Exploring the Therapeutic Benefits of Quranic Verses in Managing Anxiety Associated with Physical Illnesses

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Article Info	ABSTRACT
	Objective: This study investigates the methodologies for overcoming anxiety through spiritual therapy, specifically focusing on the teachings of the Qur'an. It explores how spirituality, as outlined in religious texts, can provide strategies for alleviating anxiety and fostering inner peace. **Methods**: A descriptive approach was employed to examine spiritual therapy, with particular emphasis on the Qur'an's insights into the nature of anxiety and its remedies. The study considers both psychological perspectives and Islamic teachings, categorizing the methods into insight-based and behavioral approaches. **Results**: The Qur'anic approach to anxiety emphasizes two primary methods: insight methods, which include religious and mental spirituality, belief systems, and understanding the purpose of suffering; and behavioral methods, such as the remembrance of God, prayer, trust, piety, and belief in God and the Resurrection. These methods were found to play crucial roles in alleviating anxiety and promoting peace. **Conclusions**: Spirituality, particularly as taught in the Qur'an, serves as a foundational tool for human tranquility. By integrating cognitive and behavioral strategies, individuals can overcome anxieties arising from material deficiencies. Further research into the role of spirituality across different religious practices is needed to deepen the understanding of its impact on mental well-being.

Introduction

Throughout the annals of history, humanity has persistently engaged in a myriad of anxieties, disturbances, stresses, fears, and sorrows. In a bid to liberate oneself from such fears, sorrows, and unrest, individuals have placed their faith in a variety of prayers and remembrance practices within rites and rituals, as well as emerging forms of mysticism, thereby exhibiting unwavering loyalty to these practices (McGrath et al., 2008). In this context, the Holy Quran, regarded as a comprehensive guide to life and a remedy for afflictions, has proffered strategies aimed at preventing and alleviating anxiety while fostering tranquility (Moulaei et al., 2023). This study endeavors to examine the methodologies for surmounting anxiety through a descriptive approach, focusing on spiritual therapy and the teachings of the Qur'an.

Certain psychologists have characterized spirituality as a continuous human endeavor to seek answers to the existential questions of life (Harris et al., 2018). Psychologists who adhere to Christian doctrines frequently adopt cognitive-behavioral frameworks, whereas those aligned with Eastern and mystical philosophies tend to embrace humanistic and existential paradigms. It appears that, in accordance with the cognitive foundation of the Qur'an and its teachings, which conceptualizes humanity as a composite of body and soul, the strategies for overcoming anxiety can be broadly categorized into two primary classifications: insight methods and behavioral methods. Insight methods encompass religious and mental spirituality, belief systems, and a proper understanding of worldly existence, including the philosophical underpinnings and objectives of adversities and sufferings, while behavioral methods involve the remembrance of God, trust, piety, prayer, and the paramount beliefs in God and the Resurrection, each of which plays a crucial role in alleviating anxiety and fostering peace. The discourse surrounding spirituality, knowledge of God, and faith in God has been addressed across various religious traditions, and all such inquiries indicate that spirituality serves as the cornerstone of human tranquility, assisting individuals in overcoming the anxieties and concerns arising from the deficiencies of the material realm and soothing their agitated souls, thereby imparting a modicum of peace. Nevertheless, the exploration of this domain necessitates further specialized research and scrutiny within diverse ritualistic contexts.

The reciprocal relationship between the soul and the body ensures that both dimensions of human existence assist each other in their evolution towards perfection. Any affliction or peril that impacts one dimension of the human body or soul invariably causes repercussions in the other dimension. This implies that, on one hand, physical ailments induce a state of depression and distress within the human soul. Conversely, emotional turmoil and psychological crises have a direct bearing on the physical body. This phenomenon is referred to in psychopathology as "psychosomatic" disorders (Nisar & Srivastava, 2018). Physical ailments that influence an individual's mental state can lead to anxiety, which in turn manifests as "psycho-physical" disorders. Generally, anxiety at the superficial levels is influenced by the underlying or deeper strata of the psyche. An individual who endures prolonged intellectual conflicts and is confronted with unanswered or inadequately addressed inquiries finds themselves ensnared in intellectual turmoil caused by mental ambiguities, thus perpetually existing in a state of secondary anxiety. This condition may be exacerbated by external stimuli, which can also introduce emotional anxiety into the equation. Anxiety dissipates solely when the internal conflicts or contradictions within the individual reach resolution. In such circumstances, the soul attains a state of equilibrium and aligns itself with its inherent nature. This indicates that in such a state, the human soul is governed by reason and, in achieving balance, attains immortality (Goswami, 2013).

