecting it from the dangers it could expose to; satisfying its requirements in a way that does not conflict with reality and its conditions; defending the personality and its compatibility with the environment; resolution of the conflict between the living creatures and the reality, or between the conflicting needs of the creatures; organizing access to express feelings; and maintaining the coordination functions of the personality (Ṭaha, 1989, pp.63).

5.3 The Relationship Between the Hardship-Removing Benchmark and Psychological Security

The higher objectives of Sharī'ah include the necessary means to protect man from material and moral harm. The means of protection prevent harm before occurs to ensure a normal life for a person and to prevent him from suffering from anxiety,

depression, panic, and other diseases that prevent him from enjoying peace, tranquillity and confidence in himself and everyone around him. The curative means to act after the occurrence of harm in order to cut off its roots and reduce its effects as much as possible. The relationship between achieving psychological security and maintaining its continuity with the aim of removing hardship in Shari'ah is a fact that cannot be denied, and its effectiveness and role cannot be underestimated. This is due to the fact that Islamic legislation to ward off harm and remove embarrassment from individuals and society represents an essential pillar of prevention for psychological security. Islamic rulings and legislation clarify the purpose of Islam in preserving the considered interests that guarantee the achievement of a normal life for man at all levels. For this reason, the rulings and legislation include everything necessary to preserve religion, the soul, the mind, lineage, and money.

In consequence, the legal rulings celebrate the ease, facilitation, and concession to ensure the hardship-removing, which if not achieved, the person will not be able to reach the mental health necessary to comply with the commands of Allah and carry out the work and worship that he has been assigned to him. However, in the case of studying the causes of mental illness, the most prominent causes of it are frustrations, suppression of motives and needs, and struggle to satisfy human needs.

5.4 The Relationship Between Psychological Security and Mental Health

Mental health is a state of physical and psychological perfection, and social well-being and not merely the absence of disease or disability. Recently, the World Health Organization (WHO) defined mental health as a state of wellness, in which the individual achieves his\her abilities, can overcome the normal stresses in life, can work productively and fruitfully, and be able to contribute to his community (WHO, 2005, pp.16). For a person to reach a sound psychological level, he must have the ability to be in harmony with himself\herself and his\her environment, to feel happy, and to set goals and a sound philosophy for life that s\he seeks to achieve (Zahrān, 2005, pp.10).

Since psychological security arises from the individual's feeling that s\he will be able to maintain balanced and satisfactory relationships with people who have emotional importance in his life, the security needs of the individual are represented in his\her need to protect himself\herself from factors that may have an undesirable effect, and this is achieved by preserving the conditions that confirm the satisfaction of needs, whether they are biological or psychological needs, as emotional-psychological security is the most important psychological need (Manṣūr, 2014, pp.21-22).

6. Features of Psychological Security Achieved when Performing the Obligatory Prayers in the Different Conditions Surrounding Muslims

Allah says in Surat al-Nisā': "O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter, nor when ye are polluted, save when journeying upon the road, till ye have bathed. And if ye be ill, or on a journey, or one of you cometh from the closet, or ye have touched women, and ye find not water, then go to high clean soil and rub your faces and your hands (therewith). Lo! Allah is Benign, Forgiving" [4:43]. *يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنْبًا إِلَّا غَائِرِيَ سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ غَفُورًا*). The objective of hardship-removing is highlighted by being keen to preserve prayer -the pillar of religion- and its performance and not to miss it even in the hardest circumstances that Muslims could go through, such as sickness, loss of water, and fighting enemies. They should not leave it, but rather perform it in different forms, as being connected with Allah Almighty never ceased; because humans are in dire need of His support in all their affairs in health and sickness, and in weakness and strength. Also, Muslims are required to seek aid, support, and steadfastness from Allah against the enemy during the Jihad, even if the worldly reasons for victory are complete, as the attachment to Allah still exists. Here divine justice is manifested, as a group of Muslim soldiers is not prohibited from praying and performing it on time, and the task of protection is not left to another group, so they are liable to be killed, let alone miss the prayer. Everyone is equal in performing worship, and confronting the enemy, but tactics are required, which is what the above-mentioned Quranic verse has stated in its legislation for the fear prayer (*ṣalāt al-khawf*). Based on the definition of security, which lies in releasing one's emotional energies. For the believer, while fighting enemies, will not find a better and more effective way to vent these energies, and to express the various raging emotions, such as fear,

