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Formulating the Relationship between Psychological Self-Confidence and Confidence in God, with Emphasis on Ibn ʿArabi's Views

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Introduction
The relationship between the psychological dimensions of the human being and the spiritual dimension has always been one of the most important points of dialogue between modern human sciences and mystical traditions. Within this context, the issue of "reliance," as one of the most fundamental existential needs of human beings, has emerged in two different forms: "self-confidence" in contemporary psychology and "confidence in God" in the Islamic tradition. In Ibn ʿArabi's works, confidence in God is regarded not merely as a moral trait but as one of the stages of knowledge and human realization, closely related to the growth and transcendence of the self. Amid contemporary psychological pressures and the complexities of today's lifeworld, modern human beings must draw upon both their individual capacities and spiritual resources in order to attain peace and effectiveness. Modern psychology presents "self-confidence" as a foundation for mental health, resilience, and active orientation toward life; by contrast, in the Islamic mystical tradition, particularly in Ibn ʿArabi's thought, "confidence in God" is regarded as a high degree of entrusting matters to God and relying on divine providence. At first glance, these two concepts appear to present a potentially conflicting duality; however, their actual meaning and function are more complex and require closer examination. Despite the theoretical and practical importance of this question, no systematic study has yet analyzed the relationship between psychological self-confidence and mystical confidence in God on the basis of the anthropological foundations of Ibn ʿArabi's thought. The central question of this study is: what relationship can be established between "mystical confidence in God" and "self-confidence" with an emphasis on Ibn ʿArabi's views, and can confidence in God be formulated within a framework that not only does not negate self-confidence but also redefines it within a higher horizon? The present study employs an analytical-descriptive and comparative method to examine these two concepts and to propose a theoretical model for formulating their relationship.

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Research Findings

An examination of the dimensions of confidence in God in Ibn ʿArabi's school of thought shows that he regards genuine confidence in God as heartfelt trust and reliance upon God, such that even when outward means disappear, anxiety does not arise in the heart. He bases confidence in God on three principles: certainty that God is aware of what benefits and harms human beings, belief in His unlimited power, and confidence in divine mercy. In a threefold analysis, Ibn ʿArabi grounds confidence in God in rational reasoning, a theocentric ontology, and the human status of vicegerency; in his final synthesis, he considers confidence in God to be oriented not toward things themselves but toward their underlying interests and benefits, thereby establishing a balance between human will and divine decree. Ibn ʿArabi identifies four stages of confidence in God: the station of the officially appointed agent (with a sense of apparent independence); the station of the child before the father (based on love and trust); the station of the servant before the Lord (the removal of all independence and the manifestation of divine will); and, finally, the station of the dead person in the hands of the ritual washer, which represents the highest stage and symbolizes the complete effacement of separate identity and individual will.

In contemporary psychology, self-confidence is defined as a cognitive-emotional belief concerning one's abilities, often analyzed in terms of self-worth and self-efficacy. A comparative analysis of these two concepts indicates that, in their common aspects, both contribute to the alleviation of anxiety, the facilitation of effective action, and the creation of inner security. In their differences, however, self-confidence emphasizes human self-sufficiency, whereas confidence in God rests on the existential poverty of the human being and the absolute richness of God. The direction of self-confidence is toward strengthening the self, while confidence in God moves toward submission and, ultimately, the annihilation of the self. The relationship between the two concepts across the four stages of confidence in God is therefore as follows: at the lower stages (agency and filial dependence), self-confidence and confidence in God coexist constructively; at the higher stages (servantship and annihilation), however, the deeper confidence in God becomes, the less room remains for self-confidence in its conventional sense, until, at the station of annihilation, the very subject that could be said to possess self-confidence is completely effaced.

Conclusion

The present study demonstrates that the relationship between "self-confidence" and "confidence in God" is not a static relationship but a process dependent on the stages of spiritual journey. At the first stage (the officially appointed agent), the combination of the two is possible and constructive. At the second stage (filial dependence), self-confidence derives from the existential security generated by divine love. At the third stage (servantship), individual will is permitted only insofar as it follows the path of servitude. At the fourth stage, annihilation, there is essentially no remaining self that could serve as the subject of self-confidence. Therefore, the answer to the central question—conflict or complementarity—depends upon the existential stage. At the first and second practical stages, the two concepts form a complementary pattern; at

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the third and fourth stages, however, mystical confidence in God is not merely complementary but serves as a passage beyond, and a means of transcending, the self through its effacement. This formulation demonstrates that, from a mystical perspective, self-confidence does not entail the absolute negation of the self; rather, it signifies the elevation and transcendence of the human self within the divine horizon.

Keywords: Trust in God (confidence in God), Self-confidence, Ibn ʿArabi, Annihilation, Psychology.