Given that the body and mind are perpetually interdependent, any imbalance within either will invariably impact the other. By alleviating anxiety, which is a primary contributor to emotional and behavioral disorders as well as numerous mental crises, an individual can liberate themselves from the constraints of anxiety-related manifestations such as depression, anger, hysteria, obsession, and fear. Through this process, the individual restores their mental equilibrium and reacquires a sense of peace. A significant aspect of counseling and psychotherapy involves educating the individual about the origins and determinants of their mental anguish and emotional disorders, while also facilitating the client's reconnection with their true essence (Sommers-Flanagan & Sommers-Flanagan, 2018). Anxiety dissipates exclusively in contexts where the individual's internal conflicts or contradictions are resolved. In such scenarios, the soul achieves a state of equilibrium and progresses in alignment with its inherent nature. Anxiety is a prevalent mental health challenge affecting individuals worldwide, manifesting as a persistent source of stress, fear, and unrest. While numerous therapeutic approaches have been explored, there is a

growing interest in spiritual therapy as a potential means for alleviating anxiety (Zhiguo & Yiru, 2014). Despite this interest, the role of spiritual practices, particularly those rooted in Islamic teachings, remains under-explored in contemporary psychological research. Specifically, the Qur'an offers a comprehensive framework for addressing anxiety through both cognitive and behavioral methods, yet its potential for fostering mental tranquility has not been adequately integrated into mental health interventions. This gap raises the need for a deeper understanding of how spiritual practices, as outlined in the Qur'an, can be effectively applied to reduce anxiety and promote inner peace. Further investigation is essential to bridge the divide between spiritual and psychological approaches in order to enhance mental well-being.

Material and Methods

The material presented in this article has been meticulously assembled through an extensive examination of relevant scholarly articles within the domains of spiritual therapy and the Quran, specifically focusing on the alleviation of anxiety, utilizing searches conducted on the platforms of CIVILICA, Magiran, Elm Net, Mag Noor, Scopus, and Google Scholar. Initially, an effort has been made to elucidate the concept of humanity in relation to nature, thereby addressing the significance of incorporating spirituality and the Qur'an in the context of the innate human condition, along with the identification of several scholarly articles that have articulated the implications and significance of this relationship. This research is descriptive in nature and has been compiled and interpreted by scrutinizing the literature and articles investigated within this particular area of study.

Concepts

Spirituality represents a universal human phenomenon that encompasses the entirety of existence and delineates the relationship with a transcendent entity, serving as a cohesive element in the pursuit of understanding the purpose of life (Falahi Khokhnab & Mazheri, 2008).

The Qur'an stands as the final divine scripture bestowed by the Almighty God through the Last Prophet (PBUH), intended to provide guidance and enlightenment for humanity. As Muslims, we are encouraged to utilize this illumination, as creations of the Almighty God, to elevate our own existence, and in this pursuit, we ought to seek assistance from it to alleviate suffering and heal afflictions. Furthermore, as will be elaborated upon, the Qur'an itself underscores its role as a

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source of comfort. Anxiety is a term that pertains to emotional states. In Persian, words denoting disturbance, agitation, nervousness, impatience, concern, confusion, and distraction are employed. Anxiety manifests as a form of intense agitation characterized by an unpleasant emotional state and inner turmoil that profoundly affects an individual; this type of psychological and physical distress is often precipitated by ambiguous fears and a pervasive sense of insecurity within the individual (Akiskal, 2019).