apprehension, anticipation, and tension, than conversing with his\her Lord and communicating with Him to feel that presence of Allah surrounds him, and His kindness bestowed upon him. For this reason, it is obligatory to perform prayer in various situations, as performing it when meeting the enemy enhances the believer his human value and his belonging to his nation and community. He performs it in the darkest and most severe circumstances, so it gives him peace and certainty, and his connection with his Creator in his prayers makes him feel safe, secure and not afraid, because he is connected to Allah, reliant on Him, hoping for victory over his enemy, so the feeling of weakness, defeat and inferiority vanishes in him, because he evokes the greatness and strength of his lord and that He is the dominant one. Also, the determination to fight will be valiant, as the believer's contact with his Lord in those crucial moments is pure and free from hypocrisy. In such a situation, there are two possibilities for the Muslim: victory, or martyrdom. However, fearing captivity with the enemy, which is humiliating, contrasts with peace and tranquillity. Because of this, Islam legislated the concession of prayer in this case, and it has been coined by jurists as "the prayer of fear". As the nation has agreed upon the obligation of performing the prayer when fighting the enemy, and that abandoning it under the pretext of fighting, is great harm, it also has unanimously agreed to prove the concession of prayer when meeting the enemy, which represents facilitation and hardship-removing in such circumstances. The state of calm and psychological security brought by prayers makes a clear contribution to warding off psychological anxiety, as psychological tranquillity and peace of mind prevail in Muslims after prayer. In this case, one may encounter some disturbing situations or may remember them, and the recurrence of one's exposure to such situations leads to a gradual cessation of anxiety, and to the connection of these disturbing matters, or their recollection of calmness and relaxation that a person attains during his prayer (Najāfī, 2001, pp.287). This is also evident by the Prophetic tradition where the Prophet used to command the Companion, Bilāl b. Rabāḥ by saying: "O Bilal, call for prayer, give us comfort by it" (al-Ṭabarānī, 1983, vol.2, pp.29). The Prophet asked Bilal to comfort him by praying as in performing the obligations, and in adhering to them the real peace and comfort, and nothing is equal to this (al-Ṭaḥāwī, 1994, vol.6, pp.276).

Nevertheless, what danger is greater for a person in general than confronting enemies and exposing them to the danger of death, captivity, or disability? Certainly, there is nothing harder and more stressful on the human soul than that. That is why Islam did not abolish the obligation of prayer in these cases, rather it granted concessions and eased its performance. Because the believer needs peace, tranquillity, and a sense of protection, which is obtained and sensed by the closeness to Allah and the performance of prayer. The fruit of certainty to the believer is the sureness of the reward that awaits him\her from Allah, and the feeling of protection, as by sincerity and closeness to Allah and by exerting oneself to support the religion, the person reaches the highest levels of faith. Also, the person is included in the Almighty's saying: "Allah defends the believers" and Allah's support for such a person may be material by achieving the causes of victory. Or it might be spiritual, represented by inner peace; the ability to persevere; and the certainty that victory is approaching. As a result, psychological security will prevail, which is the actual fruit of hardship-removing and facilitation that Allah Almighty intended to achieve by legislating the fear prayer and obligating its performance. However, Need is a state of deficiency, destitution, and lack associated with a kind of distress and tension that soon disappears when the need is eliminated, and the deficiency ceases. Whether this deficiency is material or moral, internal or external, the individual needs psychological security when s\he is afraid and lacks psychological security. Most people have the need for psychological security, social appreciation, self-disclosure, and assertiveness (Rājiḥ, 1968, pp.67).

7. Concluding Remarks

Through the research paper, the following results were reached:

- The role of the hardship-removing benchmark, and how it signifies the achievement of psychological security for individuals and societies, through maintaining the objective of preserving religion and supporting this by the Quranic texts mainly those related to the facilitation of the fear prayer, emphasizes that this benchmark is a holistic objective among of the higher objectives of Shari'ah.
- The research paper refuted the accusation against Islam related to the lack of concern for the psychological security

and social needs of individuals in the legislation of legal rulings.

- It has been proved that the hardship-removing benchmark has a significant role in acquiring and maintaining psychological security.
- It has been shown that psychological security is achieved when performing obligatory prayers in the different conditions surrounding Muslims, such as in performing the fear prayer while fighting.

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