Results

Spirituality constitutes the pursuit of significance and purpose aimed at establishing a connection with a sacred source or an ultimate reality; both spirituality and religion furnish a framework through which an individual can comprehend his significance and conceptualization. Spiritual therapy entails the examination of the patient's spiritual convictions. Within the therapeutic process, these beliefs engender exceptional experiences that promote excellence and ethical responsibility among individuals. The spirituality that emanates from the divine love of God and the Creator profoundly influences other aspects of human existence, akin to an encompassing umbrella. On one side, the progression of psychology, coupled with the dynamic and intricate nature of contemporary societies, has rendered the spiritual requirements of human beings increasingly paramount compared to material desires and necessities (West, 2001). Some psychologists have characterized spirituality as a continual endeavor to elucidate the purposes of existence (Nelson, 2009). Notwithstanding the growing focus of scholars on the spiritual dimension of human development, a comprehensive definition that encapsulates the entirety of spirituality remains elusive, and this domain is progressively being explored due to its vastness and significance. Spirituality, derived from the Latin term spiritus, signifies the essence of life or a mode of existence and experience, which arises from an awareness of an immaterial dimension that delineates its discernible values. These values pertain to the self, others, nature, and existence, and encompass everything that an individual regards as an ultimate objective (Cawley, 1997). Certain psychologists ((Karakas, 2010; Wuthnow, 2001) have defined spirituality as a persistent human endeavor to clarify the purposes of life. Miller (2013) posits that spirituality represents the vitality of the soul within a person's existence; it is also an innate ability and inclination that is distinctive and inherent to each individual. This spiritual orientation steers individuals toward

knowledge, love, meaning, peace, hope, transcendence, connection, compassion, goodness, and unity. Spirituality encompasses an individual's capacity to formulate, develop, and transform a system of values and comprises a collection of experiences, beliefs, and actions (Kazemi & Bahrami, 2014).

Piedmont (2010) posits that spirituality serves as the driving impetus for an individual in formulating a comprehensive understanding of existence. It constitutes a personal significance; conversely, the awareness of our mortality necessitates the formulation of concepts pertaining to purpose and meaning to facilitate and navigate one's life journey. What is my purpose for existence? Which aspirations ought I to pursue in life? What compels me to engage in the activities that I undertake? These inquiries represent the most critical questions we must address, and the responses to these inquiries fundamentally influence the velocity, cadence, and trajectory of our lives. Ideally, such responses foster the harmonious integration of the diverse facets of existence, thereby engendering a meaningful connection that permits us to lead a life of purpose. Belief entails both acceptance and heartfelt conviction in a particular notion, embraced by an individual even in the absence of empirical validation or justification. Within this framework, belief may be categorized into two distinct types: justified and unjustified belief. Consequently, belief emerges as a more expansive concept. It originates from belief. Deeply rooted beliefs and convictions that contribute to human tranquility encompass faith in God, as well as belief in resurrection.

Spirituality and holiness: Pargament (2013) asserts that the sanctity of the heart and soul constitutes spirituality. For numerous individuals, holiness is synonymous with supreme entities or transcendent beings. Mahoney and Pargament (2004) have articulated holiness through concepts such as God, divinity, transcendental reality, and other dimensions of existence that embody virtue associated with spirituality or signify divine attributes and significance. Holiness is characterized by a core of sanctity and an encompassing ring of holiness: the core of sanctity pertains to God, superior powers, divinity, and transcendent reality. Notably, holiness is not confined to the Supreme God or the Ultimate Reality. Rather, the ring of holiness, through its connection to the core of sanctity, encompasses additional dimensions of life that transcend ordinary experiences (Pargament, 2013). Spirituality is frequently linked to the notion of a higher being—God or any elevated spiritual force—yet holiness may also be realized across various other aspects of life. Family, nature, art, communication, work, and values may all possess intrinsic significance of

holiness. Individuals who are capable of perceiving holiness in diverse aspects of their existence are likely to experience both psychological and physical advantages. Pargament (2013) reminds us to recognize holiness in the mundane aspects of daily life: akin to the experience of pausing to appreciate the fragrance of a rose.

Spirituality and psyche: Burkhardt (1989) assert that "Spirituality constitutes a psychological attribute that transcends mere religious convictions, fostering motivation within an individual and engendering sentiments such as the comprehension of the divine's majesty and reverence for creation. Spirituality serves as a guiding purpose in life, imbuing it with significance. Even in instances where an individual does not subscribe to the belief in a deity, the spiritual facet compels contemplation regarding creation and the boundless universe.

Spirituality and needs: Humanity, as a sentient being, necessitates a creator, thus rendering the comprehension of one's relationship with the creator particularly vital in the elucidation of challenges and the identification of solutions. This reality has elevated the spiritual requirements of individuals, rendering them more paramount than mere material demands and necessities (West, 2001). Certain psychologists specializing in spirituality (Pearce et al., 2012) have characterized spirituality as an incessant endeavor to elucidate the rationale of existence (Schreurs, 2001).

The structure of spirituality: Elkins Jr (2006) regard the phenomenon of spirituality as possessing a multi-faceted architecture encompassing nine principal components:

1- Spiritual or transcendental dimension: which pertains to the individual's perception of the specific God. 2- Meaning and purpose in life: wherein the void inherent in existence may be fulfilled through a life imbued with significance. 3- Having a mission in life: a spiritually inclined individual experiences a sense of obligation and dedication. 4- Sanctity of life: life is imbued with sanctity, allowing a spiritual individual to undergo experiences such as admiration and astonishment even in secular contexts. 5- Diminished value placed on material possessions: ultimate fulfillment may be attained through spiritual and transcendent pursuits. 6- Altruism: characterized by being moved by the plight of others, possessing a sense of social justice, and recognizing our interconnectedness within creation. 7- Idealism: an individual envisions an enhanced world and is inclined to realize this ideal. 8- Awareness of tragedy: pain, suffering, and mortality are intrinsic to existence, bestowing vibrancy and essence to life. 9- The fruits of spirituality: authentic spirituality transforms all dimensions of being and the manner of existence.

Spirituality and efficacy: It appears that matters pertaining to meaning and spirituality constitute fundamental elements of the experience when confronting grave illnesses, which can profoundly influence an individual's self-perception, their affliction, and their prospects (Adegbola, 2011). A study conducted at the University of Michigan (2009) revealed that spiritual and religious well-being can significantly enhance the health and quality of life of patients by fostering hope and optimism, life satisfaction, and a sense of inner tranquility, in addition to contributing to an extended lifespan (Zare et al., 2019).

Spirituality and therapy: In the course of engaging with clients, the consideration of their spiritual worldview and practices is likely to enhance the therapeutic change process. It appears that a majority of therapists lack adequate training in effectively addressing this aspect (Jenaabadi & Azarian, 2023). Notwithstanding the evolution of this process in recent years, numerous therapists and clinical educators with whom I have conferred frequently express reservations about the integration of spirituality into therapy. This skepticism is often rooted in the foundational beliefs of Western psychology, alongside the emotional responses of individuals towards religion and spirituality, which are influenced by their personal life experiences; indeed, some have openly criticized this integration.

Richards and Bergin (2004) delineate and elucidate a comprehensive array of interventions that are proposed as a spiritual strategy for application in counseling and psychotherapy. These interventions encompass: offering prayers for the clients and encouraging them to engage in prayer, deliberating on divine matters, employing Biblical scriptures within the treatment, utilizing techniques of spiritual relaxation and visualization, promoting forgiveness and self-sacrifice among clients, assisting clients in aligning with spiritual values, sharing personal spiritual beliefs and experiences, consulting with religious leaders, and incorporating religious book therapy.

Spirituality and religion: Religion and spirituality furnish a lexicon and frameworks through which individuals can comprehend the significance of their existence (Peteet & Balboni, 2013). Spirituality is articulated and shaped by the actions and accepted beliefs inherent within any particular culture. This perspective on spirituality highlights those spiritual needs, intrinsically linked to formal religion, possess a profound connection to the belief in God or any form of divinity. It appears that spiritual needs embody both intrinsic and extrinsic values and meanings (Falahi Khokhnab & Mazheri, 2008).

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Spirituality in history: An increasing emphasis on the quality of spirituality or the concept of spirituality as a cognate term for creation, alongside other biological, psychological, and social foundations, has been increasingly recognized in academic texts. This recognition attributes significant importance to spirituality, considering it alongside other influential factors in life to define and impart meaning. David Hay posits that humanity has perpetually exhibited some form of awareness regarding the existence of a divine being in the world, an awareness that likely predates the advent of recorded history when humans began documenting their experiences. From the most rudimentary expressions of spirituality, which emerged following the fulfillment of human physical needs, to contemporary interpretations of this concept, each manifestation has contributed to a framework that has fortified intellectual engagement with this phenomenon as a pivotal element in understanding humanity's historical consciousness. Spirituality has been created and revealed in each era, reflecting the characteristics of that period, as it has been shaped and comprehended within the human experience and their quest for meaning in the face of existence. In 236 verses of the Qur'an, the subject of appropriate human education and the preservation of mental health has been addressed. An exemplar of such discourse is found in verse 28 of Surah Ra'ad. A primary aim within the field of health psychology and religion is to explore psychological elements, including the establishment of prayer, the assurance of the heart stemming from faith, and the recitation of the Qur'an, all of which influence both the prevention and treatment of ailments.

The Holy Qur'an advocates for monotheism and the unity of God, while concurrently discouraging personality duality (hypocrisy) to safeguard the cohesion of the soul and the mental well-being of individuals. The fundamental concern in cultivating a healthy personality is the alignment of mental coherence and religious dedication. The term "healing" appears three times in the Qur'an, with the overarching theme stating, "We have sent down the Qur'an while it contains healing and mercy for the believers" (Surah Asra, verse 81). Additionally, it proclaims that this Qur'an serves as guidance and healing for those who possess faith (Surah Al-Foselat, verse 44), and addresses humankind with a declaration from God, asserting that it is a remedy for the afflictions residing within the hearts, as well as guidance and mercy for the believers (Surah Yunus, verse 57). Seek assistance from this source, for within this book lies a remedy for the most profound suffering. May God's book (Qur'an) be a source of strength for you, as it represents a robust divine tether and

a luminous and healing light. Be cognizant of the truth embodied in the Qur'an, which is knowledge. Whatever your desires may be, this Qur'an serves as the antidote for your afflictions. The Prophet (PBUH) stated, "May the Qur'an and its recitation be upon you, for the Qur'an is a beneficial healer and a blessed remedy" (Makaram al-Akhlaq, p. 418). He likewise addressed various physical ailments through the Qur'an. The therapeutic attributes of certain verses and surahs of the Qur'an have been documented in diverse texts and hadiths.

The significance of faith in relation to mental health: Faith fortifies an individual's connection with the Divine, to the extent that one embodies humanity through the remembrance of God, transforming fear and anxiety into compassion and a return to one's origin. " الذين آمنوا ولم يلبسوا ايمانهم بظلم اولئك لهم الامن و هم مهتدون " those who have faith and do not conflate their belief with polytheism are assured safety and righteousness. This verse is among the most prominent citations pertaining to mental tranquility. Indeed, when overwhelming fear encircles an individual's existence and solitude is felt, the sole force capable of alleviating such despair is faith in God.

Numerous justifications have been articulated for the implementation of spiritual psychotherapy. According to Bergin and Richards (2005), these justifications have been delineated for the application of spiritual therapy: A. Religion constitutes an integral dimension of both clients and counselors, manifesting in diverse manners across varying cultural contexts, B. In instances where proficiency in therapy is established, spiritual and religious psychotherapists are more adept at garnering the trust of their religious clientele and fostering empathy with them with greater ease. C. It is an ethical obligation for counselors and psychotherapists to exhibit their competence and proficiency in spiritual interventions when addressing the needs of religious clients, D. Proficiency in the spiritual and religious spheres empowers counselors and psychotherapists to identify the resources available for the enhancement of spirituality within society and to utilize these resources for the treatment and well-being of their clients. Such resources are plentiful within religious cultures, encompassing visits to shrines, places of worship, participation in communal religious ceremonies, and facilitating a connection between the individual in distress and the divine through remembrance and prayer.

A multitude of therapists acknowledges faith and spirituality as pivotal sources contributing to the physical and psychological well-being of patients; indeed, one of the most compelling reasons for addressing the spiritual dimensions of patients is the reality that many individuals under their care

possess religious beliefs and spiritual needs. Neglecting the spiritual aspects within Muslim societies equates to disregarding the social context or the mental condition of the individual, ultimately resulting in a failure to achieve "comprehensive" treatment. Consequently, in order for the therapist to exert a positive and decisive influence on the physical and psychological health of the client, it is imperative that spiritual and religious matters be addressed throughout the therapeutic process.

An individual grappling with psychological disorders derives a heightened sense of security from the connection to God and spiritual resources; as faith and hope intensify, their capacity to adapt to the mental and physical challenges posed by their ailment is enhanced in a more effective manner. In essence, spirituality and religion imbue the patient's existence with meaning, serving as a refuge and sanctuary, which aligns with the objective of therapists (Jafari et al., 2013). Such elements can be a wellspring for correction, amelioration of illness, and enhancement of personal strength in interpersonal relationships (de Brito Sena et al., 2021). The findings of various studies indicate that religious beliefs and spirituality exert a significant influence on the mental and physical health of individuals, and extensive research in this domain has corroborated the positive correlation between religious convictions, spirituality, and mental health. In this regard, it will fortify the clients and render the treatment more effective, potentially diminishing the duration of the therapeutic process while instilling hope for the future and facilitating the overcoming of both physical and psychological adversities.

Koenig (2009), asserts that religious practices and beliefs foster a constructive disposition towards the world within an individual, thereby equipping them to confront adverse life circumstances such as bereavement or illness. Furthermore, by instilling motivational energy, it engenders a sense of hope for recovery. This phenomenon enhances one's tolerance and acceptance of immutable situations, and in numerous critical instances where scientific intervention proves inadequate, this aspect assumes significant relevance.

It is imperative for a spiritual psychotherapist to delve into this facet of an individual's existence, and by rectifying the generous self-concept that epitomizes an accurate comprehension of the stature of a generous individual, fortify the religious perception of God. Moreover, the psychotherapist ought to advocate for reliance and connection to God throughout all moments of the individual's life. In this capacity, the psychotherapist acts as a guide who elucidates this

deviation and aids an individual in rediscovering their true self by rectifying their inherent nature within their identity. The greater the individual's immersion in their self-worth and divine dignity, and their conviction therein, the more they will find that the journey towards attaining this elevated existence can only be realized through the acquisition of practical faith, for they are rewarded with the benevolence of their deeds (Naml, 97).

Spiritual therapy, approached through the lens of the Qur'an, diverges significantly from analytical, behavioral, cognitive, gestalt, existential, and other therapeutic modalities. Instead, it pertains to beliefs and faith, necessitating several procedural steps to enhance and refine, thereby achieving equilibrium and elevating the personality. The elucidation is as follows: 1- Education, understanding the necessity of correct knowledge about oneself, God, humans and the universe, based on the principle of "nature", 2-Strengthening the identity of self-worth and other worth according to the principle of human dignity, 3-Correcting perceptions and cognition by stopping identity, cognitive, and emotional distortions with the "rationality" approach, 4-Strengthening the source of internal control based on the principle of "piety", 5- Balancing the level of attachment and securing it and strengthening the scope of divine attachment according to the principle of "love" and 6- Behavioral regulation in order to strengthen normal behavior and correct abnormal behavior based on the principle of "determination and order" (Soleimani et al., 2020).

Table 1. Some studies conducted in the field of the effect of the Quran on the treatment of diseases

First author	Year	Type of research - type of intervention	Statistical population	Sample size		Dependent variable	Instrument	Result
				Control	Intervention			
Majidi	2004	Clinical trial	Patients undergoing coronary angiography	54	54	Anxiety and vital signs	Spielberger Anxiety Questionnaire and Vital Signs Checklist	Reducing anxiety and modulating vital signs
Hojjat	2010	Clinical trial	Dialysis patients	34	34	Adequacy of dialysis	Glock and Stark religiosity questionnaire	Improving the quality of dialysis in the conditions of the sound of the Qur'an
Najafi	2014	Clinical trial	Patients with heart attack	35	35	Anxiety	Spielberger anxiety questionnaire	Reduce anxiety

Nikbakht	1998	Semi-experimental	Patients of Imam Hossein (AS) and Imam Khomeini Hospital for aggressive service	40	40	Anxiety	Spielberger anxiety questionnaire and physiological and behavioral symptoms	Reduction of anxiety in the test group in stage 2 and 3
Ilderabadi	2004	Semi-experimental	Patients undergoing open heart surgery	30	30	Anxiety	Interview form, table of vital signs and Spielberger test	Reducing patients' anxiety
Mirbagheri	2010	Clinical trial	Patients about to have a caesarean section	30	50	Anxiety	Spielberger anxiety questionnaire	Reduce anxiety
Attari	2000	Futuristic	Candidate patients for organ and abdominal surgery 2 Isfahan Medical Center	30	30	Anxiety	Spielberger anxiety questionnaire	Reduce anxiety

Discussion

Spirituality is referenced across various religious traditions, with each faith interpreting it in accordance with its distinct teachings and doctrines. Within the Islamic context, spirituality is understood through the lens of the Qur'an, regarded as a divine guide communicated from God to humanity via the Prophet Muhammad (PBUH). Furthermore, it is noteworthy that numerous studies have been conducted concerning the impact of reciting verses on alleviating anxiety, fostering tranquility, and instilling hope and trust in the Almighty.

Modern psychotherapists, such as Joseph Volpi (1954), employ a technique referred to as mutual inhibition to address anxiety and depression, commonly known as relaxation therapy. In this approach, the therapist endeavors to establish a connection between anxiety-inducing stimuli and the contrasting response of mental relaxation. The parallels between this psychotherapeutic method and the therapeutic outcomes derived from prayer—characterized by permanence and stability—are readily apparent. Following prayer, an individual engages in the recitation of supplications and rosaries, which elicits a similar state of tranquility and mental well-being. This profound spiritual connection between the individual and the Divine during prayer, alongside the reception of divine grace or spiritual illumination from the Almighty, activates the spiritual

energies inherent within the individual, fortifying their resolve, enhancing their willpower, and augmenting their courage. Consequently, they become increasingly prepared to embrace knowledge and capable of achieving significant accomplishments.

In the realm of spiritual therapy, the therapist encourages the client to delve into spiritual matters and issues pertinent to the enhancement and restoration of their well-being (Richards et al., 1997). Beyond fostering coherence and integration across biological, psychological, and social dimensions, religious frameworks also underscore the spiritual aspect of references.

The concept of Quranic Islamic therapeutic spirituality does not imply the negation of human desires or their suppression; rather, it seeks to orient them in alignment with the purpose of creation, human nature, and moderation. In truth, Islamic therapeutic spirituality acknowledges the existence of pain and suffering, while simultaneously promoting a monotheistic perspective that broadens the horizons of individuals' minds and elucidates the wisdom embedded in various facets of life. This understanding facilitates the patient's endurance of the pains and tribulations inherent in material existence. It appears that one contributing factor to the enhancement of life quality through spirituality is its capacity to engender expectations of improvement among individuals, thereby motivating them to strive for transformative changes. Additionally, spirituality stands in direct opposition to the stresses and pressures of life, which can enhance daily functioning, physical and mental health, and elevate overall quality.

Despite the persistent, expert, and professional endeavors, along with the informed and beneficial guidance provided by a consultant in addressing the client's issues, it cannot be firmly asserted that these problems will be resolved. This is due to the multitude of factors that contribute to the comprehensive resolution of the issue, one of which is the active engagement of the client and their collaboration with the consultant to comprehend and address the problem effectively. A profound understanding of the cultural context in which the client has been nurtured and socialized is instrumental in fostering trust. To achieve an appropriate resolution, it is imperative to first identify, reassess, and rectify any disruptive and detrimental thoughts and beliefs.

As long as an individual's beliefs, thoughts, and convictions remain incongruous, and there exist contentious boundaries among them, internal conflicts will persist, resulting in perpetual anxiety overshadowing the individual. Human beliefs essentially represent each person's interpretation of themselves, the existential world, life, and society; consequently, the thoughts and fundamental

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personality of each individual are shaped by these beliefs. A notable critique within this domain of research pertains to the manner in which activities such as yoga or other physical exercises facilitate relaxation. Additionally, individuals endeavoring to elucidate the concept of human relaxation in conjunction with the effects of Quranic verses or spiritual and religious teachings often face scrutiny, necessitating further scholarly inquiry within this realm, preferably through case studies and experimental methodologies that consider diverse components and criteria.

Anxiety can solely be ameliorated through the recognition and resolution of internal conflicts. The inner turmoil experienced by individuals can likewise be alleviated by reconnecting with nature and clarifying mental ambiguities. In essence, by traversing the natural trajectory of life and grasping the essence of existence, not only can viable and enduring solutions to alleviate mental crises and emotional disturbances be attained, but the recurrence of anxiety and emotional disorders can also be significantly mitigated, thereby establishing the individual's tranquility.

The aforementioned advantages of spirituality and the Quran in the treatment of psychological disorders stemming from physical ailments will yield efficacy only when the client demonstrates receptiveness to these concepts and possesses a requisite interest in these therapeutic modalities. Furthermore, it can be asserted that these teachings have proven beneficial in the treatment process and in facilitating the therapeutic endeavor, while also prompting consideration of various interventions and influencing factors in our approach, highlighting the distinct impact of each element involved.

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